

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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LIVE IN THE HEART THE SEASON'S MESSAGE

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

—W. Q. JUDGE

The circling path of time brings us once again to the season when the Christian world will be celebrating the birth of Jesus of Nazareth, called the Christ — a celebration which was chosen by the early Church Fathers to fall on December 25th to coincide with the festival of the Pagan world, for it was on this day that the Sun-Gods, known by many names, were believed by nearly all the ancient peoples to have incarnated. The spirit of jollity will prevail in many homes and much will be spoken of the life and message of Jesus from church pulpits. But, among those who glorify him as their Saviour and Redeemer, how many will in the same breath deny him by their actions, pronouncing the ethical ideals he enunciated to be impracticable in our modern era!

The history of the growth of the Christian Church from the few first followers of the spiritual life as taught by Jesus into the rich body of today, a mass of dogmas and doctrines, rituals and ceremonies, and advocating a way of life the very antithesis of that taught by Jesus, makes sad reading. Unfortunately, these dogmas and excrescences have, during these many centuries, so warped the thoughts and feelings of the populations professing this religion that what passes by the name of Christianity is no longer the pure and exalted doctrine preached by its founder but something quite different. There are, no doubt, here and there good and noble souls who practise the higher virtues of Christianity, but they are in a sad minority.

Take, for instance, a dogma such as eternal damnation. If a man's highest religious duty is put before him as the saving of his own soul from perdition, it is only logical that a tendency of mind which may be characterized as supremely selfish would take root and grow. Centuries of unphilosophical beliefs have so strengthened this tendency that the development of the purely intellectual faculties as dissociated from the moral has been the inevitable result, and from this has evolved the modern civilization which is spoken of with so much pride.

Hypocrisy and covetousness, dwelt on with emphatic reprobation throughout the teachings of Jesus, have become so deeply embedded in human nature today that they are no more recognized as vices than they were by the Pharisees of old. Worship of Mammon and "Tartuffe-like saintship," called by H.P.B. an unpardonable sin, remain like gnawing cankers at the heart of our modern civilization.

What a gulf there lies between the practice of modern men and women and these teachings of the Master, it is easy to see:—

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (*Matthew*, VI. 19-21)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (*Matthew*, VII. 21)

Why have all the religions of the world more or less lost the divine afflatus by which they were originally vivified? Why is it that the teachings of Jesus as enshrined in the Sermon on the Mount, or those of any other Prophet, have not been practised by many among those who have theoretically accepted them? Has there not been something wanting?

When we examine the reasons for this we find that what lies at the root of the trouble is that, though the human mind has accepted the precepts of the Prophets in theory, they have been "denied in the heart," to use Mr. Judge's expression. The failure of our civilization is due neither to lack of knowledge nor to lack of moral precepts which are preached from a thousand platforms and through countless books and periodicals. And yet real knowledge of man and nature is scarce and the practice of the moral principles of tolerance, love, brotherhood, etc., is rare.

Application is of the heart. It is when the heart is made wise by the power of the mind and the mind energized by the power of the heart that real progress can be made. As long as the head and the heart do not work in unison, there needs must remain a gulf between the intellectual acceptance of moral principles and their practical application, and Self-knowledge cannot come to birth.

Thought-force takes time to make a new groove in the mind-brain; but when we persist in thinking along a certain line the groove is made and heart-energy begins to function in a double way: it flows into the groove that will and thought are making and in so doing perfects the groove; and in the meantime we are strengthening and elevating the heart itself. As we live in the heart, as we feel love and kindness, joy and peace, while the body and brain are relaxed, we are doing very important work. Study brings understanding, through knowledge; but a period of quiet relaxation, while we repeat silently some holy text and our heart feels noble emotions and dwells on high aspirations, is creative in another direction: we are tilling the soil and sowing the seeds for application.

“Concentration,” “meditation,” “contemplation,” etc., seem difficult exercises, and people complain of the wandering mind. But that is not the only difficulty; there is also the wandering heart. It may be aimless or its aims may be narrow and selfish. There are three hearts. The spiritual heart, by which a man radiates spirituality, has become passive and has to be awakened. The human heart, by which a man does good, is misguided and exploited, having fallen under the dominance of the animal heart, which generates evil and selfishness. The human heart needs to be educated, and for this the purification of the animal nature becomes necessary. The first is divine radiance; the second, human goodness; the third, animal instinct. The solar plexus is the seat of the animal heart; the physical heart, that of the second; the seat of the spiritual heart is the pineal gland — that organ of spiritual sight which makes the mind intuitive. It was functioning in us at the time of the lighting up of Manas, but has now become atrophied, through misuse; in rare cases, during the activity of the inner man, it swells and expands.

At present we shift from the animal to the human in us, and the highest aspect of the human is saintliness. It is the Sage who has developed his Real Heart. For most of us our emotions are not even purely human; they are coloured by animal selfishness and egotism. They have to be impersonalized. The culture of the heart is not undertaken with as much assiduity as we show in respect to the development of the mind through study. To bring to birth unselfish or non-egotistic emotions, study, application and promulgation are required. These form the three sides of an equilateral triangle.

The student of Theosophy is fortunate: to him real knowledge is available, philosophical ideas reveal their moral counterparts, and the soul-science teaches how these can be practised. There is no reason why *he* should lag behind and not practise what he has learnt and what he often preaches. And yet, how many miss the opportunity of making correct application of the truths they have studied and have mentally accepted! Real progress would be possible for them; but they merely mark time. Worse still, there are students who misapply the teachings by giving a rigid, a mechanical, construction to them. Correct applica-

tion, leading to assimilation, is the true learning by heart. Some do make a sincere attempt at application, but do not keep it up consistently and persistently. They do not become Arjunas, warrior-souls.

In this season for resolves let the earnest student make a firm determination to study not merely in order to learn but also to mark and inwardly digest. Let him not make the mistake which many in the world are making — that of paying lip-tribute to the Prophets they profess to believe in, without energizing themselves to apply Their Teachings. Tons of nuggets of Knowledge are available to the Theosophical student in his Philosophy. Let him take to heart the injunction: Theosophist is, who Theosophy does. *Do* Theosophy; be Theosophists! Lead the life of noble thinking, of intelligent sacrificing, of right endeavour to resist evil, of service of all souls. Let each remember Robert Crosbie's words: "... apply, apply, apply Their teachings. There is no time-limit to effort."

