

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XL. No. 10

17th August 1970

THE FRIEND AND THE FRIENDS

[This editorial is reprinted from THE THEOSOPHICAL MOVEMENT for February 1943.—EDS.]

THE *Bhagavad-Gita* is the allegory of the Holy War which Arjuna, the Human Soul — Manas, the Thinker — wages against his greatest and most constant enemy, the Lower Self, and in which his guide, philosopher and friend is Krishna, the Higher Self or Atma-Buddhi. Without the help of Krishna, Arjuna could not wage the war, let alone win it.

The fact is that unless the Embodied Human Soul has evolved to the point where he recognizes the Presence and the Power of the Inner Self and invokes Its aid he cannot begin the fight. Till the knowledge of the Presence within him is sensed, the incarnated soul struggles in the darkness of ignorance, entangled in the web of illusion. The forms of Life with which he deals are grossly misvalued; the purpose of their very existence is missed. Sickness of all types and sorrow resulting therefrom are the lot of man, and the pleasant experiences form but interludes in which the sowing, for fresh harvests of disease and decay, is done. And so man goes from birth to death to be born again. “As grain a mortal ripens; as grain he rises again to birth.”

The ordinary man does not regard his life as misery. The objects of the senses attract him and the sphere of the senses becomes crowded — for objects of sense have the habit of multiplying themselves. His attachments to those objects strengthen his sense of possession and his desire to feel sensations increases. These produce their reaction, and between sense-longings and their painful reactions man sways, often for a long period — maybe of several incarnations. At long last he

becomes one of the afflicted (*Gita*, vii. 16) and seeks the company of the Higher.

As, however, the voice and the words of the Compassionate Sages are ever in the world, men and women awaken to the truth of the ephemeral nature of the world of the senses and take to the Inner Path of the God within. But because among such men and women are those who have not fully experienced the illusionary nature of sense-life, though they come to Theosophy and learn the benign truths of the Esoteric Philosophy, they are tempted away from the soul to the senses and experience the consequent pain. They swing like a pendulum between sense and soul.

Only when his perception deepens and he understands the meaning of the strokes of sorrow and the dismay caused by death does man resolve to give up his life so that he may live — to give up the life of sensations and to live the life of Soul. Ripened by pain or otherwise, whenever a man determines to value life as Probationary he constitutes himself a disciple, *i.e.*, an intelligent and purposeful conductor of the Spiritual Business called Life.

The very first lesson such a Probationer is called upon to practise arises from the recognition of his position as the manager of the business — employed by the Inner Ruler; under him are many employees whose orderly work — accurate, punctual, honest — it is his duty to evoke and to exact. But, in giving instructions and orders to employees, his own skandhaic elemental lives, the Soul should be constantly guided by the plans of the Real Employer, the Inner Self.

Unless between the embodied human soul and the Divinity within there is companionship, the affairs of life run agog. The Probationer's success depends upon the length and the depth — how long in time and to what extent in thought — of his relation to the God within; his failure is marked by his association with and subjugation to the lower personal *tanhaic skandhas*. Therefore the Probationer has to learn to seek the company of the Inner Triad, Atma-Buddhi-Manas, and to determine the measure of his realization in and of such company. The Divine Triad is the first goal of his quest, the first Comforter in his afflictions, the first Resting-Place during his hours of fatigue, the first Asylum during his periods of psychic illnesses, the first Friend to whom to go for necessary advice and admonition.

Sometimes the significance of Krishna's description of Arjuna as "my devotee and my friend" (iv. 3) is not appreciated by the Proba-

tioner in the Hall of Learning, because it is not contemplated upon and understood. Study of the Selves — the Lower and the Higher — meditation upon the Higher and examination of the Lower in and by the Light of the Higher soon reveals that within us is the World of Friendship: we have not only the Friend, the Divinity within, but others who are the Friends of that Friend.

The exercise of the disciple who is in the Hall of Probationary Learning is to frequent that World of Friendship within. The obstacles to visiting the Inner Ruler come from two sources. The first is the myriad objects of the senses in the crowded without. To withdraw our mind from external objects is not easy; for, in truth, it is not the objects which attract us but our own desire nature which runs towards the objects of sense. Some waste much time in practices of false asceticism — running away from objects while their desire-nature, untouched, continues to stir within them; hence they are overpowered by frustrations and failures.

The second source is the assemblage of internal images rooted in the desire which has been allowed to exploit the force of thought. Just as objects surround the senses and make the world of the senses, so the internal images surround the embodied soul and make the world of desire-thought-forms. These internal images are of two kinds: Impression-images which awaken to life our memory, *i.e.*, effects of our own past deeds, mental and moral, verbal and actional; and Fancy-phantoms created by our phantasy, mostly of an anticipatory nature. Our memory is related to the past experiences, and we make our future by anticipation. Memory is lower and higher and these differ from each other as phantasy and imagination are different.

The ordinary man's actions are impulsive and his desire mind's dreamings vague and weak. But the mind of the Probationer in the Hall of Learning becomes different by the very fact that he has turned within himself and seeks to soar higher in the inner world. His mind-actions and therefore his motives, hopes, dreams, etc., produce extraordinary results. Day-dreaming, which is futile in the case of the ordinary man becomes dangerous in that of the man who has seen the necessity of soul-life and has undertaken to adhere to the discipline he has accepted. Therefore his memory-images and day-dreams have potentiality — and he has to learn to watch their machinations.

This twofold obstacle overcome, the approach to the Inner God becomes natural and easy.

The embodied soul is caught up in the web of internal images and its projection, the world of sense-objects. The Probationer must free himself from the power of the senses and their organs — the former superphysical, the latter physical. Aspirations become at once the instrument for gaining freedom from the lower and the bridge to the higher. Every time we aspire and emanate an efflux towards the Friend, the Inner Self, we stimulate an influx of spiritual energy from the Triad, and action and reaction as between the lower and the higher are set up. This interaction is the path of communication between the two. Making greater and greater use of the bridge, the Probationer gets more and more the company of the Triad, the Inner Ruler.

Our companions on the Path of Soul-Life may well be regarded as the same bridge, correspondentially speaking. The unity and the harmony between one's own self and one's companions are great aids in the effort to emanate effluxes towards the Monad — Atma-Buddhi-Manas. Similarly, when friendship is well established between the Embodied Soul and his Father in Heaven, then the former also becomes cognizant of and derives indescribable benefits from the Friends of his Father and first spiritual Friend.

It is unnecessary to stress the point that it is vitally important, if real soul-progress is to be achieved, that the Personal Man do all in his power to come in contact with the Inner Soul, to repeat the contacts, to sustain the relationship so as to reap the rich harvest which springs from such effort.

RELIANCE and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.

—W. Q. JUDGE

THE SIGNS OF THE TIMES

[This article was first published by H. P. Blavatsky in *Lucifer* for October 1887 and was reprinted in THE THEOSOPHICAL MOVEMENT for January 1935.—EDS.]

