

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE CYCLE MOVES ON THOUGHTS FOR BLAVATSKY JAYANTI

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The future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work.

—H.P.B.

H. P. BLAVATSKY is the latest link in the Golden Chain of selfless Philanthropists, members of the Great Academy of Perfected Sages, who, century by century, try to spread the True Knowledge about Nature, physical and superphysical, with a view to awakening Man, the individual, to a sense of his spiritual dignity and of his responsibility to his own kingdom.

In Asia, especially in India, this regular cyclic effort has been made by the Fraternity of Adepts for thousands of years. In the Occident that regular effort was made ever since the Mysteries, which alone had the Key to the Secrets of Nature, had been crushed out of existence in Europe by heathen and Christian conquerors. That work of enlightening the West gathered strength because of the work of Tsong-Kha-Pa; His Mission was to purify from priestly desecration the Philosophy of his Illustrious Predecessor, Gautama Buddha; the Tibetan Reformer organized a successful spiritual revolution by a timely exile of some 40,000 sham monks and lamas, and then taught the True Doctrines and founded the order of the Gelukpas, the Yellow Caps. The successful Mission of Tsong-Kha-Pa influenced the Work of the Eastern Adepts in the Occident, and since then, *i.e.*, the 14th century, it has become more and more public in manifestation.

and prejudices, to give up social habits which do not square with the teachings of the Esoteric Philosophy. It is not, however, too late even today. A few courageous souls determined to live the Life, leaving alone the dead to bury their dead, can produce beneficence. The Rising Cycle will aid such Warrior-souls if they utilize the magnificent truths enshrined in *The Secret Doctrine*; to do this we must use *The Key to Theosophy* and listen to *The Voice of the Silence*.

Shall we not make H.P.B.'s Birth-Day a memorable one for us by deepening our resolve to acquire greater knowledge of the Esoteric Philosophy, and to apply, apply, apply at every turn what that knowledge imparts? Not for our own personal salvation only, but to earn our place in the growing band of sacred heroes who are altruistic Servants of the Race. To become real Companions and grow into Chelaship so that life after life we may serve the Grand Servants of Humanity.

Why did H.P.B. labour and suffer?

In the hope of training a few individuals to carry on our work for humanity by its original programme when the Founders are dead and gone. They have already found a few such noble and devoted souls to replace them. The coming generations, thanks to these few, will find the path to peace a little less thorny, and the way a little widened, and thus all this suffering will have produced good results, and their self-sacrifice will not have been in vain.

Reader! Are you one of these?

Do you wish to become one of these?

What greater ideal can there be than this — to be a creator of the New World in which Peace and Progress rooted in the Wisdom of the Great Brotherhood shall shine and shed their love and lustre in the infinitudes of space!

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EVERY DAY is a birthday; every moment of it is new to us; we are born again, renewed for fresh work and endeavour.

—ISAAC WATTS

## KRISHNA, THE MAN OF PEACE

DURING this month of August India will celebrate Krishna Jayanti, the Natal Day of Sri Krishna, the loved child who stole the hearts of elders, the adored youth who taught how to play the game of life, the sage counsellor who incessantly laboured for peace, and when necessity compelled, led his disciples to the field of battle because it was the field of duty. In whatever phase of his incarnation we meet him, we encounter a teacher, a guide, a friend. Ever an inspirer, his deeds are living examples even today, and his words vibrant with power can be heard in our 20th century. On his flute he goes on playing the Melody of Life—and “plays, and plays, and plays.”

Krishna's philosophy is generally regarded as martial. This is because the *Gita*, the best known and deservedly popular embodiment of his teachings, is not generally read as a part of the *Mahabharata*. It is read and studied as a piece apart, severed from its context. It is true that the whole of the *Mahabharata* is not of uniform value; it may be that in course of ages interpolations occurred; but the reader of the *Gita* misses the depth of its message if he does not familiarize himself with the words and deeds of Sri Krishna in other parts of the great epic. The events which precede the war bring out the less known aspect of the life of Krishna, showing that he loved peace more than war, which was forced upon him and his party. Human persuasion, philosophical disquisition, spiritual appeal, were fully used; grave warning was given repeatedly; and only as a last resort, only as a means of upholding righteousness, justice and truth, did he consent to take the field; and even then, charged with peace and with the power of preserving and sustaining all, he acted as the charioteer, as a guide to his friend and devotee whose duty to war was forced upon him.

In its historical and psychological setting, the *Mahabharata*, of which the *Gita* is an integral part, brings the lesson of peace in preference to war, and war only as a dire necessity for the sake of righteousness and peace. It is a great temptation to analyse and study the political significance of Krishna's diplomatic mission at the court of the blind king Dhritarashtra to disarm his uncontrollable and lusty-minded son, Duryodhana, and to contrast it with recent attempts at “disarmament,” but we must refrain and turn to

the consideration of the more important psychological aspect. If the divine statesman and diplomat, the eloquent and righteous Krishna, did not succeed in bringing Duryodhana to sense and peace, it is not to be expected that present-day politicians will. No, we must go to the root cause — human passion and anger and greed (*kama, krodha, lobha*) which are “the gates of hell.”

All evolution proceeds from within outward; the phenomenon of war in the visible world is but a materialization of the psychological and invisible war between the impulse and the idea, between the blood and the brain, in the heart of man. In the constitution of every man the mean and the selfish elements are present. Lust and love, anger and mercy, avarice and charity fight in each one of us. The Eternal War is between our past and our future, between our fate and free will, between our instincts and aspirations. That war can be and has to be ended. Then only is ours the experience of the Immortals — the Living in the Eternal Now.

The way to lasting peace begins with a perception. The woe of the world is rooted in human soil. The sap which helps its growth is the personal self of man.

Krishna, the Man of Peace, has taught that neither torture of the body nor the eradication of the force of desire will precipitate lasting peace. Such antics may blind us to the existence of war and all other evils which permeate our very being. Recognize their existence, accord them their due place in the scheme of things, use them instead of being used by them — this is the striking message of Krishna.

Evil begins its life in the human kingdom. The force which manifests as the force of evil in men cannot be destroyed; it can only be transformed. Spiritual exercises are not for the extermination of the lower nature but for transforming it. This world will not improve if men quit it; this earth, which every day is revealing new hells built by passion and greed, will begin to unveil the beauties of heaven when men construct with compassion and understanding. To raise the self by the Self — that is the real way to world peace. Given a certain number of men and women in each community and country who have overcome their own spirit of greed and competition, and the peace of that community and country is assured. Krishna teaches this peculiar form of other-worldliness, which is not a loathing but a loving of this world. This is the basic idea of Raja

Yoga, the Royal Road to the Kingdom of Peace.

And now let the reader ponder over and apply the lesson of the following extracts from *Bhagavat Yana Parva* (belonging to *Udyoga Parva* of the *Mahabharata*) to his own problem, to that of his country, and to that of the world at large:

*Krishna to Duryodhana:*

Great is the advantage in Peace to both sides. Peace, however, does not recommend itself to thee! To what else can it be due but to thy loss of understanding? If one's understanding is confounded one can never turn his attention to what is beneficial. One that hath his soul under control never disregardeth anybody in the three worlds — no, not even the commonest creature.

*Duryodhana to Krishna:*

Thou dost always censure me. Indeed thyself and all reproach me alone and not any other. I, however, do not find the least fault in myself. I do not even after reflection behold any grave fault in me, or even any fault however minute.