These words of a Master of Wisdom give us the right basis for application, an ideal to be striven toward in the coming cycle:—

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. . . .

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress. . . .
(*U.L.T. Pamphlet No. 22*, pp. 11, 13)

I have come to this fundamental conclusion that if you want something really important to be done, you must not merely satisfy reason, you must move the heart also. The appeal of reason is more to the head but the penetration of the heart comes from suffering. It opens up the inner understanding in man.

—GANDHIJI

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY

[The following address was delivered by William Q. Judge before the Aryan T.S., New York, on January 9th, 1894, and issued as a pamphlet the same year. We are indebted for it to *Theosophy* (Los Angeles), where it was published in two parts in December 1920 and January 1921.—Eds.]

That the Theosophical Society is not opposed to Christianity in either its dogmatic or pure form is easily demonstrated. Our constitution forbids it and the second object of the Society does also. The laws of our body say that there shall be no crusade against any religion, tacitly excepting, of course, the few degraded and bestial religions now in the world; the second object provides for a full and free study of all religions without bias and without hatred or sectarianism. And our history also, offering to view branch societies all over the world composed of Christians, refutes the charge that the Society as such is opposed to Christianity. One instance is enough, that of the well-known Scottish Lodge, which states in its printed Transactions No. IX, "Theosophists who are Christians (and such are the majority of the Scottish Lodge). . . . Therefore Christians who are sincere and who know what Theosophy means must be Theosophists. . . ." If members of the Society have said to the contrary it has been from ignorance and a careless thinking, for on the same ground we should also be opposed to all other religions which have any forms, and both Brahmanism and Buddhism have as much of formalism as has Christianity. Generally speaking, then, the Society is not and cannot be opposed to Christianity, while it may lead to a denial of some of the men-made theories of that Church.

But that is no more than branches of Christianity have always been doing, nor is it as much a danger to formal Christianity as the new standards of criticism which have crept into the Church.

Nor can it be either that Theosophy as a whole is opposed to Christianity, inasmuch as Theosophy is and must be the one truth underlying all religions that have ever been among men. A calm and sincere examination of all the world's religions reveals the fact that in respect to ethics, in respect to laws, in respect to precepts or example or effect on daily life, or even in respect to cosmogony and cosmology, the other religious books of the world are the same in most respects as those of the Christians, and that the distinguishing difference between the latter's religion and the others is that it asserts an exclusiveness for itself and a species of doctrinal intolerance not found in the rest.

If we take the words and the example of Jesus as the founder of Christianity, it is at once seen that there is no opposition at all between that form of religion and Theosophy. Indeed, there is the completest agreement. New ethics are not brought forward by Theosophy, nor can

they be, as ethics of the right sort must always be the same. In his sermons and sayings are to be found the ethics given out by Buddha and by all other great teachers of all time. These cannot be altered, even though they hold up to weak mortals an ideal that is very difficult to live up to and sometimes impossible to realize in daily life. That these rules of conduct laid down by Jesus are admittedly hard to follow is shown in the behaviour of Christian states toward each other and in the declarations of their high prelates that the religion of Jesus cannot be the basis for diplomatic relations nor for the state government. Hence we find that the refuge from all this adopted by the theologian is in the statement that, although other and older religions had moral truth and similar ethics to those of Jesus, the Christian religion is the only one wherein the founder asserted that he was not merely a teacher from God, but was also at the same time God himself; that is, that prior to Jesus a great deal of good was taught, but God did not see fit until the time of Jesus to come down among men into incarnation. Necessarily such a declaration would seem to have the effect of breeding intolerance from the high and exclusive nature of the claim made. But an examination of Brahmanism shows that Rama was also God incarnate among men, though there the doctrine did not arouse the same sum of intolerance among its believers. So it must be true that it is not always a necessary consequence of such a belief that aggressive and exclusive intolerance will grow up.

The beliefs and teachings of Christianity are not all supportable by the words of Jesus, but his doctrines are at all times in accord with Theosophy. There is certainly a wide difference between the command of Jesus to be poor and to have neither staff nor money and the fact of the possession by the Church of vast sums of money and immense masses of property, and with the drawing of high salaries by prelates, and with the sitting of prelates among the rulers of the earth upon thrones, and in the going to war and the levying of taxes by the Pope and by other religious heads. The gathering of tithes and enforcement of them by law and by imprisonment at the instance of the Protestant clergy are not at all consistent with the words of Jesus. But all of the foregoing inconsistent matters are a part of present Christianity, and if in those respects a difference from or opposition to them should seem to arise from Theosophical teachings we must admit it, but cannot be blamed. If we go back to the times of the early Christians and compare that Christianity with the present form, we see that opposition by Theosophy could hardly be charged, but that the real opposition then would be between that early form of the religion and its present complexion. It has been altered so much that the two are scarcely recognizable as the same. This is so much so that there exists a Christian sect today called "Early Christian."

Everyone has at all times a right to object to theological interpretations if they are wrong, or if they distort the original teaching or introduce

new notions. In this respect there is a criticism by Theosophy and by Theosophists. But thinkers in the world not members of this Society and not leaning to Theosophy do the same thing. Huxley and Tyndall and Darwin and hosts of others took ground that by mere force of truth and fact went against theological views. Galileo also, seeing that the earth was round and moved, said so, but the theologian, thinking that such belief tended to destroy the power of the church and to upset biblical theories, made him recant at the risk of his liberty and life. If the old views of theology were still in force with the state behind them, the triumphs of science would have been few and we might still be imagining the earth to be flat and square and the sun revolving about it.