IT IS intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York *Path* truly remarks in its September issue, when "Theosophical and kindred topics . . . are made the texts for novels," and, we may add, scientific essays and *brochures*, "the implication is that interest in them has become diffused through all social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious enquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches, in short, of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry — whether in the field of theosophy or spiritualism — by trying to besmear their most prominent heralds, pioneers, and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was Marion Crawford's *Mr. Isaacs*. It was followed by his *Zoroaster*. Then followed *The Romance of Two Worlds*, by Marie Corelli; R. Louis Stevenson's *Dr. Jekyll and Mr. Hyde*; *Fallen Idol*, by F. Anstey; *King Solomon's Mines* and the thrice-famous *She*, by Rider Haggard; *Affinities* and *The Brother of the Shadow*, by Mrs. Campbell-Praed; Edmund Downey's *House of Tears*, and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's *Daughter of the Tropics*, and F. C. Philips' *Strange Adventures of Lucy Smith*. It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are posi-

tively scientific, such as S. L. MacGregor Mathers' *Kabbalah Unveiled*, and Dr. F. Hartmann's *Paracelsus; Magic, White and Black*, etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. *La France* publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism and mesmerism, and called *La Grande Prêtresse*, while *La Revue politique et littéraire* (19 Feb., 1887, *et seq.*) contained over the signature of Th. Bentzon, a novel called *Émancipée*, wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature — especially in countries free from government censorship — is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not *bashi-bazouk*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If — as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs — Spiritualism and Theosophy are “dead as a door-nail” (*sic, vide* American Christian periodicals) — aye, “dead and buried,” why, in such case, good Christian fathers, not leave the dead at rest till “Judgment Day”? And if they are not, then editors — the profane as well as the clerical — why should you still fear? Do not show yourselves such cowards if you have the truth on your side. *Magna est veritas et*

prevalebit, and “murder will out,” as it always has, sooner or later. Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as *Lucifer* is now preparing to do. The “bright Son of the morning” fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should one dread when fact and truth are one’s only aim? *Du choc des opinions jaillit la vérité* was said by a French philosopher. If Theosophy and Spiritualism are no better than “gigantic frauds and will-o’-the-wisps of the age,” why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that which, by its intrinsic strangeness, is already unpopular and could hardly be credited in its palmiest days. “We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices,” says, in *Don Gesualdo*, a popular author. Therefore, *facts* become often cunningly concocted “frauds”; and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio’s *Calumnia*, by those to whose hard-crusted preconceptions such slander is like heavenly dew.

But, beloved enemies, “the light of Lucifer” may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth — “the still small voice” — whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that “light which never shone on sea or land,” that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening — for its time is at hand. A few years more, and the Aladdin’s lamp, which

called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the antitheosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rushlight, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion*.

This is a scientific explanation, and requires no black magicians or *dugpas* at work; for "suggestion" as now practised by the sorcerers of science is — *dugpaship* itself, *pur sang*. No Eastern "adept of the *left hand*" can do more mischief by his infernal art than a grave hypnotizer of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed correspondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science — cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in *Le Lotus* of September 1887, the following:

A French paper, the *Paris*, for August 12th, contains a long and excellent article by G. Montorgueil, entitled, "The Accursed Sciences," from which we extract the following passage, since we are, unfortunately, unable to quote the whole:

"Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What argu-

ments will it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'

Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.

We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier."

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg "Daily" has a long *feuilleton* on the "Bearing of *Hypnotic Suggestions* upon Criminal Law." "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon — which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents* — is a new and terrible danger to state and society.

Two facts have now become patent to law and science:

(I) *That, in the perceptions of the hypnotized subject, the visionary representations called forth by "suggestion" become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotizer; and—*

(II) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liébeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six*. The field for the natural-born *Jadoo-wala* (sorcery-mongers) is vast indeed! Evil has acquired a playground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain for ever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide — again under "suggestion." What better means than these could be offered to the fiends of lust and revenge, to those dark Powers — called human passions — ever on the lookout to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbour's wife"? Liébeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. Liégeois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotizer had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral standpoint, such processes and *suggestions* leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten-year-old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state — the absolute surrender of will and self-consciousness to the hypnotizer — which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For, if the hypnotizer has the subject entirely at his beck and call, so that he can cause him to commit any

crime, acting, so to say, invisibly within him, then what are not the terrible "judicial mistakes" to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotized victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously had not the victim been warned beforehand by the hypnotizer.

In Brussels a recent and sad case is well known to all. A young girl of good family was seduced while in a hypnotized state by a man who had first subjected her to his influence at a social gathering. She only realized her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation — that of marrying his victim.

The French Academy has just been debating the question: how far a hypnotized subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotize any other person. Even the physician who enjoys such legal right is permitted to hypnotize a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used — laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. "Works of *fiction*," the various novels and romances are called. "Fiction" in the

arrangement of their characters and the adventures of their heroes and heroines — admitted. Not so as to the *facts* presented. These are *no fictions*, but true *presentiments* of what lies in the bosom of the future, and much of which is already born — nay, corroborated by *scientific* experiments. Sign of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible;¹ the tree of Occultism is now preparing for “fruiting,” and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only “dream dreams,” the young ones see already visions,² and — record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the sirens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of “SUGGESTION.”

THE way to the acquisition of occult powers and the conquest of the secrets of Nature leads through the Golgotha and the Crucifixion of the personal Self. The selfish and the faint-hearted need not apply.

—*Lucifer*, January 1889

¹ “And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; your sons and your daughters shall prophesy, your old men shall dream dreams ; your young men shall see visions.” (*Joel*, ii. 28)

² It is curious to note that Mr. R. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*, and among others that of Dr. Jekyll. “I dreamed,” he continued, “the story of ‘Olalla’...and I have at the present moment two unwritten stories which I have likewise dreamed....Even when fast asleep I know that it is I who am inventing.”...But who knows whether the idea of “invention” is not also “a dream” !

THE CHANGING FACE OF RELIGIOUS LIFE

I.—RELIGION WITHOUT GOD

A GREAT REVOLUTION in thought has taken place in Christendom of late. The reasons for this are many, but up to the present time there has been little effort to find a substitute for what has been discarded. Men have not yet begun to sort out their ideas and see clearly what it is they have discarded and what should take its place, for it is obvious that the West has no guiding lines at present as to how to live, and no settled concept of what life is for.

Looking at the word "God," we find that it means, according to the dictionary, "a superhuman being," "an object of worship"; the "Supreme Being" of monotheist religions, "the Creator" and "Ruler" of all.