*Krishna to Duryodhana:*

The disposition that thou art repeatedly manifesting is of the perverse kind. Persistence in such behaviour is sinful. Do not yield thyself to the influence of wrath! The exertions of the wise are always associated with Virtue, Profit, and Desire. If indeed all these three cannot be attained, men follow at least virtue and profit. If these three are pursued separately, it is seen that they who have their hearts under control choose virtue; they who are neither good nor bad, but occupy a middle station, choose profit which is always the subject of dispute; while they that are fools choose the gratification of desire! The fool who from temptation giveth up virtue and pursueth profit and desire by unrighteous means is soon destroyed by his senses. He who seeketh profit and desire should yet practise virtue at the outset, for neither profit nor desire is really dissociated from virtue. He who seeketh all three may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass. He who behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self like the forest with an axe.

*Krishna to Dhritarashtra and his Court:*

Listen to me, ye sinless ones! The words I will speak will soon lead to beneficial results, if indeed ye accept what I say in consequence of its recommending itself to you. Forcibly seize and

bind this wicked king in the enjoyment of sovereignty; the time hath come for doing this. For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one's Self, the whole earth may be sacrificed. Bind Duryodhana fast, make peace with the Pandavas. Let not the whole Kshatriya race be slaughtered on thy account.

As the *Padma Purana* has it: "In the beginning, the great Vishnu, desirous of creating the whole world, became threefold: creator, preserver, destroyer. In order to produce this world, the Supreme Spirit emanated from the right side of his body, himself, as Brahma; then, in order to preserve the universe, he produced from the left side of his body Vishnu; and in order to destroy the world he produced from the middle of his body the eternal Shiva. Some worship Brahma, some Vishnu, others Shiva; but Vishnu, one yet threefold, creates, preserves, and destroys, therefore let the pious make no difference between the three." The fact is that all the three "persons" of the Trimurti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning; and it is shown in Brahma being made the personified embodiment of *Rajoguna*, the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being. Vishnu is the embodied *Sattvaguna*, that property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between the full growth and the beginning of decay; while Shiva, being embodied *Tamoguna* — which is the attribute of stagnancy and final decay — becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold to and enforce on the world the dead letter of the original conception.

—*The Theosophical Glossary*

## THOUGHTS FOR INDEPENDENCE DAY

ON August 15, India celebrates her Independence Day. Some look upon it as a Day of Deliverance. The Day of Independence — of what? The Day of Deliverance — from what? In the world of differentiated types we are apt to forget the archetypal wisdom. The Jews celebrated their day of deliverance many centuries ago and it is claimed that their God brought them “out of the house of bondage”; are then Jewish individuals free men, free women — able to do as they please, to live in peace? How many among them know what it is to live in peace? Or turn to more recent history — the great Republic of the United States celebrates yearly, on the 4th of July, its Independence Day. Is the Republic really independent — not dependent on any state, and, more, in a position to impose its will on other nations? Could it live in peace and prosperity on the strength of its own self-sufficiency — economic as well as cultural? And its citizens — do they as individuals practise true independence? Do they even know what it is? We trow not.

And yet such historical events play important parts in the development of human souls in their march towards perfection. In our quest of wisdom, certain outer circumstances do hinder us, as others help us because they present very suitable opportunities. In our civilization the student-practitioner finds many difficulties which did not exist for his brother, who, let us say, was a citizen of the glorious empire of Asoka. H.P.B. has pointed out that “our civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas.” Has not that remark been more than justified since 1888 when it was made? Therefore we do need to be discerning in our understanding and interpretation of public events, especially such as are swaying large masses of our fellow men.

Are there individuals with souls so dead that they do not desire to see their country free and with scope and opportunity to live its own life, to develop along its own special lines and to contribute its quota to the building of a better world and the creating of a higher civilization where philosophers and not mere fighters will come to flourish? The task of the student-practitioner of Theosophy is to discern the meaning of deliverance and of independence, so that he may contribute his humble share, however silently and indirectly, in shaping the future of his country after a spiritual pattern. If

even a few souls delivered themselves from personal selfishness, from communal prejudice, from national resentments, and became truly independent, *i.e.*, capable of living in peace without warring against others, they would very soon create a new order in their nation, strong in its soul to offer loving co-operation to other lands.

Theosophy is a unifying force. Study of its philosophy harmonizes many minds, and united minds make an army much more powerful and efficient than one of soldiers carrying guns. Associates of the United Lodge of Theosophists in India have an added responsibility for the sake of this country which H.P.B. blessed once as "the Motherland of my Master," and which is the custodian of ancient and immemorial wisdom. We should exert ourselves more, for on India's spiritual success depends not only her own future, but the future of the world. Their good will is with us, as ours is with them, but real unity among Indian Associates will be of special use to them and of lasting benefit to all of us. Let us all remember what H.P.B. wrote and make her words applicable to our U.L.T.:

As all work for one and the same object, namely, the disenfranchisement of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each — the great ones as well as small — have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth. (*U.L.T. Pamphlet No. 22*, p. 9)

Deliverance from the lower ambitious self which is greedy and egotistic alone can make us truly independent in the spiritual sense so that we shall be able to perceive the interdependence which binds all things by immortal power, and know

That thou canst not stir a flower  
Without troubling of a star.

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## FORGOTTEN CIVILIZATIONS

THEOSOPHY is not speculation and never claims to present anything new. It does claim, however, to transmit a perennial wisdom, covering science, art, religion and philosophy in one integrated whole, not as different branches of learning. Its fundamental tenets include various propositions.

(I) All and everything is ONE LIFE, ONE SELF, the sum total of countless lives — unity in diversity — ever evolving in their different degrees under the law inherent in the whole. The goal of all evolution is complete SELF-consciousness, spiritual and universal, not just the present human self-consciousness, imperfect, limited, personal.

(II) Reincarnation is the assumption by the human soul of successive bodies and faculties, the twin doctrine of karma being the causative factor, *i.e.*, each being receives the exact effects of causes set going, each life is the outcome of previous incarnations. Since this applies not only to individuals but also to nations and races, it explains the rise and fall of civilizations, and the reappearance in later civilizations of similar characters, mental, psychical and physical types. It explains also the recurrence of conditions and problems of a similar nature, political, economic and social, and the renaissance of the learning, arts, sciences and technologies of earlier times.

(III) Mankind is not separate from the earth it lives on. The latter has gone through many changes, from fire-mist through a gradual condensation into a final hardening in smaller compass. So has the body of man. Ancient legends of giants have a basis in historical fact. In any one stage of mankind's evolution (Root-Race, comprising many sub-divisions, races, nations, etc.), the total land mass (Continent) existing during the life period of the Root-Race is like the physical body of the collective soul of that Race. There are seven such stages in the life of mankind on this globe. We are at present at the fifth. History really begins with the middle Third Root-Race, some 18 million years ago. Its Continent — the land mass then above water — is called Lemuria in Theosophical literature. The Fourth Continent was Atlantis, though these are not hard and fast divisions. Part of one Root-Race Continent may remain above water (after the cataclysms and land-mass destructions that signal the death of that Root-Race), as the starting point for amalgamation of fresh lands upheaved from the waters, to form the

succeeding Root Continent for the next Root-Race. This, however, is composed of the same soul or egos who, reincarnating, receive the results, good and bad, from their lives in the earlier Race. This destruction of earlier Continents explains why so little remains of the forgotten civilizations of the giants.