Theosophical investigation discloses to the student's view the fact that in all ages there have appeared great teachers of religion and that they all had two methods of instruction. One, or that for the masses of people, was plain and easy to understand; it was of ethics, of this life and of the next, of immortality and love; it always gave out the Golden Rule. Such a teacher was Buddha, and there can be no controversy on the fact that he died centuries before the birth of Jesus. He declared his religion to be that of love. Others did the same. Jesus came and taught ethics and love, with the prominent exception of his prophecy that he came to bring a sword and division as recorded in the Gospels. There is also an incident which accents a great difference between him and Buddha; it is the feast where he drank wine and also made some for others to drink. In regard to this matter, Buddha always taught that all intoxicating liquors were to be rigidly abstained from. The second method was the secret or Esoteric one, and that Jesus also used. We find his disciples asking him why he always used easy parables with the people, and he replied that to the disciples he taught the mysteries, or the more recondite matters of religion. This is the same as prevailed with the older saints. Buddha also had his private teachings to certain disciples. He even made a distinction among his personal followers, making classes in their ranks, to one of which he gave the simple rules, to the other the complex and difficult. So he must have pursued the ancient practice of having two sets of teachings, and this must have been a consequence of his education.

At twelve years of age he came to the temple and disputed with the learned rabbis on matters of the law. Thus he must have known the law; and what that law was and is it is necessary to ask. It was the law of Moses, full of the most technical and abstruse things, and not all to be found in the simple words of the books. The Hebrew books are a vast mine of cypher designedly so constructed, and that should be borne in mind by all students. It ought to be known to Christians, but is not, as they prefer not to go into the mysteries of the Jews. But Jesus knew it. His remark that "not one jot or tittle of the law would pass" shows this. Most people read this simply as rhetoric, but it is not so. The jots and tittles are a part of the books and go to make up the cypher of the Cabala

or the hidden meaning of the law. This is a vast system of itself, and was not invented after the time of Jesus. Each letter is also a number, and thus every word can be and is, according to a well-known rule, turned into some other word or into a number. Thus one name will be a part of a supposed historical story, but when read by the cypher it becomes a number of some cycle or event or a sign of the Zodiac or something else quite different from the mere letters. Thus the name of Adam is composed of three consonants, A, D, and M. These mean by the system of the cypher respectively "Adam, David, and Messiah." The Jews also held that Adam for his first sin would have to and did reincarnate as David and would later come as Messiah. Turning to Revelations we find traces of the same system in the remarks about the numbers of the beast and the man. The Cabala or hidden law is of the highest importance, and as the Christian religion is a Hebraic one it cannot be properly studied or understood without the aid given by the secret teaching. And the Cabala is not dead or unknown, but has many treatises written on it in different languages. By using it, we will find in the Old Testament and in the records of Jesus a complete and singular agreement with Theosophy.

Examine, for instance, the Theosophical teachings that there is a secret or esoteric doctrine, and the doctrine of inability of man to comprehend God. This is the Brahmanical doctrine of the unapproachableness of Parabrahm. In Exodus there is a story which to the profane is absurd, of God telling Moses that he could not see him. It is in Exodus, xxxiii, 20, where God says Moses could see him from behind only. Treat this by the rule of the Cabala and it is plain, but read it on the surface and you have nonsense. In Exodus iii, 14, God says that his name is "I am that I am." This is AHYH ASHR AHYH, which has to be turned into its numerical value, as each letter is also a number. Thus A is 1, H is 5, Y is 10, H is 5. There being two words the same, they add up 42. The second word is A, 1; SH, 300; R, 200; making 501, which added to 42 gives 543 as the number of "I am that I am." Now Moses by the same system makes 345 or the reverse of the other, by which the Cabala shows God meant Moses to know God by his reverse or Moses himself. To some this may appear fanciful, but as it is the method on which these old books are constructed it must be known in order to understand what is not clear and to remove from the Christian books the well-sustained charge of absurdity and sometimes injustice and cruelty shown on their face. So instead of God's being made ridiculous by attributing to him such a remark as that Moses could only "see his hinder parts," we perceive that under the words is a deep philosophical tenet corresponding to those of Theosophy, that Parabrahm is not to be known and that Man is a small copy of God through which in some sense or in the reverse we may see God.

For the purposes of this discussion along the line of comparison we will have to place Christianity on one side and put on the other as rep-

representing the whole body of Theosophy, so far as revealed, the other various religions of the world, and see what, if anything, is common between them. First we see that Christianity, being the younger, has borrowed its doctrines from other religions. It is now too enlightened an age to say, as the Church did when Abbé Huc brought back his account of Buddhism from Tibet, that either the devil or wicked men invented the old religions so as to confuse and confute the Christian. Evidently, no matter how done, the system of the Christian is mixed Aryan and Jewish. This could not be otherwise, since Jesus was a Jew, and his best disciples and the others who came after like Paul were of the same race and faith. The early Fathers also, living as they did in Eastern lands, got their ideas from what they found about them.

Next, a very slight examination will disclose the fact that the ritual of the Christian Church is also borrowed. Taken from all nations and religions, not one part of it is either of this age or of the Western Hemisphere. The Brahmans have an extensive and elaborate ritual, and so have the Buddhists. The rosary, long supposed by Catholics to be a thing of their own, has existed in Japan for uncounted years, and much before the West had any civilization the Brahman had his form of rosary. The Roman Catholic Christian sees the priest ring the bell at a certain part of the Mass, and the old Brahman knows that when he is praying to God he must also ring a bell to be found in every house as well as in the temple. This is very like what Jesus commanded. He said that prayer must be in secret, that is, where no one can hear; the Brahman rings the small bell so that even if ears be near they shall not hear any words but only the sound of the bell. The Christian has images of virgin and child; the same thing is to be found in Egyptian papyri and in carved statues in India made before the Christian came into existence. Indeed, all the ritual and observance of the Christian churches may be found in the mass of other religions with which for the moment we are making a rough comparison.