The word "Religion" has come to mean "belief in, or recognition of, or an awakened sense of, a higher unseen controlling power or powers, with the emotion and morality connected therewith." Such belief generally entails rites and acts of worship on the part of the believer. The word comes from *religare*, to bind, and so we have people bound together by their religion or beliefs.

For all ordinary purposes today, God means a super-human being who created the world and man, and holds full power over that world and man. Religion implies a system of rites and ceremonies, priests and houses of worship, prayers and forgiveness of sins. Man's after-death fate depends on God's whim or on the supplication of a priest or prelate. Yet, all religions have had at their source some great figure such as Jesus of Nazareth or Gautama the Buddha, Zoroaster or Mohammed. Around the teachings left by them religions have grown up; but these teachings have been altered and mistranslated to such an extent that it is now difficult to find the core or central teaching. But, once that is found in each religion, it can readily be perceived that all have the same moral code of life.

The Dead Sea Scrolls have thrown a good deal of light on early Christianity; research and archaeology have also brought to light many facts of historical interest, and with the new translation of the Bible people are beginning to view their scriptures in a different light. So many have been engaged in translating, altering, adding to, deleting, and so on, that it is difficult to rescue the true from the false.

Yet religion in some form is the only recognized source of a code of morality and ethics. If we throw away any religion and its scriptures,

should we not rescue the moral and ethical codes they prescribe? Can we not find some way of understanding morals and morality except as the word of God on what is good and what is evil? But we must first analyse what we mean by morality. The dictionary helps us. Morality, we are told, is "that which renders an action right or wrong; it is virtue, ethics, the practice of moral duties."

This is the age of reason; we need to know *why* this is right and that wrong, why this brings good results and that suffering and sorrow. We need to throw out fear of any punishment of wrong-doing by a God who plays the role of Judge. But if fear goes what incentive have we to do what is "right," when our feelings incline us in the opposite direction? In other words, what *philosophy* of life are we going to follow? Is there anything in this world we can rely on, anything we can trust?

Our ordinary everyday life has taught us that there is only one aspect of life that is trustworthy, and that is natural law. Find out the laws that govern any subject or object and you are master of that subject or object, and no God or imaginary fear can alter such workings. Just as we have learnt the laws of physical nature by experiment and deduction, so we must learn the trustworthiness of moral laws, laws of daily living. Throughout the ages human beings have experimented and deduced, and have left to posterity the results of their labours. These are the great philosophers of the ages, the great religious teachers, the great philosopher-scientists, the great artists in rock and stone, or paint and canvas. The world is full of examples of such, and one fact stands out, strange at first to us. At the core of all philosophies and religions, all sciences and art, there are the same moral and ethical laws. The philosopher has found out for himself the truth of the moral laws; the scientist has found out the rigidity of immutable natural law; the artist has found that there are rules of proportion, of sound and colour, which have to be obeyed if the resulting work is to be good.

If religion is cast off, then each man has to become his own philosopher, make his own religion or way of life, become his own scientist and artist. He alone is responsible for what happens to him and will happen to him. All he has to do is to base his philosophy of living on known laws and apply those laws. He must realize that he has the power, as a scientist, to probe Nature and understand her, and as an artist, to create beauty from ugliness. Alternatively, he can do the opposite. But no outside power operates to hinder him or save him. Other

members of the human family help him, but none can save him from his errors. He is one with all other beings, for no man lives alone. "No man is an island."

Taking this attitude, let us discard those aspects of religion which have no permanency about them and look at the eternal and universal laws governing conduct because conduct is what makes for decent living, for a "good" life. In this way our religion is a way of life — not a set of dogmas and beliefs, but a course of actions. The questioning mind again says, Why should we want to live decently? What relationship exists between ourselves individually and others, between ourselves and animals and plants and the very earth itself? Going further afield, what relationship is there between each individual and each star and planet, including the invisible stars and suns in Space? What, between each individual and Space itself? Why stop here? What is the relationship of each individual, each speck of dust and the minutest form of life, with TIME? Why are all things and each one of us dependent on SPACE and governed by TIME? One other fact strikes us: What relationship have we with MOTION? The speck of dust and the tiniest drop of water, the greatest star and sun as well as ourselves — all are moving in time and space.

If we think along these lines we are forced to see the underlying unity of everything in limitless SPACE, which is unaffected by the beings and forms in it, and in DURATION, in which dwells the incessant motion of TIME. Motion shows as LIFE or a condition of living, of change. The whole vast Nature is a Unity, not a mass of units, but Unity in and through all units and between and beyond all units.

How much nearer can we get to what subconsciously we have thought of as God, that Spirit which is immanent in all, of whom all that is manifest and unmanifest is the temple?

The Christian scriptures speak of God having as his ministers a flaming fire and a thunderbolt, just as the ancient Scandinavian god Thor had his weapons. The great UNITY is like the ONE LIFE or ONE SPIRIT, clothed in forms of itself, each form doing its particular duty in the vast scheme of Nature. Principalities and Powers, Archangels and Dhyan Chohans, the sacred Animals, and the great Lipika who keep the lawful record of all, are the Intelligences behind Nature's forces. All the different grades of intelligence are there, all the different grades of emotion from the fiercest anger to divine Compassion. The Buddha's vision at the time of his enlightenment showed him how the "dew-

drop and the star shine sisterly, globing together in the common work." The great vision granted to Arjuna by Krishna showed that he, the Divine Spirit, was in and through every manifested form, good or bad, man or animal. Krishna, the Supreme Spirit — call it God, if you will — is not separate from the creatures. All beings are merely himself clothed in forms of matter and using different degrees of intelligence. "I and my Father are one," said Jesus. "In him we live, and move, and have our being" is another pregnant *New Testament* saying. In *Isis Unveiled* (II. 593) we read:

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.*

It is this that is the basis of our feeling of UNITY. And, because of this fundamental unity of all things, there is an element of Bliss in its realization. There is no separation, no enmity, no fighting one another, no demanding a "place in the sun," but all work in the *common* cause, all are linked together in one chain, each link necessary and equally important.

Having come thus far in our cogitations, we may ask; Why are we born, why is the universe born? Surely because the nature of Spirit is Motion, a progressive urge towards perfection, not a perfection of added powers only, but of being, and of doing what is our duty in a better way, that duty being that which is natural to us.

To seek to know the Why explains to us the nature of the WHOLE, and this is best expressed in the Three Fundamental Propositions of the Ancient Teachings as given by H.P.B. in the first volume of *The Secret Doctrine*. She tells us that we can at least look at the First Proposition as an axiom, that is, a self-evident Truth. It will become such to us as we study and think and live by it, and it is worth the effort. The practical value to us in this Proposition lies in the idea that our consciousness comes from the universal Consciousness or Spirit; the matter of our bodies comes from the matter aspect of Spirit, and matter, says one writer, "is nothing more than the most remote effect of the emanative energy of the Deity" (*Isis*, II. 35). Just as water is wet whether in the rain-drop or in the ocean or in the finest mist, so Spirit is Spirit with its powers and functions wherever it is, in whatever form it is hidden. This is the ONE REALITY, all else is temporary.