(IV) Evolution also includes beings evolved far beyond our stage. One must ignore the fantasies of science-fiction and think of them as Divine Minds or Souls. Yet, because Life is One, such high spiritual Beings have a concern for mankind, struggling to transform its still animal-human nature into a divine-human nature. Thus the Wisdom-Religion declares that, at critical points in mankind's inner growth, these greater Divine Beings (who have been through and transcended the human stage by their own efforts), descend from their own subjective inner spheres of consciousness in will-created forms, to guide and instruct infant humanity. One can brush aside all the sensational literature about colonists with a highly sophisticated technology coming down in flying saucers from outer space, and treating the earth savages in much the same way that the European colonists treated natives in the last century. That is simply a dead-letter distortion. More to the point are the universal legends that relate how, in the earliest days, there was a Golden Age, in the infancy of mankind (*i.e.*, as thinking beings) when they were ruled over and instructed by Divine Kings or Gods. Before that stage, mankind, androgyne in form, was mindless as regards self-consciousness, and it owed its awakening, at that midway point, to the incarnation in it of more highly evolved Souls — lower in degree than the Divine Rulers — who thus picked up the threads of their progress from previous evolutionary fields on other planets. This blending for mutual soul growth included different degrees of development, both in the incarnating "Minds" and in the bodies themselves. Hence there were savages and civilized from the dawn of history. Under the Divine Instructors, the new humanities had their inner natures imprinted with the great spiritual laws and moral truths, while they were, at the same time, taught the divine foundation of all the arts and sciences.

Because the evolution of the Universe is built on number and numbers, on a Universal Geometry ("God geometrizes"), all the sciences that deal with every aspect of nature rest on the same canon of proportion and mathematical ratios. Hence the whole of the knowledge

can be expressed in a few pages of geometrical signs and glyphs. Astronomy, architecture, music, art, language, the earth sciences, geology, metallurgy, agriculture, as well as medicine and magic, all depended on a knowledge of the affinities and interdependence of all the correlated aspects of nature and the inner and outer cosmic forces. That same law of harmonious proportion is also the basis of moral law and government.

But, since mankind has to cease to depend on teachers and has to grow up to its true stature, to learn right and wrong for itself and to conquer its own lower nature, the Divine Teachers withdrew after a time, to reappear only at critical points in the later cycles of the Fourth and Fifth Root-Races. Yet They left behind a Fraternity of the Elect, who had already won through to spiritual consciousness and immortality and control of their reincarnations. This Fraternity, "the Race that never dies," preserves the Universal Wisdom safe from destructive agencies, proclaiming again and again as much as can be given to any particular nation at any given time. All Spiritual Teachers belong to that Fraternity, but, as said, not all the evolving Souls were at that high level of development.

In far too many the animal instincts and urges (natural in the lower kingdoms when regulated by natural law) combined with the newly developed consciousness—personal egotism and power of choice. This produced selfishness and pride and all the resulting vices and evils. One of these was the pride in, and obsession with, the procreative power (a lower aspect of the divine creative will-power) that concentrated on sensual gratification. Worship of it became the root of the phallic elements in exoteric religions, with their strong emotional appeal replacing true inspiration.

Thus the history of past and present civilizations has been that of a perennial fight between good and evil, between the Divine Teachers with Their followers who worship the One Spirit in all life and the Sorcerers, seeking to enslave human souls, dominating the masses with false values and temptations and turning exoteric religions into worldly power-complexes. Our Fifth Root-Race, inheriting all the evils perpetrated in the Third and Fourth Root-Race stages, has made of selfishness a virtue and of vice an art. The history of the continuing wars between the two forces is recorded in epics such as the *Ramayana*, the *Mahabharata*, the *Odyssey*, in the battles with giants in Scandinavian and Persian mythologies.

Knowledge, whether academic or technological, can be used for good or for evil, for motive alone makes magic white or black.

The lands of Lemuria finally sank seven-eight million years ago as the Atlantean Race came into existence (giants still, though nearer our present shape). They were giants in knowledge and inventiveness, developing a brilliant, sophisticated and highly technological civilization (with magic rather than with physical machinery and energy). But selfishness, sensuality and sexual perversions grew stronger than ever, until the terms "sorcerer" and "Atlantean" became synonymous. The main bulk of the Continent was destroyed in successive cataclysms, from some 850,000 years back, down to some 11,000 years back, when the last island-continent, Poseidonis, described by Plato, was submerged.

We, as egos, were those Atlanteans, both good and evil. We have inherited the karmic curse from the evils done then. It shows in present-day diseases and social ills, in wars, cruelties, deprivations and injustices. But because we are souls, and because karma works in both directions, we have also the storehouse of whatever good was achieved, and can bring that into action by right deeds and motives now. We can learn little by little from the evils of the past, and so turn evil to good. If the lesson is learned, that is the most important thing.

There has been much research in the last few decades — and often fanciful speculation — about these forgotten civilizations and the vast, lost knowledge of the past, but it is mixed and incomplete. Nevertheless what has been published is encouraging. What would be of the greatest help would be: (1) to assimilate the material recorded in H. P. Blavatsky's monumental work, *The Secret Doctrine*, in order to have a sure foundation on which to fit the fascinating corroborative evidence that is increasingly coming to light, and (2) to give ethics their rightful place in human life, for living in terms of the One Universal Life, and according to the One Law of Brotherhood, opens the door to understanding our own nature, as well as the past and the future.

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COMPASSION is the chief law of human existence.

—DOSTOEVSKY

# THE BUGBEARS OF SCIENCE

## I

[This is the first part of an article by H.P.B. which appeared originally in *The Theosophist* for February, 1883.—Eds.]

THE FANATICISM of blank negation is often more tenacious, more dangerous, and always far harder to deal with and to combat than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment and growing supremacy of the extreme physico-materialistic<sup>1</sup> thought; and a stubborn opposition to, and ignor-

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<sup>1</sup>The expression “physico-materialism,” as well as its pendant “spirito” or “metaphysico-materialism,” may be newly coined words, but some such are rigorously necessary in a publication like *The Theosophist* and with its present non-English editor. If they are not clear enough, we hope C.C.M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist, and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of FORCE. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, *Matter* or SPIRIT? If the latter is something—it must *be* material, otherwise it is but a pure abstraction, a *no-thing*. Nothing which is capable of producing an effect on any portion of the physical—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce *no* effect were it not material; and believers in a personal God have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracles, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:

“It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by ‘nothing.’ The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will power the mesmerist compels his subject to perform various feats, but he becomes normal again when the will is withdrawn.

“I have observed in all physical phenomena that, when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by ‘nothing,’ it would be impossible to withdraw the producing force, and the manifestations would never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual.”

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well-marked difference between those *materialists* who, believing that nothing can exist outside of matter in however sublimated a state the latter, yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those *transcendentalists* who, mocking at the majesty of truth

ing by, the major portion of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence — of MESMERISM and HOMOEOPATHY among the rest.