Turning now to doctrine, we find again complete agreement with the dogmatic part of Christianity in these older religions. Salvation by faith is taught by some priests. That is an old Brahmanical theory, but with the difference that the Brahman one calls for faith in God as the means, the end, and the object of faith. The Christian adds faith in the son of God. A form of Japanese Buddhism said to be due to Amitabha says that one may be saved by complete faith in Amita Buddha, and that even if one prays but three times to Amita he will be saved in accordance with a vow made by that teacher. Immortality of soul has ever been taught by the Brahmans. Their whole system of religion and cosmogony is founded on the idea of soul and of the spiritual nature of the universe. Jesus and St. Paul taught the unity of spiritual beings — or men — when they said that heaven and the spirit of God were in us, and the doctrine of Unity is one of the oldest and most important of the Brahmanical scheme. The possibility of arriving at perfection by means

of religion and science combined so that a man becomes godlike — or the doctrine of Adepts and Mahatmas as found in Theosophy — is common to Buddhism and Brahmanism, and is not contrary to the teachings of Jesus. He said to his disciples that they could if they would do even greater works — or “miracles” — than he did. To do these works one has to have great knowledge and power. The doctrine assumes the perfectibility of humanity and destroys the theory of original sin; but far from being out of concordance with the religion of Jesus, it is in perfect accord. He directed his followers to be perfect even as the Father in heaven is. They could not come up to that command by any possibility unless man has the power to reach to that high state. The command is the same as is found in the ancient Aryan system. Hence, then, whether we look broadly over the field at mere ritual dogma or at ethics, we find the most complete accord between Theosophy and true Christianity.

But now taking up some important doctrines put forward by members of the Theosophical Society under their right of free investigation and free speech, what do we discover? Novelty, it is true, to the mind of the Western man half-taught about his own religion, but nothing that is uncommon to Christianity. Those doctrines may be, for the present, such as Reincarnation or rebirth over and over again for the purpose of discipline and gain, for reward, for punishment, and for enlargement of character; next Karma, or exact justice or compensation for all thoughts and acts. These two are a part of Christianity, and may be found in the Bible.

Reincarnation has been regarded by some Christian ministers as essential to the Christian religion. Dr. Edward Beecher said he saw its necessity, and the Rev. Wm. Alger has recorded his view to the same effect. If a Christian insists upon belief in Jesus, who came only eighteen centuries ago after millenniums had passed and men had died out of the faith by millions, it will be unjust for them to be condemned for failure to believe a doctrine they never heard of; hence the Christian may well say that under the law of reincarnation, which was upheld by Jesus, all those who never heard of Jesus will be reborn after his coming in A.D. 1, so as to accept the plan of salvation.

In the Gospels we find Jesus referring to this doctrine as if a well established one. When it was broached by the disciples as the possible reason for the punishment by blindness from birth of a man of the time, Jesus did not controvert the doctrine, as he would have done did he see in his wisdom as Son of God that it was pernicious. But at another time he asserted that John the Baptist was the reincarnation of Elias the ancient prophet. This cannot be wiped out of the books, and is a doctrine as firmly fixed in Christianity, though just now out of favour, as is any other. The paper by Prof. Landsberg shows you what Origen, one of the greatest of the Christian Fathers, taught on pre-existence of souls. This theory naturally suggests reincarnation on this earth, for it is more natural to suppose the soul's wanderings to be here

until all that life can give has been gained, rather than that the soul should wander among other planets or simply fall to this abruptly, to be as suddenly raised up to heaven or thrown down to hell.

The next great doctrine is Karma. This is the religion of salvation by works as opposed to faith devoid of works. It is one of the prime doctrines of Jesus. By "by their works ye shall know them," he must have meant that faith without works is dead. The meaning of *Karma* literally is "works," and the Hindus apply it not only to the operations of nature and of the great laws of nature in connection with man's reward and punishment, but also to all the different works that man can perform. St. James insists on the religion of works. He says that true religion is to visit the fatherless and the widows and to keep oneself unspotted from the world. St. Matthew says we shall be judged for every act, word, and thought. This alone is possible under the doctrine of Karma. The command of Jesus to refrain from judgment or we should ourselves be judged is a plain statement of Karma, as is, too, the rest of the verse saying that what we mete out shall be given back to us. St. Paul, following this, distinctly states the doctrine thus: "Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap." The word "whatsoever" includes every act and thought, and permits no escape from the consequences of any act. A clearer statement of the law of Karma as applied to daily life could hardly be made. Again, going to Revelations, the last words in the Christian book, we read all through it that the last judgment proceeds on the works — in other words, on the Karma — of men. It distinctly asserts that in the vision, as well as in the messages to the Churches, judgment passes for works.

We therefore must conclude that the religion of Jesus is in complete accord with the chief doctrines of Theosophy; it is fair to assume that even the most recondite of theosophical theories would not have been opposed by him. Our discussion must have led us to the conclusion that the religion of Karma, the practice of good works, is that in which the religion of Jesus agrees with Theosophy, and that alone thereby will arrive the longed-for day when the great ideal of Universal Brotherhood will be realized, and will furnish the common ground on which all faiths may stand and from which every nation may work for the good and the perfection of the human family.

Like all other religions, Christianity too has had its history; the Christianity of the nineteenth century is not the Christianity of the middle ages, and the Christianity of the middle ages was not that of the early Councils; the Christianity of the early Councils was not that of the Apostles, and what has been said by Christ, that alone was well said.

—MAX MULLER

DEVOTION—ADAPTABILITY—SERVICE

Devotion and adaptability seem at first glance to have little relationship with each other, while in fact one without the other becomes sterile in time. Both together spell service.

Devotion, unless it shows itself in adaptability to the surroundings in which the devotee has been placed, becomes useless. Its energy is frustrated. Adaptability, unless based on devotion, is limited in its usefulness and tends to become sterile or selfish — practised only in the interest of personal peace and comfort. Service, unless seen as an avenue for devotion to work through, *in collaboration with others*, will not be true service and will result in an ebbing away of devotion and make our work ineffective. Combined, devotion, adaptability and service make for a perfect contribution.

Devotion to a Cause or to a person inevitably leads the devotee into places and among people where he has to fit in or destroy that which he would build.

Adaptability is easier when this is seen, for its usefulness becomes obvious and makes the effort worth while. Of what use is a devotee who cannot adapt himself to his surroundings and to persons? Such a one demands privileges and rights, insists upon deciding just what he will do and where, and his devotion slackens. He becomes self-centred even in his devotion and, far from bringing the divine compassion and *bhakti* of Buddhi into operation and recognizing others as souls, he isolates himself more and more from others and they, too, fall away from him.