Poets give us glimpses of this Reality, and poets are nearly allied to mystics. They have spoken of the Spirit encased within this chrysalis

of flesh and matter, and have freed it to some extent. Love is the full expression of Spirit. True love is compassion for all creatures, and can only come to us when we love that which we meet and mix with, and turn our hearts to "that which is beyond our sphere of sorrow." The heart's yearnings are creative. Without a love of beauty, which is harmony, we enter the age of iron, sharp, aggressive, destructive. True beauty is truth, for it is perfection, the acme of every form or feeling. It is this that we have to feel towards all life.

But how shall we bring about this replacement of the old idea of God by Love? Love gives and demands nothing in return, for it is the union of two seemingly separated points of the UNITY, each retaining its individuality. It is not union with an outside God, but union with God in Nature, and that is the union of ourselves with our God. No churches or temples are necessary, for Nature is itself the Temple. "The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart." Nature is not a "fortuitous concurrence of atoms"; for "Earth's crammed with heaven, and every common bush afire with God." ("Aurora Leigh," by E. B. Browning, Bk. VII)

(*To be continued*)

ALL religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth we can *know* of but one Light — the one *we see*. The Divine Principle, the WHOLE, can be manifested to our consciousness but through Nature and its highest tabernacle — man, in the words of Jesus, the only "temple of God." Hence, the true Theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or New Platonist esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE. . . . A "personal God," says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man.

—*The Theosophist*, November 1883

BEYOND THE PHYSICAL

Our doubts are traitors.

—SHAKESPEARE: *Measure for Measure*, Act I, Sc. 4

ONCE that he sheds the dogmatic creeds of religion and science, the student of life finds that even in the most ordinary occurrences, the hidden constantly impinges upon the visible. The recurrence of moods, the cycles of unrest in the body politic, the hypnotizing influence of men and places, the vivid passing before the mind's eye of acts and scenes of unholy deeds seemingly against one's volition, point to locations and seats of energy that cannot be found in the physical. To go to the root of evil and expunge it is, therefore, possible only if the quest is carried further than the outward shapes and layers of physical forms. Theosophy aids the pupil in this search. *Light on the Path* deals with the inner or astral development of the pupil — not that astral where human passions find their uninhibited expression and where sight and hearing open into a world of concretized selfishness, but rather that astral which reveals the luminosity that lightens darkness.

It will be readily conceded that Nature itself gives abundant proof of the existence of an inner life. The Alchemists of old found in plants, metals and minerals the harmony of tonic cadences which they used to perform wonders when brought into harmonious relations with the vibratory ratios of the human organism. Astrology even in its present decadent forms shows that the stars do influence human destiny and produce benign or maleficent influences on natures which come under their sway. Colours and sounds have been known to have the power to arouse the best or worst in men, while the testimony of the existence of ghosts and fairies, of salamanders and gremlins points to realms ordinarily outside human physical experience but which at times burst upon the man's unprepared sensibility.

Visible, manifested Nature hides behind its outer physical semblances an inner vital core of reality. That core is alive, pulsating, purposeful, and has an intelligence of its own. It has a voice and is never silent. It speaks and it instructs. It is ever ready to reveal the mysteries which it holds to the man who brings the right sign and the correct password. But unless the man has learnt to read the astral cipher, these mysteries are for the most part incommunicable except perhaps such as lie immediately across the threshold and which when seen give a glimpse and a promise of the illimitable beyond.

At all times, during the dark ages and even during countless millennia when science in its blindness asserts that nothing but animalism and savagery prevailed, has this astral knowledge existed in living human memory, stored in that unknown part of himself to which the man of mind complete has always had ready and instant access. The Wisdom, the Teachers of that Wisdom and the group of pupils receiving instructions have always existed, their very presence necessitated by the twin processes of emanation and evolution.

The aspirant who desires to enter the academies of the Divine Astral need make no applications, fill no forms, search no crypts, enter no temples. Earthly trappings attach not to these divine institutions. The true Teacher stakes no claim, arrogates no rights. Where some person in flowing robes and waving hair claims the right to teach for a price, disbelieve him. The Wise come not thus. The Teachings are not for sale or barter; and the Teachers rarely come to him who roams the pleasure-ground of senses. When the disciple by his actions and life has constituted himself a disciple, his claim is always respected. He makes his voice heard on the plane where live and function those who are the Teachers of disciples, and the response always comes for it can no longer be denied.

This making of oneself a disciple has to be done largely by the pupil himself. No aids exist by which the pupil can be taken by the hand and led to the paths of peace and power. Help does exist, but it is there to point out the way. The self-evident tenets of Reincarnation and Karma and the laws of Brotherhood and of ethical Causation can and are set out for easy grasp by the 20th-century intelligence. But beyond these and a few other preliminaries, it is not possible to spoonfeed knowledge. The illumination has to come from within.

The pupil must by his own unaided efforts learn to decipher the profound cipher in which all occult Truths are couched. The reaching to the inner meaning of the instructions can be achieved by the fabricating of new instruments of sight, hearing and comprehension. Laborious processes these, yet without their aid, the inner faculties must remain sealed. The man who fain would run must learn how to walk.

Says *Light on the Path*: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this." It is this development which the student must try to achieve. Yet, how few there be who would not scoff at the presence in themselves of those long-forgotten senses which alone can

make life on the inner planes of being possible and full of meaning! The instruments of science are wonderful aids that make possible a more extensive delving into physical nature. Yet are these too limited. They extend the physical sight and hearing but are powerless to reach beyond the physical to that inner and deeper realm where the light which is in all matter resides — self-luminous, pulsating, pervading and interpenetrating matter in all its forms. For, this inner motivating life is everywhere, and, as Humbo'dt says, is in the bark of trees, in the earth undermined by lizards, millepedes and bees, as it is in the gaping and dusty earth and in the air that breathes around. This vital essence is behind memory and consciousness, sympathy and antipathy, and the magnetic and electrical polarity. It exists in all life — animate and that which modern science calls inanimate. When matter dissolves or is pulverized, this light continues to exist still.

If matter holds within and around it this motivating, energizing life, how much more so must man contain in himself that light which illumines all life and makes it purposive and intelligent! The Light which is Life teaches him only who would go to it in reverence and humility. The brook and the stone, the star and the blade of grass has each a power and a potency which the physical senses cannot fathom. Nature thus becomes a vast plenum where at each infinitesimal point instruction exists for him who would qualify to receive it.