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science — that is, knowledge without bigotry, prejudice, or egotism — endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism — that is, superficial learning, vain, narrow-minded and selfishly bigoted — unable to discern fact from false appearances, like a dog barking at the moon, growls at the approach of everything outside the limits of the narrow area of her action. True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the *suppressio veri* that is so common. To such it is that applies the pungent remark, recently made by a German physician: “he who rejects anything *a priori* and refuses it a fair trial, is unworthy of the name of a man of science; nay, *even of that of an honest man.*” (G. Jaeger)

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science, as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed “with arms and baggage” to the “enemy’s” camp, have yet bravely stood up for and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an un-

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and fact, fly into the face of logic by saying that “nothing is impossible to God”; that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a *miracle* outside of all physical law and whenever it please him, etc.

biased mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments. It sees its own ideal — if an insane desire to convert everything that exists within the area of our limited *visible* universe into something that can be seen, felt, tasted, measured, weighed, and finally bottled by the aid of our physical senses may be called an “ideal” — vanishing like a mist before the light of awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is more and more rent with every such new discovery. The grim ideal is receding farther and farther; and the explorers into those regions where matter, which had been hitherto made subject to, and within the scope of the mental perceptions of, our *physical* brain, escapes the control of both and loses its name — are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon’s feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their “faces of brass,” even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating “Radiant matter.” Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionably honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say: “In FORCE I find the promise and potency of every form of life.” From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily

entreated into new ideas. Having refused for years the name of Force to Matter, they now refuse to recognize the presence of the former—even when legitimately recognized by many of their eminent colleagues—in the phenomena known as Hypnotism, Mesmerism, and Homoeopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations, too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public (though vouched for by those lights of Science named Wallace, Crookes, Zöllner, etc.), we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science and shall see what several *savants*—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot upon Hypnotism—the old Mesmerism under its new name; and upon Homoeopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiased French, German and Russian observers. Here, one may see Mesmerism and Homoeopathy discussed and supported by the best medical and critical authorities and may find out how far both “sciences” have already become entitled to recognition. To call an old fact by a new name does not change the nature of that fact, any more than a new dress change an individual. Mesmerism, for being now called “Hypnotism,” and “Electro-biology,” is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments recently produced in the hospitals by the world-famous Dr. Charcot, of Paris and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homoeopathy—called *Neuralanalysis*, invented by Professor G. Jaeger, a distinguished zoologist and physiologist of Stuttgart.

But are any of these sciences and facts strictly new? We think not. Mesmerism, as well as Dr. Charcot's *Metaloscopia* and *Xiloscopia* were known to the ancients; but later on, with the first dawn of *our* civilization and enlightenment, were rejected by the wiseacres of those days as something too mystical and impossible.<sup>2</sup> As

<sup>2</sup>To such “impossible” facts belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging

Homoeopathy, the possible existence of the law of *similia similibus curantur* had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homoeopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians — now that the keynote has been so loudly struck by that distinguished Parisian physician — to become in the near future a *science* of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the “telephonic experiment,” is another proof of the gradual

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the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called *metaloscopy* and *xiloscopy*. Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient: each producing a different effect. As to *xiloscopy*, it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. *Metaloscopy* has already given birth to *Metalotherapia*—the science of using metals for curative means. The said “impossibilities” begin to be recognized as facts, though a Russian medical *Encyclopaedia* does call them “monstrous.” The same fate awaits other branches of the occult sciences of the ancients. Hitherto rejected, they now begin to be —although still reluctantly —accepted. Prof. Ziggler of Geneva has well nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees: The plant named *Drosera*, the quasi-invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, colour, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful *Compendium of Mesmeric Information*, mentions (p. 180, footnote) that there “are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained.” To corroborate which foregoing observations by Western authorities, our Brahmin readers need only to be reminded of the imperative injunction of their ancient *Sutras* that if anyone should even salute a Brahmin when on his way to the river or tank for his morning *puja* (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. The simple explanation being that the magnetic current projected towards him by the saluter taints the floral aura and makes the blossoms no longer fit for the mystical psychic ceremony of which they are necessary accessories.

discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon *the left side* of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of *Chelas* in Tibet wants to force a pupil to *speak the truth*, he places his hand over the left eye of the culprit and the other on his head, and then — no power in the world is able to stop the words from pouring forth from the lad's lips. He has to give it out. Does the Lama hypnotize or mesmerize him? Truly, if all such facts have been so long rejected, it is but on account of their close connection with occult sciences, with — MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be "so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches," concludes nevertheless his article with the following extraordinary paradox:

A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain; then later by Marc Dax, and Bouillaud, and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of "hypnotism." (*Phrenol. Journ.*)

The "pretended relations" seems to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their *orthodox* explanations may appear. The prejudice so widely extant in society against the claims of spiritual phenomena, mesmerism, and homoeopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this: a long established regard for an opinion becomes at last a habit; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it!

What reasonable grounds are there, for instance, for disputing the possible influence of the will-impulses of one organism over the actions of another organism, without that will being expressed by

either word or gestures?

Are not the phenomena of our will [asks a well-known Russian writer] and its constant action upon our own organism as great a puzzle as any to Science? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not a scientifically recognized fact? Iron, in the process of getting magnetized, begins acting at a distance; wires once prepared to conduct electric currents begin to interact at a distance; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL — an impulse and an energy — have as much potentiality as heat or iron? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism.

Still better reasons may be given.

It is a well-known fact that force can be accumulated in a body and form a store, so to say, of what is termed *potential energy*; to wit, the heat and light given out by the process of combustion of wood, coals, etc. represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state. The so-called "Canton-phosphorus" (to the practical application of which are due the luminous clocks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us — and we do not see any valid reason why it should not be so — that in the same manner their will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon; experiments which, finding themselves within an easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely

and forever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes' and Guitford's experiments with radiant matter, and that very ingenious instrument invented by the former and called the electrical radiometer. Anyone who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes, in his observations on molecular activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays — produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas — when focused upon a strip of platinum, melted it! The energy of the current is thus transferred to a substance through what may be fairly called a *vacuum*, and produces therein an intense elevation of temperature, a heat capable of melting metals. What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its *minimum*. Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced — to be enabled to explain the immensity of the effect — to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there — the infinitude of space. Are these two transcendent things spirit? No; they are both MATTER; only — at the opposite poles of the same Eternity.

(To be concluded)

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## KNOWLEDGE AND WISDOM

Knowledge and Wisdom, far from being one,  
Have oft-times no connection. Knowledge dwells  
In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own.

Knowledge is proud that he has learn'd so much;  
Wisdom is humble that he knows no more.

—COWPER

IT IS USEFUL to distinguish between Wisdom and knowledge; knowledge admits of some classifications, while Wisdom does not. Knowledge may be Eastern or Western, but Wisdom is universal. Knowledge is measurable by pragmatic standards and it may be valued by its various degrees and kinds of usefulness: A greater knowledge is that which makes life more mechanized, or that which results in a higher efficiency and ease on the sensuous level, or that which increases biologic and bodily strength of the human being. Wisdom, however, cannot be arranged in a series of graded values. Self-completeness is the distinctive mark of Wisdom. Outer expressions of Wisdom, though they may far surpass in worth those of knowledge, are really unessential, and do not help in evaluating the depth and nature of Wisdom. Knowledge is partial acquaintance with the nature of life in the objective world. Wisdom is an integrated experience, a self-organized whole.