If, on the other hand, the energy and power of true devotion are turned towards making oneself a cog in a wheel composed also of other cogs, without which the wheel will break down, then one can work in harmony with others and help offset the obstructions in the other cogs. Otherwise hatred, meanness, “nastiness,” anger, emotional upsets, etc., are inevitable. Devotion becomes emotion instead of compassion.

Adaptability means *fitting in with* both persons and surroundings for the common good.

Devotion means an expansion of the idea we hold of the importance of our “I.” It should mean that there is no longer the attitude of “I want” but only of “What is to be done?” It should mean an attunement of oneself with others working for the same end.

True service is performed only when it is energized by devotion and fits in with the over-all object of the Work. Devotion and adaptability are two halves of the one SERVICE.

That is why he who would serve the Great Ones must learn to serve Their humanity. To try to make himself one with the Great Ones he must try to make himself one also with the Great Orphan, humanity. Wanting other men and surroundings to adapt themselves to us leads to isolation and decay. If the Great Ones can work as one Heart and one Mind, cannot we begin to try to do so?

THE SEARCH FOR THE MASTER

[We reprint below the second of two talks by the late B. P. Wadia, published in America in pamphlet form under the title *The Inner Ruler*. The first talk, bearing the pamphlet's title, appeared in our November issue.—Eds.]

Many students of Theosophy are greatly drawn to the inner side of the Theosophical teachings. What may have been to them a mere theory when they began becomes in a great number of cases a strong belief later on, and the earnest one strives to convert that belief into a matter of knowledge. The existence of the Masters has been a focus of attraction to many; the finding of the Masters has been the most desired pursuit in a few cases. Many have desired greatly, but have not found, for the reason that the finding of the Master was but a secondary object of their lives. Had they been honest with themselves, they would have recognized this, and would have made further efforts, or would have been content to leave things as they were. Instead of that, they have felt in some sense disappointed, if not actually injured, because they have not attained to first-hand knowledge of the Masters. However, the efforts they have made have not been really in vain, for the ideal they have sensed will, as time goes on, become more and more real, and will eventually bring them — perhaps it will be a matter of another life — safely to the feet of the Master.

There are seasons for the growth of discipleship; periods in the history of evolution when discipleship can be more easily attained than at other times. It is not a question of favouritism on the part of the Masters, or even the demands of the world-service in which They are engaged. Just as there are seasons for sowing and harvest, so is there in the realm of discipleship the sowing of the seed in the core of the Ego, and the sprouting forth of that seed, affecting both egoic and personal consciousness; for the growth in the sphere of consciousness reflects itself in our limited brain-awareness. As far as this physical world is concerned, there are times (the result of the activities of the Law of Cycles or Periodicity) when the task of realization becomes easier of attainment. This may be said to be an illusory effect merely; but, from the point of view of the actional plane (*Kriyaloka*), it is not so. Just as the rising and setting of the sun every morning and evening are illusions, but may be taken advantage of for purposes of ritual and worship, so also certain periods may be, and are, utilized for the realization of discipleship. Such an opportune season is used by the Great Ones for starting Occult Schools, spiritual movements, etc. Such a period was chosen by our Masters for the founding of the T.S., and that was why in the early days of the Society so many were fortunate in contacting the Masters in their brain-consciousness. It is clear that one of the immediate fruits of discipleship is the knowledge and experience of the intimate relationship with the Master in brain-consciousness.

The man who would find the Master must make the search the dominant aim of his life. If we are prepared not to be deterred by any kind of obstacle or difficulty, if we do not hesitate to sacrifice everything and have the courage to destroy in ourselves those things which hinder, we are at least doing our part, and we may be well assured that the Master will not fail in His duty.

The first idea that we want to grasp clearly is that the finding of the Master is an absolute possibility for us; that it is a certainty for us, provided that we have strength and energy enough to go on and pursue our course without breaking down in physical health. People sometimes think that to tread the Path is a matter of consciousness only, and that material bodies are not of great importance. Bodies, however, do matter infinitely, and one of the qualifications that Masters require from would-be disciples is that they bring to Them fit and healthy bodies, in and through which Their work can be done. A wrecked body is of no use to Them. It may seem harsh, perhaps, that people who meditate and study, who lead as conscientiously as they can the spiritual life, and who thus perhaps in consequence overstrain their nervous systems — because of this must be thrown aside. We must look at the matter from the Masters' point of view. What use will a person be to the Masters if he or she breaks down every time after a little piece of work? The life of discipleship is a strenuous life. The Master may want to use the disciple day after day, at any hour, at any time; He may have to tax his endurance considerably. It is therefore not difficult to see that the physical body must necessarily play a great part in the calculation that the Masters have to make before They accept anyone as a disciple. Realize that a disciple is an outpost of the Master's consciousness, and therefore the true disciple must have Ego-consciousness directing and guiding his brain-consciousness, and he must be careful not to admit into the latter anything that might affect the wonderful consciousness behind, that might prevent the Master working through him at any time. It will easily be seen that this constant alertness and self-collectedness must be a great tax on the nervous system. Similarly it follows that all the subtler bodies should be in a healthy condition, for the strain on them will be great too, since our psychic and mental life must be arranged as far as possible in accordance with that aspect of the Master which we contact. For the Master, and He alone, must be the centre of our universe, if it is to coincide with the Masters' world.

How many of us make the Master our all? If we examine ourselves, we shall see that we are very far away from the Master. Our world is differently built from His, and therefore there is little reason for us to be surprised that He does not pay attention to us. We must make Him the core of our consciousness, and thus the centre of our cosmos.

There are two simple rules — simple as all spiritual things are — which will help us in our efforts at realization, if we apply them. First, whenever we think, whenever we feel, whenever we have to act, our

first questions should be: "I am thinking this thought, I am feeling this feeling, I am about to do this act — would the Master do it if He were in my place?" And if the answer to our question be in the affirmative, then ask: "*How* would the Master think this thought, feel this feeling, do this act?"

This is a very strenuous practice to follow, but it is the right principle to work on; for he who does this proves that he is making the Master, and not his little personal self, the centre of his consciousness. Very few are willing to make this sacrifice in its entirety. Some are ready to surrender portions of their consciousness to the Master, but reserve rights over the residue. This will not do, if we are to gain what we say we want.