To reach to the vast storehouse of knowledge that resides in the book-volume of the universal mind, man has to seek entry by the only means through which entry is possible — a devotion which is absolute and an effort which is unlimited. All desires, longings and aspirations must now be made to converge as towards a point to the attainment of the inner development. All action must now be scrutinized and that alone permitted which will lead to the goal. It is an all-consuming fire that the pupil has to kindle so that it turns all other desires to ashes. No employment can be sought nor recreation taken which runs counter to this all-exclusive purpose. It brooks no fragmentation nor divided loyalties. The attention to the goal must exclude all distractions. This must necessarily imply the negation of all that the ordinary man holds dear. His ambition to soar, his thirst for sense pleasures, his cravings for possessions, have all to be given up past recall. No earthly sight nor sound should have the power to loosen the hold of the Soul on the starry Spirit beyond. How, then, can he have hurt feelings? How can he demand precedence or position? How can he pine for earthly love or

for the baubles that wealth, vanity and selfishness provide? The conscious negation of these is the first effort of the neophyte at the flexing of his inner muscles. In the words of *Light on the Path*, his eyes are being trained to become incapable of tears.

When this is achieved to some slight extent, the man begins to rouse himself from his stupor of the ages and realizes that if he only will, he may shake off the fetters that bind him to the gross aspects of man and nature. But that "will" has to be indomitable, has to be sustained and made proof against all guile and self-deceit. The first success is no promise of a final victory. The spell and glamour of earthly things are not conquered at the first triumph. Again and yet again has the battle to be joined and its wounds endured. Stumbling, falling, feeble and sorely tried, overwhelmed by joys or crushed by woes, the pupil must raise himself to bear aloft the standard of his great Resolve. There is one sovereign panacea for his ills: his eyes must be made unseeing of the temptations of the outer world, must be made incapable of shedding tears of either longing or regret.

Long before the inner sight can open upon the supersensuous world must the man realize the presence in himself of the Higher Ego and of the Starry Spirit beyond. When he abandons his erstwhile idols of clay: wealth and fame, home and family, he does not by that act of negation become a derelict. But, he does break away from their clinging, clogging restraining attachments. He recognizes that but for the limitations erected by his own hands, that Highest is near at hand, ready to answer. As the pupil grows in Its service, the holy power surrounds him and makes his life more purposeful, his actions more benign; and as he thus progresses, he becomes more confirmed in his faith.

The approach to divinity lies through the door of adoration. By right practice; by long watches in the stillness of holy nights; by service of those who have dedicated their lives to the good of all creatures; by the assuming of the higher aspects of poverty, chastity and obedience is the propitiation made. Says *Light on the Path*:

Seek it [the way] by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.

STANZAS OF DZYAN

TO STUDENTS OF THEOSOPHY, high metaphysical concepts like the Absolute and the relative, the non-manifested and the manifested, the evolution of cosmos and of man are no doubt difficult to grasp, but if the ideas behind the words are pondered over and reflected upon, the task becomes easier. Madame H. P. Blavatsky has treated all such subjects in detail in the two volumes of her monumental work, *The Secret Doctrine*. She reveals certain ideas and conceals certain facts, as considered necessary for our awakening, compelling us always to take a double journey from god to atom, from atom to man, to god again. But, however overwhelming the knowledge and however profound the depths she takes us to, let us not lose sight of the fact that the whole of her gigantic record is but based upon a few Stanzas culled from the *Book of Dzyan*, poetic in form, picturesque in setting. As she herself states in *The Secret Doctrine* (I. xxxvii), these Stanzas are "the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science." If these great ideas are taken pictorially, they will make the student's task simpler, and help his creative imagination.

The following few *slokas* picked out from the various Stanzas give us a bird's-eye view of our evolution from the darkness of *Pralaya* to the dawn of a new *Manvantara*, the first flutter of re-awakening life, the various differentiations and their ultimate culmination in man.

I-1. "*The Eternal Parent wrapped in her ever invisible robes, had slumbered once again for seven eternities.*"

In these few words is beautifully described the scene of *pralaya*. Sri Krishna states in the *Bhagavad-Gita*: "The day of Brahma is a thousand revolutions of the yugas and his night extendeth for a thousand more." *Pralaya* does not mean the end of evolution; it is a slumbering state, a non-active period of the divine principle of life which is now manifesting. These periods of manifestation and non-manifestation follow each other under the law of cycles. The activity and repose of a day and night of twenty-four hours correspond to "a thousand revolutions of the yugas" followed by a period of obscuration or rest which is of equal duration.

How the One Divine principle of Life re-awakens to start another period of activity is well described in the following verse:

III-1 *“The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.”*

Imagine a bud of the lotus, green and closed up, gradually opening itself from within without, showing forth its colours and spreading its fragrance till it expands into a perfect bloom. So also the universe expands gradually; from the One unfold the seven planes of matter, the seven centres of energy and the seven states of consciousness. Thus, from the one homogeneous divine Substance-Principle emanates the whole of nature with its various expressions. The one primordial light breaks up into seven colours; the one sound, eternal, harmonious and rhythmic, produces seven sounds, and thus is seen the working of the Life and the Law.

IV-3. *“From the effulgency of light — the ray of the ever-darkness — sprung in space the re-awakened energies (Dhyan Chohans). . . . And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless,) the rupa (with bodies), and the force or Divine Man — the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the Pitris) within the Holy Four.”*

This gives us a panoramic view of the formation of worlds invisible and visible. With all the essences, forces and vibrations, comes upon the scene the divine man to play his part and fulfil his divine destiny and his responsibilities to worlds higher and superior as well as those lower and less evolved.

This is further clarified, thus:

VII-5. *“The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven changes and becomes a sacred animal (the first shadow of the physical man). From the combined attributes of these, Manu (man), the thinker, is formed. Who forms him? The seven lives, and the one life. . . .”*

This clearly indicates how the divine spark passes through different forms of life, through all the lower kingdoms, till it culminates in Man, the thinker.

VII-7. "This is my present wheel, said the Flame to the Spark. Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my vahan (vehicle) to the day, 'Be with us', when thou shalt re-become myself and others, thyself and me. Then the builders, having donned their first clothing, descend on radiant earth, and reign over men — who are themselves."

The Third Fundamental Proposition of *The Secret Doctrine* with which students of Theosophy are familiar is summed up in this verse. Each one of us a spark of the great Flame, therefore possessing all the powers and forces of the Flame, united to it till the end of the *Manvantara*. As its *vahans* or channels, we are here on earth to do its work, to seek its friendship and protection. Man is akin to all below him, he is an heir to all above him, and therefore universal unity is a fact. How man thinks and feels and acts is his own choice. The Great Teachers have shown the way by keeping the torch of truth and love ever burning.

Students of Theosophy celebrated their teacher H.P.B.'s birthday on August 11-12. It was she who translated for us these wonderful *Stanzas of Dzyan* from the original and pointed the way to the Secret Doctrine. In all humility and reverential gratitude we pay our homage to the great Messenger of the 19th-20th century.