In the ancient East there did not exist a category of knowledge distinct from Wisdom. Ancient Seers studied even physical phenomena and world-experiences with an inward outlook. Modern thinkers have been too absorbed in the exterior, and though they do betray a somewhat unconscious gravitation towards a different order of values, their characteristic attitude must be reckoned as dealing with only the outside of phenomena.

Wisdom is not without its own evolution and history. It is only the culmination of a process. The peculiar aspect of this process is that it is not *definite* in the mechanical and arbitrary sense of the term, though in the spiritual sense that process is *exactness* itself, *definite* beyond a possibility of variation. One important result flows from the absence of this mechanical definiteness: Knowledge, as indeed every kind of experience, can be utilized as an avenue for

Wisdom. All depends on the method of integration. Although all experience is an integrating process, yet, what becomes at once the peculiar privilege and distinctive responsibility of man is to rationalize that integration, to illuminate that somewhat blind tendency in nature, to evolve and unfold it in a real sense, in the sunlight of self-awareness. In the radiance of growing self-awareness every kind of experience becomes a lesson in Wisdom, but outside that radiance, howsoever rich and varied an experience, it must eventually stultify itself.

The progress of Western knowledge is a sorry instance in point. Something seems radically wrong with knowledge which is not capable of being used for concerted human good. This barren corpulence of knowledge could be transformed into healthy, spiritual muscle if it is exercised on the uphill way towards the discovery of self-awareness. As an experience such knowledge is an integrating process. To build that process into a *conscious* vision, to reach from out that knowledge to the star-heights of Wisdom which is Self-awareness, seems to be the next step, and though a most difficult one, by no means impossible. It must be looked for and taken. One can easily see that a fresh horizon has already burst on the Western mind. Indeed in point of spiritual perception some Western minds can put to shame not a few modern thinkers of the East.

Most thinkers in ancient days had, of necessity, only a small measure of knowledge in the modern sense. The very lack of opportunity for gathering information had proved a positive asset; the ancients grew more in Wisdom because there was less of deviation and dissipation of forces. Even in modern times, such concentration has been possible for those who gravitate by force of their innate nature towards the attainment of self-awareness and self-rationalization. In India we do meet with persons, away in the villages, who are grown and matured in Wisdom; they are superior spiritually to many who live in modernized cities. As a result of growing connections between city- and village-life, concentration of vision is becoming more and more difficult of achievement. Knowledge similar to the Western kind and altogether different from Wisdom has been thriving in more than one Asiatic country, and the East of today has little of its ancient Wisdom left to guide its vision. The East cannot get at it through its present imitative knowledge-process. If this imitation is pushed with a blind obstinacy to the fatal limit, it

will result in a total disintegration of the spiritual forces of what AE calls "the National Being."

Although by now the East is deep in love with knowledge in preference to Wisdom, fortunately Wisdom lingers unknown in the unsophisticated mass mind; therefore the East has some strength left to struggle against its own *acquired* tendencies and temptations towards Westernization. India is particularly fortunate in this. Attachment to the inner, hidden core of Wisdom, feeble though it be, is still there in the Indian mass mind. Though there does exist a strong pull towards the knowledge-process of the West, a new orientation is yet possible. With vigilance and vision the old heritage can be saved and even enriched.

A nation's soul is its inner Wisdom. This is kept alive and active by that cosmical urge which is working out the grand scheme of the Whole. The vehicles which preserve that soul and Wisdom in every nation are the immortal works of Master-Minds. For example, the soul of the West is preserved in the words and works of Pythagoras, Plato, Jesus and others. In India the Wisdom-soul is treasured in the Vedas, the Upanishads, and most intelligibly and practicably in the *Bhagavad-Gita*. By the light of these great works the present life and situation should be studied and interpreted. In doing this we must not politicalize these sacred possessions and own them in an exclusive spirit. The spiritual reintegration of humanity, the attainment to self-awareness, is possible only through a deep plunge in the waters of ageless and ancient Wisdom as incarnated in Great Works. Such a task of re-orientation in the right spirit can still be attempted.

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MY FRIEND, in this very body, six feet in length, with its sense-impressions and its thoughts and ideas, I do declare are the world, and the origin of the world and the ceasing of the world, and likewise the Way that leadeth to the ceasing thereof.

—From the Pali Canon

## PHILOSOPHY OF DISENTANGLEMENT

Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

—*The Secret Doctrine*, II. 110

IN THESE DAYS of runaway inflation, people wish to simplify life, implying that they must disentangle themselves from the want of things. Not given to philosophic reflection, they do not analyse the character of their wish: they conclude that something must be done to those many things which they want, instead of perceiving that it is their want which needs attention, treatment, modification.

The old sages of India divided the whole round of human evolution into two — *pravritti* and *nivritti margas*, the paths of involution and evolution. The soul involves itself in nature, matter, *prakriti*, acquiring and adding to its storehouse of possession numerous objects, with a view to using them as vehicles through which experiences are gained. Then ensues the second half of the pilgrimage: experiences gained through vehicles having become part and parcel of the soul, it begins to throw out all and sundry vehicles, retaining only its own sphere of memory — the One Vehicle. Memory is called the mother-faculty. In the process of acquisition the soul becomes dependent on these many vehicles, even when they have become unnecessary. Through acquired habit man clings to his possessions of the past; at the same time because of his own development through the cycles, he keeps on discarding those possessions to free himself. This dual process causes the perplexing period of transition.

This phenomenon in the large cycle of evolution of the human kingdom repeats itself in the small cycle of the pilgrimage of each soul, and again in the still smaller cycle of every incarnation. In the early part of his life man labours to collect wealth of every kind; i

the second half he struggles to dispose of what is gathered.

To conform himself to the processes of nature a wise man follows the injunction of the ancient Lawgivers, and wilfully and willingly he parts company with the things of the world when "he sees his grandchild playing at his knees." He learns to be dependent on only one vehicle, in this instance, his own body, in which are now stored all the experiences of his life. Not wealth, but the power to make wealth, in his. With that one vehicle he retires (he is named *vanaprastha*, forest-dweller), to emerge a little later to serve his fellows (and then he is named *sannyasi*).

In the olden days men practised, life after life, this willing and conscious giving up of possessions. Now it is considered fashionable and even righteous to die in harness, *i.e.*, in the condition of entanglement in worldly affairs. Men have lost the habit of giving up, and the very faculty is atrophied. This giving up is not merely donating out of one's superabundance; it is the result of superb self-reliance — man is no more dependent upon things and beings, but lives in himself and exerts for others with his spiritual resources.

Nature is methodical and slow in its processes and none of our faculties unfold suddenly as by a miracle. We cannot suddenly become self-dependent and live without the aid of a hundred things, when through centuries we have learnt to be dependent upon millions of them. Men and women of our civilization have defied Nature have precipitated among themselves the abnormal and unnatural manifestation referred to in the text with which this article opens. Nature is not revengeful; and our present condition is but Nature's attempt to readjust her disturbed harmony. We will not aid her by persisting in our old ways. Nor will the other extreme prove fruitful — to abstain from things wanted, when the craving for them persists. Disbanding of factories, destroying of machines, and being contended in loin cloth, and with a spinning wheel — that will not work either; for, masses of mankind are not ready, have not arrived at that turn of the spiral of evolution when they can live thus. To force a man to give up things when his desires are not extinct, but only slumbering, is unwise; very soon the devil in him will let itself loose. In the case of a nation, such an imposition will result in lawlessness and chaos.