We are apt sometimes to take life too seriously in a wrong manner, and we do this because of an unconscious egotism that is in us. We think we are here to save other people's souls and the world, and we think this because we do not realize that it is only by leading our own life in terms of the above teaching that we become instruments in the hands of the Great Ones. And although we try to live according to fixed laws of meditation and study, like the rich young man in the parable, when the Master wants us, we cannot follow because we have great possessions, intimate possessions — psychic, mental and physical — and we cannot let these go. They are the real centre of our Cosmos, not the Master. Thus we are not able to contact Him, for we cannot respond to His note.

If we want the Masters, we must observe the laws. There are many things in each of us that are not in themselves bad things — some of them are exceedingly good — which are comfortable to ourselves and not harmful to the world, but they may not be of any use to the Master. Are we prepared in our mental, emotional and physical natures to get rid of everything that is not useful to Him, be it good or bad? We have constantly to eliminate the personal "I" — often an attractive and beautiful creature — for it has no place in the plan. It is depressed, and must find consolation. It is irritated and must be soothed by praise. It must have attention of some kind or other. We must learn that it is the Master and not the personal "I" who commands attention.

The Master wants an equipoised consciousness in which He can work all the time. He does not want depression, He does not want elation, which are things of the personal consciousness. How are we to judge of ourselves? One way is this: if we are depressed, the first thing we should note is that there is someone capable of depressing us; so also with elation. The one mood which we require is the mood of permanent affection which expresses itself in Bliss. The highest attribute of God in Hindu literature is Bliss — *Ananda*. That is what we want. It is that phase which brings the touch of the Master's consciousness to us. If we realized, we should know that that alone is of supreme moment to us, that nothing else in the world matters. What matters it if people praise or blame us? These things, as the *Gita* says, "come and go, impermanent," and the advice is given us: "Endure them bravely, O Bharata"

— and that endurance not in the spirit of a martyr. That again is often misunderstood. Experience of joy or suffering is common to all. But for the student of Occultism to feel Bliss in suffering marks a stage of inner growth. The weapon of silent suffering, not for the paying off of karma, but for the positive work of generating spiritual forces, is not understood by the world and is not likely to be. Crucifixion is misinterpreted. That experience is not the paying off of karma, but a spiritual generation of certain forces where suffering means joyous lifting of some of the heavy burdens of materialism, in the true significance of the word. From our point of view the blazing fire must cause torments, in the act of consuming, to wood and coal; but that is really not so. Crucifixion in the true sense is analogous to the process whereby fire reduces wood to ashes; the wood takes upon itself the property of fire, and in allowing itself to be so reduced, sends forth the fragrance inherent in it. It is a crude simile, but signifies a great occult truth.¹

There is an inner life in each of us which is to become in course of time, if it has not already so become, part of the Master's consciousness; and there is an outer consciousness which we may use in so far as we do not ruffle the inner consciousness. Knowledge comes to a disciple from the inner pole in proportion as he teaches others. He evolves efficiency, not because he is in constant communication with the Master, but because, having experienced a touch of that great consciousness, he himself begins to work. It is slow, plodding, persistent life. Slow is the process, and bit by bit the whole lesson has to be learned; and the only really wonderful thing about it is that, when once we have really touched the Master's consciousness, outside things do not matter to us. The real disciple may say with truth: "Men may come and men may go, but I go on for ever." The permanent consciousness we aspire to is one which is above death, above stagnation, above decay; it is ever unfolding; its great quality is the quality of giving, giving, giving all the time, and getting nothing from the outside world save avenues for greater service.

We crave too many things from the outside world when we desire to attain to discipleship. We forget that discipleship implies the motion of one big sweep of an outgoing current, and it is so powerful that no other current from without can besmirch it. Remember H.P.B.'s wonderful description of herself as a disciple: "I am a window through which the light comes." Discipleship, according to H.P.B., is a matter of difference in direction of the flow of life-currents. It assumes the capacity in people for allowing themselves to be flooded by the sunlight of Life and recognizing themselves as mere windows. It is not so much a privilege as a great responsibility, and its recognition grows with the growth of discipleship. Our attitude should be one of thankfulness that we are or may become windows through which the sunlight pours, and that there

¹ " 'Let me suffer and bear the sins of all [be reincarnated unto new misery], but let the world be saved!' was said by Gautama Buddha: an exclamation the real meaning of which is little understood now by his followers."

are souls willing to receive that sunlight. The disciple, then, must be the friend of all creatures. His life is open and broad, a life of bliss. He is ready to take in hand any work that the Master wants done; it does not matter to him whether he sweeps a floor or whether he delivers a lecture; he also learns to realize the fine truth: "They also serve who only stand and wait." We must be patient enough to wait—patient enough and big enough to understand the outside world from the Master's point of view, and that only comes when we get rid of our anxiety to save the world. We are constantly trying to clear up other people's jungles instead of our own, and we find a difficulty in that they will not let us do it. Why should they? They have their own job to do. Ours the task of becoming windows for the light, which others may gladly use in the purifying of their own natures, in illuminating their own minds and hearts.

Then there is the positive side of building faculty — physical, emotional and mental — which the Masters want. The disciple, unlike ordinary men, must not depend on books or libraries for his work in the world. If he has time to consult them, well and good, but he must have the mental faculty which has the power of co-ordinating all the departments of life and activity. Many students of Theosophy have half recognized this truth, but have misinterpreted it. They make reliance on the Masters' help an excuse for very inadequate study, and for the non-preparation of lectures. This, of course, is not what is meant. What is required presupposes a very keen intellect — a faculty too often discounted by present-day Theosophists. The disciple must bring his knowledge from within. He cannot say to the Master: "I cannot do such and such a thing, I have not studied it." He has to take up the work and have a mind sufficiently sharp and concentrated to use it for the performance of any task, for the illumination of any subject.