THUS all minerals in this spark of life have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensations which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their grade, or nobler or meaner in their functions; thus all plants, and all vegetation might pass off (by side roads) into more distinguished highways as it were, of independent, completer advance, allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose, all wrought by planetary influence directed by the unseen spirits (or workers) of the great original architect.

—ROBERT FLUDD

REINCARNATION AND MEMORY

II

[This is the concluding portion of an article which appeared originally in Vol. IV of *The Path* (1889-1890), over the signature "Harij," the pseudonym of Dr. J. D. Buck.—EDS.]

MEMORY as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects, in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling, or emotion. In the exercise of the faculty of memory, "recollection," we re-collect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the centre to which aggregate and from which radiate this group of experiences. These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best but a faint, disjointed, and imperfect echo of their originals. The external objects have changed or disappeared; the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If *by an effort of the will* we recover the chain of experiences or emotions, it is *re-collection*.

Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, *viz.*, the *noumenal*. To illustrate: Let us suppose certain events occurring in time and brought to the individual consciousness, and let us number these 1, 2, 3, 4, 5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for

these events consciously by an effort of the will and we approximately *re-collect*, always, however, with missing links, either as to order or strength of details. Now let us group our numbers 1, 2, 3, 4, 5, = 15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1, 2, 3, 4, 5, and the sum of these, 15, bears a different relation to consciousness. We have "forgotten" the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*.

Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to "*eternity*." The first is phenomenal; the second *noumenal*, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). (See *The Key to Theosophy*, pages 124 and 125.¹)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever presuppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place. Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so colour all future experiences. These having become part of the ego, are carried along with it; not as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with the accretions

¹ Indian edition, pages 122-123.

of memory. In place of the carloads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body — that which alone gives it life and renders it immortal. Are not these facts and relations common experiences in our present life? Let us see.

Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. . . . Time is, then, the successive dispersion of being. (*Auriel's Journal*, p. 2)

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity — the slumber of the soul — is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty, if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. "Time is the supreme illusion." "To escape by the ecstasy of inward vision from the whirlwind of time, to see one's self *sub specie eterni*, is the word of command of all the great religions of the higher races."

Mediocrity has little of either reminiscence or intuition, but may

develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience. Experience relates to feeling and consciousness; memory to time and sense. Memory relates solely to the past, to that which was, or rather seemed, and is not; and is, at best, the record of an illusion. Past, present and future — what illusions! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to interpret correctly the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovered of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory

first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene. The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death? If memory fades as the brain decays, and consciousness displays itself on an entirely different plane after death, and for a thousand years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness must fade also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego*? This is precisely the nature of experience of which memory is the matter side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our present experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness*. In order to realize this in any large degree, it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision, that is, to gradually elevate the plane of consciousness. Man may thus come to *know* the super-sensitive world precisely as he knows the things of sense and time, *viz.*, by experience. He may furthermore realize that

the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition; the unseen and the unknown become the things seen and known.

Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul (*ego*), we have also to assume the continuance of its *method of knowing*, else we annul consciousness itself. The consciousness of the ego and its real method of knowing, *viz.*, by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane, through the medium of the senses, and on the subjective plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and the diviner life.

One-third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and as in no sense essential to existence, experience, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birthright even now.

He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men.

—HARIJ

FOR a man who has realized his soul there is a determinate centre of the universe around which all else can find its proper place, and from thence only can he draw and enjoy the blessedness of a harmonious life.

—RABINDRANATH TAGORE

TALES FROM THE MAHABHARATA

WHEN Yudhishtira asked Bhishma what one's attitude should be towards someone who asked for protection, and what kind of reward was received by him who looked after such a suppliant, Bhishma told him the following old story:

Once there lived a wicked, cruel man of fierce mien who made his livelihood by catching birds and selling their meat. He was not a good man in any respect and therefore had no friends, for no one wanted to be friends with someone who led a cruel life.

One day while he was wandering through the forest intent on his business, a big storm arose; the wind blew fiercely and the rain fell in torrents, flooding the earth. This frightened the fowler very much and, trembling with cold, he tried to seek some place that was not flooded. But he could not find any such spot for a long time. Everywhere he saw birds and animals falling to the ground and dying, such was the force of the storm. Those that found high spots that were not under water, escaped. At last the fowler felt his limbs becoming so stiff by reason of the cold that he could neither stop where he was nor go any further.

While in this state he noticed a female pigeon lying on the ground, stiff with cold. Instead of feeling sorry for her since she was in the same plight as he was, his cruel nature made him pick her up and place her in his cage. Then, looking around, he saw a large tree on which many birds were taking refuge. It seemed to have been placed there to give comfort and shelter to all who needed it. He walked towards it to take shelter there for the night as it was getting dark and he was far from his home.

The storm passed and the night sky became so clear and spangled with myriads of stars that it looked like a magnificent lake covered with full-blown lilies, and the fowler happily settled down to rest. But first, bowing down to the tree with joined hands he addressed it saying, "I am a suppliant for shelter unto all the deities that have this tree for their resort."

Now it so happened that it was in the branches of this very tree that the pigeon he had caught had lived with her husband. When night came and his wife did not return home, the male pigeon began to worry. Perhaps, he said, she had been lost in the fierce storm. If so, what would he do without her? She had been so excellent a wife, of righteous ways and always making him happy, that without her he would be desolate.

The female pigeon in the cage underneath the tree heard all this and was very happy that her husband spoke so well of her. She wondered what she could do to help him. Then she thought of the fowler and knowing of the obligation to look after a suppliant for protection she called to her husband and asked him to minister to the needs of her captor who was cold and hungry. If he did so, she said, great bliss would come to him. She told him not to worry about her, but to try to please the fowler.

When the male pigeon heard these words he joyfully welcomed the fowler, for he too knew that hospitality ought to be extended even to an enemy if the latter came to one's home. A tree does not withdraw its shade from the man who comes to cut it down, and anyone who asks for shelter should be given it. Therefore he asked the fowler what he could do for him.

The man said he was stiff with cold and would like something that would give him warmth. Speedily the pigeon flew off to find some leaves which had remained dry in spite of the storm, and bringing them back with him, made a pile of them. Then, taking one leaf in his beak, he flew away again to a place where fire was kept and, lighting the leaf, returned with it and set the pile of leaves alight. Immediately the fowler set himself to warming his stiffened limbs. This discomfort removed, he began to be aware of his next need, which was food, and he asked the pigeon to bring him something to eat. Living in the woods, the pigeon said, he did not keep any stores of food; he only gathered what was needed every day, and so he did not see how he could help the fowler appease his hunger. Having said this, he felt ashamed for not being able to help his guest. Soon, however, his mind became clear and he remembered that he could sacrifice himself and feed the fowler with his own flesh. Immediately he made another fire of dry leaves and when it began to blaze he walked round it three times with a smile on his face and then stepped into the flames.