The philosophy of giving up must be promulgated as one worthy of immediate study. Mass-mind has to be prepared, and individuals

must put into motion some Divine Ideas which purify and elevate. But such promulgators have their own lower natures to contend with, their own wants to control and their own desires to discipline. They cannot afford to do violence to their natures by extreme measures. Their lives must flow evenly, if they are to effect that change in the mass-mind. They must learn so that they may teach. What?

To begin with, there are three Divine Ideas which should be studied and dwelt upon, so that they may move the minds of an increasing number. W. Q. Judge presented them thus in *The Irish Theosophist*, February 1895 (reprinted in *The Heart Doctrine*):

Among many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

*The first idea* is, that there is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

*The second idea* is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

*The third idea* is the illustration, the proof, the high result of the others. It is, that the Masters—those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as our old H.P.B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that “the Masters descend not to this plane of ours.” The Masters as living facts and high ideals will fill the soul with hope. will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

## PERTINENT REFLECTIONS

[Reprinted from *The Path*, May 1892.—Eds.]

### OPPOSITION OR EXPLANATION, WHICH?

IT HAS BEEN my good or evil fortune to hear some members of the Society say on this wise: "If the Masters who are said to have founded the Society and now watch over it also engage in other works and movements among men, why do Theosophists oppose other developments of thought, such, for instance, as Metaphysical Healing, Christianity, and so on?" The question at the end is a misconception as I read what Theosophists have said.

H. P. Blavatsky has been accused of great violence against Christianity, but a careful reader of her books knows that her opposition was directed to dogmatism and not to the true teachings of the founder of that now extinct religion. She tried to explain, to revive the truth, since, as she declared, it was her opinion that but one truth lies under all religions. Indeed, the series of papers that gained for her the Subba Row medal in India was entitled "The Esotericism of the Gospels." And so also with the writers in *Path* whom I have read on Metaphysical Healing. They deal with explanations in the course of which some unwarranted assumptions are demolished. This is not opposition. But we know that sometimes, if you cannot agree with the Metaphysical Healer or dogmatic Christian on points of logic and history, you are said to oppose.

In the sense that one is not on exactly the same side, he might be said to be in opposition, just as the moon is often in opposition to the sun. But some devotees of the various Mind Cures, holding up before themselves the optimism that first declares all things are good, making a weak play on the English word "God," and then decides that a continually flourishing health is the most important of the good, dislike logical explanations or the pointing out of disagreeable facts, and call it opposition.

Theosophy opposes nothing but dogmatism, cant, evil action. It is a foe, open or declared, to the dogmatism which has chased Christianity away, but it explains to the sincere where the truth is hidden. So it points out in Old and New Testaments the same truths taught by other religions that borrowed naught from us. Thus while it may in that process dispose of the claim for exclusive

revelation asserted for the Christian books, it shows all nations as not deserted by a jealous God, but all alike possessing several forms of the one thing. And that is neither Jewish, nor Presbyterian, nor Hindu, nor Mohammedan, but simply the one system of scientific religion called Theosophy.

Theosophy, then, draws all philosophical and religious ideas to a focus by its synthesis of all. Embracing all, it throws the concentrated light obtained by thus bringing all together, upon the many cherished forms and rituals which obscure reality beneath.

#### THE T.S. SHOULD NEVER HAVE A CREED

It is only within the pale of a creedless body that investigation of religions will reveal the truth. If it were a Buddhist or Hindu Society, then every effort of its members would run on those lines. If the one, then only revivals of Buddhism would be sought; if the other, then the spreading of present-day Hinduism. If even it had adopted Reincarnation as its creed, so as to cause us all to be called "Reincarnationists," no right progress could ensue. As Reincarnationists we could not all fully agree with Karma, and, indeed, many varieties of reincarnation would be insisted on. But our body being without a creed, any man who is not a fierce dogmatist may join to help the work which co-operation always enlarges and accentuates.

So our history and present composition declare against a creed. We had Brahmins from the first, with several Parsees. Mr. Judge told me that among the first diplomas he sent to foreign lands in the early days were several to Parsees in Bombay and to Hindus elsewhere; with a few to some Greeks in Europe. And today the rolls in the different sections disclose the names of Hindus, Buddhists, Mohammedans, Christians, and agnostics.

#### SIZE NO MEASURE OF POWER

The desire for a large membership is entertained by some. A few years ago a member, in changing the rules so as to have no dues, thought thereby to call in everybody, but soon found that small fees bring no one in and large dues keep few out. We are a leavening movement, and, like leaven, we act silently but surely upon the whole mass. Human nature will not permit us to hope that men will abandon the fame of a congregation and an expensive church to become members of a Society whose ideals necessarily destroy separate distinction and increase general good.

rooting out selfishness. The small speck of leaven disturbs the whole mass of dough, and the tiny fungus can lift the heavy stone. In the same way the small band of devoted Theosophists, though never growing much in numbers, has power to keep the thought of the day turned in such a direction that the prospect of causing a union in the search for truth increases. For the mind of this and next century is evolving more and more, demanding answers to the questions which present theology fails to solve, and in Theosophy only is the final solution. If, then, the small band of true devotees ever persists, and each hour increases the ability of each to explain the really simple theosophic system, our Society can be content to remain a force which is mighty for effect though small in appearance.

#### IS THERE IDOLATRY OF H.P.B.?

This question has been raised. There may be on the part of some an intense respect for the words of our deceased friend which comes within the charge. But such people are generally those who do not think for themselves. They live on the thoughts of others. But as a whole it is otherwise. More members can be found who do not make an idol of H.P.B. than the other kind. Her words, of course, especially about occult subjects, command respect, but in the same way a student of astronomy would give room in his thoughts for the views of a great astronomer when the vague opinions of an unlettered person ought to be rejected. But this is not idolatry. H.P.B. herself spoke against such worship; yet that does not mean we are to give no attention to her writings or to listen to her detractors. I have heard much eulogy of her wonderful work, of her learning, her research, and also of her occult insight, but very little has cropped up of idolatry. The charge seems to arise from the known love, respect, and admiration entertained for our departed leader by several well-known Theosophists. But over and over again I have myself heard these same persons assert the right of others to reject H.P.B. if they please on questions of theosophic interest. Is one to give up his respect and admiration and love for her merely because other people fear that idolatry among weak brethren will result? I think not. But as the fear has been expressed, all we have to do is to continue to use H.P.B. as guide and friend, seeing to it meanwhile that idolatry does not creep in. It can be kept out by the use of what is known as common sense.

—AURIGA P. STARR

## IN THE LIGHT OF THEOSOPHY

The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Gerrit L. Verschuur's article in the July *Science Digest* reflects current scientific thinking on basic questions such as: Is the Cosmos alive? Where is the line between living and nonliving? The author, radio astronomer, former planetarium director and author of five books on astronomy, contends that the earth has its own "metabolism"; the stars reproduce, like other living things; galaxies have "hearts." And if these systems are alive, why not the entire Cosmos?

No one would question [he writes] the statement that the human body is a living entity, consisting of countless cells, each of which is alive, or that these cells join forces to form organs, which are also alive. It is not too great a step from acknowledging that the body is alive to accepting what researchers call the Gaia hypothesis: the notion that the earth's biosphere plus its atmosphere equals a living entity. Within a protective membrane of atmosphere, earth's life forms and that atmosphere are continuously sharing chemical products — as do the parts of the body — in order to maintain an ecological, *living* balance. . . .