Similarly with feelings. Most of us have psychic natures tinged with numerous unimportant and petty feelings. The disciple needs a few fundamental feelings — pure, big, strong emotions. The Masters do not want only good people. The churches are full of these. They want powerful workers. The disciple must have a few dominating qualities in his astral body, all rooted in the great quality of affection, so that he can help all, and is in a position to give through his affectionate nature many things that people want. A disciple must be able to adapt himself to circumstances wherever he is put, and to help all in varied environments. Therefore are necessary in his nature emotions of character that the Master can use — the great emotions of Power and Compassion. In physical-plane life, faculty is required to do the Masters' work well. The disciple must gain accuracy as far as space is concerned, punctuality with reference to time, purity with regard to causes. That is what the Master wants in terms of space, time, and causality.

Discipleship is a gradual process, though the culminating point will come in a flash. It comes from within, and is not a matter of bestowal

from without. Disciples make themselves, by their own inner growth. You cannot impart discipleship. It is a new aspect of consciousness gained by toil, and its salient characteristic is the knowledge of itself, its condition and position. It does not rely on others for that information, it is self-contained.

In the culture of consciousness by concentration of mind-forces, by the purification of the emotional nature and the planting therein of seeds of Vairagya and Bhakti, dispassion and devotion, by the permeation of the spirit of self-abnegation in all activity, so that work assumes the form of sacrifice — thus men and women grow silently, inch by inch, into discipleship. We cannot come to it by outer work, but can only grow into its light by an inner process of which meditation, study and constant practice at control of the lower self are but parts. From time immemorial, discipleship has been recognized as a stage of spiritual life, and we can attain to it today. It is difficult to achieve, it is rare of attainment; but what even a very few have done, that we can do.

Dr. Alexander F. Skutch, a thoughtful scientist with reverence for life, contributed to the December *Aryan Path* a stimulating analysis of "The Stages in Spiritual Growth." He gives these as the implicit trust of happy childhood; the confidence of youth, followed in many cases by disillusionment; and mature acceptance lighted by faith. Faith, well defined by Paul as "the substance of things hoped for, the evidence of things not seen" (*Hebrews*, xi. 1), is not positive knowledge nor is it blind belief, to which Dr. Skutch, like every sincere student of Theosophy, objects.

Dr. Skutch's faith apparently is based on introspection, observation and analogy. He admits faith in the apparently implicit purposiveness of the cosmos, despite miscarriages and reversals, describing "that great stream of purposiveness that we call life" as being "above all a constant striving towards organization." How Theosophical also is his recognition that our highest aspirations aim in the direction of "the lifting of the crude stuff of the cosmos to higher levels of organization, along with awareness thereof"! Dr. Skutch would find himself in his element in *The Secret Doctrine* of Madame Blavatsky; if he is not familiar with it we commend it earnestly to his attention.

If most students of *The Secret Doctrine* would not, with Dr. Skutch, include in the category of things "only probable" "all statements about existence, and especially future existence," it is because they add to his grounds for faith the conviction that there must be truth and fact in the consistent testimony of intuitive perception down the ages and that the heights of wisdom and compassion reached by the great spiritual teachers of mankind afford irrefutable proof of what it is in all men's power to become.

MAN'S SEVEN PRINCIPLES THE PHYSICAL BODY

The chemistry teacher addressed his class of young students: "Ordinary salt is actually the product of two chemical elements, sodium and chlorine, in close union."

From the viewpoint of the student the question arises: Is this statement to be considered as (*a*) a truth; (*b*) a dogma; or (*c*) a working hypothesis? Ruling out (*b*) because students of chemistry usually conduct experiments themselves to prove its simpler propositions, there remain (*a*) and (*c*). One may assume that, to the teacher, the statement made is a demonstrated truth; but does it follow that the student, before conducting the experiment himself, has the right to call it such? Yes and No. The reply is in the affirmative only if the teacher's past record of knowledge, method and integrity is such as to justify this exercise of faith on the part of the student. But the true teacher will not allow the matter to rest here and will insist that the student conduct the necessary experiment himself in order to prove the fact. It is only in this way that the student's faith may be transmuted into knowledge.

It is this kind of relationship that exists — or should exist — between the recorded Teachings of Theosophy and the students thereof.

In the pursuance of the true occult "experiment," the student's work becomes varied, complex and profound, because the scope of such an "experiment" is infinitely wider and subtler than the comparatively simple ones made in the laboratory. Consider the Theosophic teaching on the "constitution of man." In response to this phrase the materialist merely pictures a physiological analysis of the body; but from the viewpoint of Theosophy the physical body is only one of seven Principles.

Ranging from gross matter to Spirit, these Principles are given as: Physical Body; Astral Body; Life; Kama (passions and desires); Manas (mind); Buddhi (Spiritual Soul); and Atma (Spirit). They represent different grades of substance and different degrees of consciousness. They also represent three distinct streams of evolution now joined in the constitution of man for a divine and cosmic purpose. Self-conscious man is therefore the Microcosm of the Macrocosm. He has the power and the opportunity to raise himself to self-conscious Godhood, and by so doing he helps to raise all of Nature to a higher rung on the ladder of ever-becoming. These seven Principles supply a key to the true relationship between Form and Consciousness; and point with clarity and emphasis to the role of Consciousness as the directing and responsible factor.

The student of Theosophy is called upon to verify these facts for himself; and when in the course of many or few incarnations he has finally succeeded, he will have become like unto the great Masters, to whom we are indebted for this teaching.

As the student perseveres in exploring the ramifications of this great

“experiment,” following in the footsteps of his predecessors, he will find use for the exercise of all his powers: observation, experience, examination of testimony and evidence, critical comparison of relevant intellectual concepts, etc. The restrictive qualifications of previous beliefs, acquired tendencies and biased values will fall away as they are reviewed in the light of this new knowledge, and he will become as one “newly born.”

Where shall he begin? The average student, in his initial survey of the seven Principles, will discover three points of contact between this teaching and his present understanding. These are: (a) the physical body; (b) Kama (*i.e.*, passions and desires, both good and bad); (c) Manas, or mind, the seat of the “I”-consciousness; and by utilizing these as points of departure, and in considering their origin, formation, operation and purpose, he will be led to a study of the other four Principles, which contain for him the answers to further problems. Hand in hand with this self-study, the student will be led to a study of the whole evolutionary scheme of the Solar System, since the latter supplies the background and setting for the appearance, interaction and purpose of the seven Principles.