Seeing this great sacrifice, something in the fowler awoke and he was filled with compassion. He realized with a shock that he was evil and cruel and mean, and that his sins would bring untold misery to him. He saw that he had taken up an unworthy occupation, catching and killing birds for his own livelihood, while this pigeon had sacrificed his own life for another, and that too his enemy. So doing, he had read him a grave lesson. He vowed to himself that henceforth he would deny every comfort to his body and live a life of righteousness and mortification.

Throwing away his staff, his sharp-pointed iron-stick, his nets and traps and his iron cage, and setting free the female pigeon, he went away to live a life of penance.

The poor female pigeon had seen all that had happened and was overcome with grief. She felt that she could not live without her husband, and so she, too, entered the fire and was burnt.

The male pigeon, the story goes, accompanied by his devoted wife, had his reward in the after-life for his meritorious action. Joy and peace surrounded them.

Having made his resolve, the fowler lived a life of great austerity, and in time he was cleansed of all his sins and attained to high success. He, too, earned a meritorious end by his righteous acts.

Thus, Bhishma pointed out, the protection of one who appeals for help is truly an act of merit. Also, as the story teaches, there is no path higher than that of duty and self-sacrifice. Not only does it help oneself but also helps another, by the force of example, to give up his evil ways. Even the most wicked among men can change his course of life if he resolves righteously.

THE SOUL of man can never be enslaved save by its own infirmities, nor freed save by its own strength and own resolve and constant vision and supreme endeavour.

—HERACLES to Prometheus

IN THE LIGHT OF THEOSOPHY

How analogy and metaphor often help scientists to solve problems and make their discoveries is brought out by Roy Dreistadt in two articles in the April and May *Science Digest*. Many scientists and inventors in diverse fields like astronomy, physics, chemistry, biology, psychology and mathematics have themselves described the mental processes by which they have arrived at great concepts and discoveries, and in many such stories analogies play a major role.

Sir Issac Newton's writings reveal that he was constantly using analogies. A falling apple, for instance, led to his discovery of universal gravitation. Archimedes observed his bathtub overflow when he stepped into it and from this was able later to formulate the "Principle of Archimedes," that a body immersed in fluid loses as much weight as the weight of an equal volume of the fluid it displaces. Astronomer William Herschel used a giant pinwheel or disk to arrive at the concept that the luminous band around the heavens, the Milky Way, is actually a galaxy or island universe in which we ourselves are located. Albert Einstein himself revealed that he thought "in signs and images which he combined in a vague play that was 'analogous' to the logical connections he was searching for." He derived, for instance, his Principle of Equivalence of Gravitation and Inertia by using the analogy of an elevator ride in a skyscraper. Charles Darwin used a "living tree metaphor" to formulate his theory of evolution. Sigmund Freud, too, made use of many objective analogies. Mathematician Jerome Cardan analogously treated "imaginary" numbers in equations the same as real numbers, and his discovery illuminated the whole mathematical science. And there have been many other scientists, past and present, who have used analogies for making their discoveries.

"Finding an analogy," Roy Dreistadt writes, "is similar to finding a model."

It is a stimulus-pattern of an object or event that is partly like the problem-situation and is used to show how to complete the problem-situation and solve the problem. The analogy tells us *how* to think about a problem in order to be able to solve it.

Analogies decrease the amount of imagery necessary to solve a problem and thereby make it possible for the whole idea to occur suddenly in a "flash" of illumination or insight.

This sudden illumination or insight comes to a person not only by the use of analogies, but also by putting the problem aside for a while, though it may be thought of from time to time while he goes about other activities. Some psychologists have developed the theory that when the problem is put aside (the "incubation" phase, as it is called), it breaks up the person's incorrect sets or directions and makes it possible for the correct set or direction to emerge. In actual life situations, all may not be able to use analogies to solve problems, but experiments have shown that incubation is a great help in most cases. "Theoretically," says Mr. Dreistadt, "our findings can be explained similarly to the way that reminiscence has been explained — where a person remembers more later on than he does shortly after having learned something."

The value of analogy and correspondence as tools of study has been stressed throughout Theosophical literature. "Everything in Nature has to be judged by analogy," says H.P.B. in *The Secret Doctrine* (I. 116 fn.). From the Universe to the atom, the principle of analogy correlates the whole; it is the Ariadne's thread destroying the labyrinths in which the human mind is caught, and gives the power to gain knowledge gradually from one plane to another. In Occult Science, says H.P.B., the Law of Analogy "is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, 'to be turned seven times,' before one comes to understand it. Occult philosophy is the only science that can teach it." (*The Secret Doctrine*, I. 150-51)

A timely warning is sounded by Dr. Joost A. M. Meerloo in his article "Hypnosis and the Danger of Mental Coercion" (*Newsletter of the Parapsychology Foundation*, January-February 1970). In recent years, hypnosis has come to be generally accepted as an adjunct to other forms of therapy, and some physicians recommend a more extensive use of this technique. Dr. Meerloo in his article emphasizes the dangers of such an endeavour:

The hypnotic sleep can be compared with the somnambulistic sleep and trance. It is a diminishing of ego control through which come hidden forms of communication that had been warded off in the state of being awake. Yet not everybody can immediately tolerate these communications. Especially the new awareness of

telepathic communications coming in may arouse confusion and anxiety. . . .

Hypnosis or even attending a hypnotic séance can bring a few individuals into a state of increased suggestibility toward almost everybody, a mental vulnerability and submissiveness that might become dangerous to them. Hypnosis does not end with the therapeutic session, but often leaves a greater suggestibility in its wake. . . .

Indeed, there is an intricate social problem related to hypnotic techniques. How should people mature? Are they to be burdened with increased suggestibility and submissiveness to the directives of others? Or are they to develop into sturdy individualists, rejecting coercive suggestions from outside? An intensified use of hypnosis might lead to the adoption of a more passive philosophy of life, one of compliance, resulting eventually in an easier submission to nondemocratic strategy and doctrines.

We cannot separate this political and sociopsychological problem from the fact that society with its thousandfold increased technical means of communication has already become much more coercive in its impact on man's mind. The television screen, for one thing, unwittingly brings suggestion and hypnosis into our living room. The persuasive onslaught of advertising, political campaigning, and ideological seduction is already hammering away at the critical selective barriers of our perception. We have to recognize what a suggestive weakening of our selective mental barriers might do to our defenses against mental coercion and mass hypnosis.

Authorities in Great Britain took this aspect of mental hygiene seriously and went so far as to prohibit all open display of hypnotic séances for the sake of amusement or curiosity. Such public performances had proved too deleterious to some of the onlookers. . . .