Scientists seem to agree that all living systems reproduce and that they all use energy; they take in nutrients, process them, extract energy and excrete waste products. We can easily observe this process at work in our fellow humans; it is also going on at the cellular level and at the planetary level. The earth absorbs sunlight; a waste product, heat, is radiated out into space. This conversion of energy or substances from one form to another in order to maintain the functioning of the organism is its metabolism. The earth has metabolism; it is alive. And if the earth is alive, why not the Universe?

The impulse to quickly reply "Impossible!" is the result, perhaps, of human prejudices about time. Because we are so used to measuring living things in terms of decades or centuries, we balk at the idea of metabolic processes taking billions and billions of years. But the millennia of our time scale are simply ticks of the cosmic clock. Picture an astronomical phenomenon occurring on a more human time scale, and the idea of a living Universe becomes easier to envision and accept. Letting one millennium equal one minute, think about the evolution of a

star. . . Our speeded-up view of what happens in space reveals constant evolution and movement.

These little life centres, these cells we call stars, are part of larger living organisms. the galaxies. The nucleus of a galaxy can be likened to a heart. We know that it pumps "plasma" — hydrogen gas with some impurities ("nutrients") — out into the surrounding "veins," the spiral arms, streamers of intergalactic hydrogen, that reach out and touch neighbouring galaxies. And if our Universe is made up of living galaxies, is it not, then, alive?

To mitochondria and bacteria. the organism that is their host is as vast and mysterious as the Universe is to us. Like the organelles, we may be part of some as yet incomprehensible living thing made up of organisms on all scales: galaxies, gas clouds, star clusters, stars, planets, animals, cells and micro-organisms.

We must think seriously about relocating the line between living and nonliving organisms. I no longer believe that it is at the edge of the body's epidermis or at the edge of the earth's atmosphere. It is at the edge of the Universe.

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With communal violence breaking out from time to time in this country which claims to be secular, it is almost natural to despair and question the very basis on which we have tried to build our political system. Akhileshwar Jha does that in the *Sunday Review of The Times of India* for May 10.

Communal disturbances are said to be caused either by anti-social elements, or by religious fanatics, or by disruptionist activities of foreign agents, or by economic exploitation and inequality which manifest themselves in a communal form. The usual remedial measures taken by government authorities follow logically from the explanations given. But these strategies and measures have failed to achieve the desired objective of building a secular India, the author argues, because they have not been formulated on the basis of a real diagnosis of the problem.

It is, indeed [he writes], a deep-seated malaise, now become almost chronic deriving from the basic assumptions underlying India's policy of secularism.

One of these obviously is that man is primarily and wholly a religious being, and that everything else in his life must be subservient to his religion. In other words, religion being his supreme concern, it must naturally condition his attitude to all other aspects of his life, political, economic, educational and

social. These aspects must be made to serve his religion.

Another closely related assumption, deriving from the above, is that whatever be a man's religion, if he is truly religious he will have no animosity towards men of other religions. According to this assumption, a good Hindu will have no quarrel whatsoever with a good Muslim, or a good Christian. The trouble arises only when a bad Hindu conflicts with a bad Muslim, or a bad Christian.

In other words, the trouble arises when man becomes irreligious, for, then, he falls a victim to evil motives, and becomes an anti-social element.

It is clear that India's official policy of secularism is based on the above assumptions. Explicitly, or implicitly, therefore, it has adopted the policy of extending protection to and helping the promotion of all religions. In pursuance of this policy, liberal provisions have been made not only for national holidays for festivals of different religions, but also, almost invariably, for exceptions and concessions based on purely religious considerations in some of the important civil laws. Reservations in government jobs have naturally become a common feature of this policy. Again, not infrequently, Union and State ministers, as also the Prime Minister and the President, go to preside over, or inaugurate, big religious functions organized by different religious communities.

All this is calculated to demonstrate the nation's equal respect and concern for all religious groups, and its anxiety to promote true religiosity in all religions.

But the crucial question to ask here is this: Is this, by any means, *secularism*? . . . The meaning of the term "secularism" does not quite conform to the kind of secularism practised in India. . . .

The point at issue is that religion in India, be it Hindu, be it Islamic, or any other, has never had to encounter a confrontation with a rationalist-humanist movement like the European Renaissance movement which laid the foundation for the emergence of modern science. All religions in India even today, therefore, prevail in their ancient-mediaeval forms among the common people. Superstitious practices, external symbols, and ritualistic performances are the common features of all the Indian religions even today, and therein lie the seeds of discord and animosity among common people adhering to different religions.

It is, of course, true that in the past, to an extent, many religions in India have existed amicably side by side, but that does not mean that India has a secular tradition, as it is some-

times claimed. For religious tolerance is still *religious* in character and not secular, and the tolerance could at best be only tenuous. To say, for example, that Hindus and Muslims have lived amiably for centuries does not in any way mean they have been secular. Indeed, Hindus understood Muslims well because like the former the latter too were wholly religious in their attitude to life and the world. It was a case of one religion respecting the other religion, but religion all the same. . . .

Investigations into recent riots in northern India have revealed that the immediate cause of the eruption of violence in each case has been almost trivial. It is possible that this immediate cause has been brought into play by national, anti-social, or "foreign" disruptionist elements. But it is clear that the manipulated cause succeeds in touching off religious violence, because the common people, steeped in different religions, and encouraged in their religiosity by the strange Indian policy of secularism, become easily excited with religious enthusiasm.

Of course, this would not have been possible if everyone were an extraordinary man of vision like Gandhi. Unfortunately, that is impossible. The common people are ordinary souls, who would worship Gandhi from a distance, but feel perfectly at home with their traditions of social customs and religious rituals, with small aspirations and wordly desires.

The issue is a complex one. It is obvious that only a secular state can save India, and a secular polity cannot be rooted in religion. Mere promotion of religiosity is in fact creating disunity, which takes a violent turn from time to time. What India needs to unify its divergent multitudes is not the religion of the priests, but the religion of the prophets, and the two are as distinct from each other as night is from day. The one divides, while the other unites. To live the life of Brotherhood, each has to cease to be a sectarian and become a *Man*. The Hindu, the Muslim, the Christian, like the Mahashtrian, the Gujarati, the Bengali, is less than Man.

The following words of a Master of Wisdom need to be dwelt upon in the present context of religious disunity:

Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it.

It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime — voluntary victim of an illusionary God, the abject slave of his crafty ministers? . . . Remember, the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods. . . .

If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog — a moral meteor — the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame. . . .

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H.P.B. predicted in 1877 that sooner or later “authorities” would have to accept that “Egypt owes her civilization, her civil institutions, and her arts, to India” (*Isis Unveiled*, II. 431). She maintained, moreover, that it was to *pre-Vedic* India that Egypt owed these, especially the art of building. It matters little that the race preceding the Vedic Aryans, known in later ages as the Dravidians of South India, were known by other names at other times. “The original and primitive masters of India” were, according to H.P.B., “the mighty race of builders, whether we call them Eastern Æthiopians, or dark-skinned Aryans (the word meaning simply ‘noble warrior,’ or a ‘brave’).” And she added: “They ruled supreme at one time over the whole of ancient India.”