Various psychosomatic symptoms serve as early bodily defenses against archaic instinctual drives. Man can and does use his body as a defense against unpleasant emotions. To overlook or deny this may be downright dangerous. For instance, the curing of eczema or colitis by purely hypnotic means carries the risk that the infantile psychotic rage it covers may be provoked, as I myself once witnessed in a patient whose symptoms were alleviated prematurely. These facts have been clinically well observed. Hypnosis is easily used as a form of symptom surgery, but what it does not do is make the cause of the illness disappear.

Pain and fear, for example, are not merely enemies of man but also warning signals in the service of adaptation. We cannot relieve a person of these symptoms without allowing the cause of the fear or pain to run free. When one inner defense is taken away, another outlet is sought. Not being allowed to endure pain and fear may, for instance, fortify in some individuals latent suicidal ideas based on more deeply-seated feelings of guilt. A depressed patient committed suicide after her protective anxiety was taken away in a public hypnotic trance. . . .

Clinically, it is important to realize that hypnosis can push some people temporarily into feelings of unreality that make them behave like psychotics. Suggestions given in hypnosis are known to have created true delusions. Such coercively implanted ideas stay for years as foreign objects in a mind struggling to get rid of them. . . .

Unwittingly hypnosis can teach people to ignore and deny the existence of realities they should rightly take into account. The same is true of hypnotic anesthesia, however useful it may be for the initiation of surgical anesthesia. Our sense of pain is part of a highly useful alarm system. Too many hypnotic suggestions aimed at diminishing pain might short-circuit the entire psychic alarm system. I have known such post-hypnotic zombies. In some cases the very instinct of self-preservation has become blunted. . . .

On the basis of ancient Tibetan maps, two Leningrad orientalists have advanced the theory that America was known to Asian geographers 3,500 years ago — long before the Italian seafarer Christopher Columbus rediscovered it or the Florentine merchant, Amerigo Vespucci, reputedly named it after himself upon reaching its shores in 1497. The Soviet researchers have reached their conclusion also from the fact that some terms which are believed to be American in origin occur in ancient Asian scripts. (*The Times of India*, July 10)

That the “New World” is not so new and was known to the ancients is suggested by the following extracts from Theosophic writings:

Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India*. . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the

Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. (*The Secret Doctrine*, II. 327)

Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis. . . . Otherwise, whence the traditions and legends—the latter *always more true than history*, as says Augustin Thierry—and even the identity in the names of certain "medicine men" and priests, who exist to this day in Mexico? (*S.D.*, II. 182). Whence came the similarity of names between the Indian Nagas and the American Nagals? . . . Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one. (*Ibid.*, II. 213-14)

The name of *America* . . . may one day be found more closely related to Meru, the sacred mount in the centre of the *seven* continents, according to the Hindu tradition, than to Americus Vesputius, whose name by the bye, was never Americus at all, but *Albericus*, a trifling difference not deemed worth mentioning till very lately by *exact* history. . . . (*Isis Unveiled*, I 591). Alberico Vespuzio, the son of Anastasio Vespuzio or Vespuchy, is now gravely doubted in regard to the naming of the New World. Indeed the name is said to have occurred in a work written several centuries before. (*Ibid.*, I. 591-92 fn.)

America, the "new" world—is thus, though not *much*, older; still it is older than Europe, the "old world." (*S.D.*, II. 407 fn.) Yet America was a non-existent myth for Europeans during the early part of the mediæval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old "New World" several centuries before. (*S.D.*, I. 297)

A *Reader's Digest* article, "Is There a Substitute for God?" (Indian ed., May 1970), taken from a forthcoming book by David Raphael Klein, inquires into present-day Western beliefs in a forthright manner. Man today has come to regard belief in God as archaic and superstitious. He still believes in right and wrong, but he no longer believes that he offends God by his wrongdoing or incurs His punishment. Man is now claiming the right to do anything he wants, subject only to the laws of the land and his own conscience, and, for some, the needs of society.

And so man left his father's house to live on his own. But was he mature enough for the adventure? He finds his life-held standards dissolving beneath him. Cynicism plagues him, but he cannot refute it; he rejects pure hedonism as a way of life, but he has no philosophy with which to dispute its claims. And, beyond all this, another trouble bewilders him, in the face of which he is as impotent as toward all the rest: the rebellion of his children against him. . . .

Pursue a discussion with any rebellious youth as to why he commits acts that the older generation regards as depraved, self-destructive or irresponsible, and you will hear the reply, "why not?" Try to answer. If you are a transitional creature who has given up faith while continuing — in order to hold your life together — to act as if you still had it, you have no answer. True, by and large, you still live by certain moral principles, but you cannot say why. Therein lies the basis of the curious guilt so often felt by parents in the face of insufferable behaviour by their young and their consequent indulgence of the children who reject them.

The young rebel's "Why not?" has at least two meanings: not only "What's to stop me?" but simultaneously, "Give me a reason I can accept." For the young person wants, needs, is in fact *desperate* to believe in something.

He has not found his own belief yet. The experience of learning that an entire civilization is founded on nothing solid morally; that it is shot through and through with hypocrisy; that he finds nothing in it to give his life meaning — this has been so overwhelming a shock that it has left him largely unable to cope. He can be sure of nothing. And, if there is one word that most aptly describes the emotional reaction of the young to finding society without a usable moral basis, it is disgust.

Man's "leap into materialism" makes him believe that life is an accident, that "children are born not as part of a divine plan, but by

biological accident.”

Anyone who contemplates the mechanics of human finger movement, the camouflage of a moth, or the building of every kind of matter from variations in arrangement of proton and electron, and then maintains that all this design happened by sheer, blind accident, believes in a miracle far more astounding than any in the Bible.

To regard man, with his arts and aspirations, his awareness of himself and of his universe, his emotions and his morals, his very ability to conceive an idea so grand as that of God, to regard this creature as merely a form of life somewhat higher on the evolutionary ladder is to create questions more profound than those answered....

If *all* species seek to preserve themselves, what mindless chemistry created that prodigious urge? If the universe is finite, what exists beyond it? If it is eternal and limitless, is it not thereby beyond our power ever to know, leaving key questions for ever unanswered?

Schoolboy questions, granted; but they will not be silent. Western materialism is itself so shallow, based on blatant assumptions that are hardly more than guesswork; demeaning, unpalatable and unsatisfying; incomplete and yet arrogant in its premises. The idea of God deserves a better substitute.

A fair indication of whither we are tending is provided by the following item from the July *Unesco Features*:

In 1967, the latest year for which full figures are available, the world spent \$127,869 million on public education — 5.2% of its aggregate Gross National Product — according to the Unesco Office of Statistics. But in the same year, \$180,682 million — 7.3% of the GNP — was spent on armaments.

Of the seven world regions, only two spent more on schools than guns: Africa, which spent \$1,576 million (3.5% of GNP) on education, against public military expenditure of \$1,061 million (2.4%); and Latin America, spending \$3,195 million (2.9% of GNP) on education, and \$2,468 million on armaments.