An increasing body of evidence now supports the theory that waves of Dravidian migrations westward culminated in the establishment of the great Egyptian and Mesopotamian civilizations, and later, the Indus Valley culture. As stated in *India Today* for May 1:

According to some scholars, quite a few truths support this theory. These include the mathematical precision, the directional orientation, and the use of stone in the pyramids of Gizeh, skills unknown in the Egypt of those times; the ancient Egyptian belief in rebirth; the adaptation of the dhoti worn by male figures in Egyptian drawings; the illustrations of irrigation

methods in Egyptian panels, similar to those known to have been practised by the Dravidians of South India; the conspicuously large holes pierced in the ear-lobes of the Pharaohs and other members of the nobility; and the ruins of Luxor in Egypt, which bear a striking resemblance to ancient ruins in South India.

Now, to reinforce the theory of historical affinity between the Dravidian and the Mediterranean peoples, comes medical science. Professor S. Kameswaran, director of the Institute of Oto-Rhinology at the Government General Hospital, Madras, mapped the occurrence of certain hereditarily transmitted diseases and determined their geographical distribution. Spread over four years, the studies show that no fewer than five such diseases are exclusive to the Mediterranean people, the people of South India, and the inhabitants of some Arabian Sea islands.

These diseases, which include sickle-cell anaemia, otosclerosis, submucous fibrosis of the palate and cheek, nasopharyngeal angiofibroma, and retinis pigmentosa, are virtually unknown in the Negroid, Mongoloid and Australoid races. It is suggested, on the basis of genetic and blood type studies ("medical archaeology," as Kameswaran dubs it), that one of Pharaoh Tutankhamen's ancestors was Dravidian. *India Today* continues:

What makes such revealing comparative studies possible are genes. Carriers of heredity as these are, they hold the clue to the ethnic history of various peoples. "You can bury yourself in the deepest cave or thickest forest," affirms a geneticist, "you can change your life-style or even your features, thanks to plastic surgery, but you can never escape your genes." However, delving into the ethnic past is fruitful only when, in any given community, characteristic traits have been reinforced by successive in-breeding, making it possible to draw historical conclusions from medical data. In South India, people have lived in closed communities for millions of years, and consanguineous marriages have been the rule. These conditions have also been true of the inhabitants of the Mediterranean Sea lands, at least until recently. As such, both are fertile hunting grounds for an archaeologist using biological tools, and the studies suggest that the East and the West sprang from the same ethnic roots.

The past is not all dead, and when the many pieces of the archaeological jigsaw puzzle are finally fitted into place, the picture that will emerge might hold quite a few surprises for the investigators.

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It is now a matter of common knowledge that far from being an interval of quiet rest, sleep is filled with intense physical and mental activity. Current interest in the subject of sleep and dreams — and what good they are — is reflected in a symposium in the July *Science Digest*. Research shows that dreams have an effect on waking behaviour and may solve problems, aid memory, help us to overcome crises, even heal wounds. That dreams aid in emotional recovery has been corroborated by several researchers. Writing on how dreams help in this and other directions, Carl Glassman remarks in one of the articles in the symposium:

Our night visions provide a dry run of upcoming trauma, one theory suggests, allowing us to rehearse for the real thing in safety. . . . Recovery from emotional trauma seems to be speeded by dreams. At the University of Texas, Austin, sleep lab psychologist David B. Cohen subjected sleepers to an “ego-threatening presleep experience” prior to their spending the night in the lab. During the night they were awakened and asked to report their dreams. Those who had dreamed about their bad experience were less anxious and tense the next morning, according to Cohen. Their overall mood had improved. But those who did not dream about their troubles remained upset. “This suggests that if you deal with an issue or problem during a dream, you can resolve it in some way,” says Cohen. . . .

Dreams are not only useful during stress. Dr. Rosalind D. Cartwright thinks that sleep is the time we all need to sift through random feelings and bits and pieces of emotion that are recorded in our short-term memory but go unexamined during the day. In our dreams, she says, we see how they fit our most intimate conception of ourselves.

“This sort of processing of information is our regular night-shift work,” she explains. “We reconcile new information to our old self and put it all together so we can get up and fight another day.” . . .

On the furthest fringe of sleep research, investigators are attempting to send telepathic messages to dreamers. . . . In a series of 12 experiments at the Maimonides Hospital in New York City, a sender attempted to transmit — solely through concentration — the image of a famous painting to a dreaming subject. Nine of the tests were judged favourable to the hypothesis that dreaming is conducive to extrasensory perception. In one of the experiments, a subject scored “hits” — the transmitted image ap-

peared in his dream — on all eight nights he was tested....

One day, researchers hope, investigations into dreams will reveal as much about the inner space of our minds as planetary probes are telling us about the solar system. The pillow may well become the launching pad of the future.

Dreams have sometimes led to important scientific revelations, such as Niels Bohr's system of quantum mechanics in physics; Friedrich Kekulé's solution of the problem of the structure of benzene; Otto Loewi's discovery of the chemical transmission of the nervous impulse; Hermann V. Hilprecht's decipherment of Babylonian inscriptions, and Elias Howe's invention of the sewing machine. "Let us learn how to dream, gentlemen," Kekulé told a group of colleagues, "and then perhaps we will discover the truth."

Researchers still look for the origin of dreams in the brain and believe that during what has come to be known as the REM (rapid eye movement) stage of sleep, when dream activity is at its maximum, "the illogical, emotional and highly visual right brain is almost completely freed from the dominance of the rational left brain, and the result is the torrent of images, sounds and feelings known as dreams."

Theosophy holds the key to what is still an insolvable mystery to science, and that key is knowledge of man's dual nature. "The inner man, the real Ego," says H.P.B., "acts independently during the sleep of the body; but it is doubtful if any of us — unless thoroughly acquainted with the physiology of occultism — could understand the nature of its action." (*Transactions of the Blavatsky Lodge*, p. 64)

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The ominous warning was sounded long ago by some scientific groups in the U.S.A. that development of the space shuttle programme, with its military potential, would spell the beginning of a cold war in space. Such ventures only help to accelerate the arms race and to multiply military expenditures in a world which is spending almost a million dollars a minute on armaments. Does not humanity say that the huge amounts that are being debited to the military had better be diverted to feeding and educating the hungry and the ignorant?

It is heartening to know that there is at least one country in the world which has the distinction of abolishing its army, and the bold step shows that this is not impractical, given the will. The fol-

lowing excerpts from an article entitled "Costa Rica: The Country that Abolished its Army," by Julio Rodriguez Bolaños, are reproduced from *The Unesco Courier*:

In a world which spends 5000,000 million dollars a year on weapons, it may seem strange that one country, Costa Rica, has had no army for the last thirty years.

Rejection of force has brought force to Costa Rica; it is a mark of the country's pride.... The abolition of our army has brought us a number of advantages, the most important of which is the opportunity to devote 35 per cent of the national budget to education and an equivalent amount to health.

It was against this background that the President of Costa Rica, Mr. Rodrigo Carazo, presented to the 33rd General Assembly of the United Nations on 27 September 1978, a project for the creation of a University for Peace, which would be the country's contribution to the attainment of this fundamental human right.

The aim of the University for Peace is to make the study of peace a genuine discipline for research and teaching which will be central to all educational programmes.