As already stated, there exist in Nature three separate lines of evolution: (1) the Physical; (2) the Intellectual; and (3) the Monadic or Spiritual. The purpose inherent in this triple scheme is to develop all the potentialities within a great Day of Manifestation. In the initial stage, the forms of matter, vivified by Spirit, are evolved and developed from the most ethereal to the denser planes of substance, step to step, leading finally to the development of the human form. At this point, Self-conscious Minds incarnate in the waiting human forms and, thus uniting “Spirit” and “Matter,” produce seven-principled Man. That which was three, is now a complex One.

For a better appreciation of the nature of man’s complexity, consider this: Every being in the Universe represents the interaction of two complementary principles: Consciousness (Spirit) and Form (Matter). The human body, thought of without its Self-conscious Principle (Manas), is closely akin to the higher animals, both in structure and in Kama, *i.e.*, the informing and directing centre of animal consciousness. The Mind-being, on its own plane, is like unto a god in consciousness. But with the incarnation of a ray of Manasic consciousness, Kama becomes the vehicle of egotistical desires and personal will that it now is, and humanity as we know it appears on the scene, *i.e.*, that strange mixture of animal body, animal or divine desires and self-conscious mind, containing creative potentiality.

For the individual, the cause of sorrow and the mysteries of existence are locked up in this combination of seemingly incongruous elements. Theosophy says that both peace of mind and clarity of understanding may be reached by solving this puzzle, and that one of the keys to it is the teaching on the seven Principles.

Let us then, for the purpose of study, group the seven Principles thus: (a) the lower triad comprising the physical body, the astral body and the life energy; (b) the higher Trinity, made up of Manas, Buddhi and Atma; and (c) Kama.

In the lower triad, let us first consider the place and use of the physical body. Its significant elements may be analyzed point by point. Physical matter is only a transient illusion, far from the base of Reality, says Theosophy. Matter is the shadow of Energy, says the modern physicist. In 1934, Waldemar Kaempffert wrote: "Matter turns out to be a pure hypothesis, even though rocks . . . tables and chairs seem impressively solid." Sir James Jeans at one time wrote that all we know of the objective world arises in the perceptions and formulations of the observing mind. Others, more recently, have added to this that we merely infer the outside world. In *The Secret Doctrine* this realization was anticipated, and its application broadened: "... the term 'Matter' ought to be applied to the aggregate of objects of possible perception," for "Matter existing apart from perception is a mere abstraction. . . . the phenomena of *our* plane are the creation of the perceiving Ego — the modifications of its own subjectivity" (I. 329).

Considering the senses of hearing, touch, sight, taste and smell, and their organs in the physical body, we learn that these are merely channels that lead to the real sense centres which are located in the astral body. The effective functioning of the senses and their organs is dependent on the attention and co-operation of the "I"-consciousness within. Any observant person may note that a spell of mental abstraction can make one "blind" to an object upon which the eyes seem to be focused. Hypnotic experiments confirm that a controlled, hypnotized subject may be made to declare that the lemon he is eating is the sweetest of all fruits.

Now, considering the shape or pattern of the human form, we find that this is not derived from its physical substance, for it has been calculated that, in the cycle of growth and change constantly going on within the physical form, the matter of the whole body is entirely renewed every seven years. The ancients spoke of the constant change of which this is an aspect as *Nitya Pralaya*. What then maintains the shape or pattern of the human form, or the type-form of any species? What is its basis? This problem pertains more particularly to the Astral Body and will be dealt with in a subsequent article. Touching on the subject, a modern scientist, Professor E. W. Sinnott, wrote:—

The developmental relations between cells and the higher structures which they compose are still unknown. . . . An understanding of how these units are built into the fabric of an organism is the task for the hundred years that are to come.

When we add to the foregoing that the physical body originates neither Life nor Consciousness, the student may find good reason for agreeing with the Theosophical teaching that, from several viewpoints,

the body is the least important of the seven Principles.

In what sense, then, may it be considered as the most important? In its specific function of furthering the evolution of consciousness, the physical form is of immeasurable value. Comparing it to the edifice for housing the United Nations Organization, the physical body includes representatives from every part and kingdom of Nature. It provides a meeting ground wherein may be expressed many different kinds of qualities and capacities; and, like the present-day UNO, it is the field of battle for two basically divergent powers, *i.e.*, Kama (the animal consciousness or animal soul), and the Higher Mind (the Immortal, Self-conscious Being). The animal consciousness, Kama, which largely influences and seduces the lower aspect of the incarnated Manas, wages war without quarter against the divine aspect of the true Higher Mind. The animal soul fights for its very life against the Immortal Self-conscious Being which is struggling to express a higher type of consciousness wherein the animal nature will be included, when purified. The result of this battle is not predestined. This is the crucial stage arrived at in the development of man, involving hundreds of millions of years of evolutionary work.

The powers of will, discrimination and reason, under the inspiration of an all-embracing idealism, must be tested, strengthened and made invincible in the fire of each man's experience. And the results must be established in the body during its waking, conscious state. Sleep and death are states determined by each one's choices made during waking, active hours; in these "effect-states," for the average person, the will is dormant and inactive. The recognition of true values, the realization of the better and the finer, are obtained only through contrast and comparison, made by an awakened, self-conscious perception.

For this work the physical body plays the role of the alchemist's crucible, in which, at last, may be found the gold of ineffable lustre.

Bodies are formed under the law of cause and effect, and are maintained under it. There is physical karma, mental karma, and psychical karma; these interact upon each other, yet have their own particular lines of operation. The production of the bodies of any race is through causes set in motion upon the physical plane, and continued in reproduction on that plane; they are of a certain nature and subject to the actions and reactions of the collective karma of the race of which they are a part.

—ROBERT CROSBIE

DISCRIMINATION AND RESPONSIBILITY

He who does all and the best that he can and knows how does
ENOUGH for Them.

—H. P. BLAVATSKY

Those who work for Theosophy and strive to carry out the Masters' Original Programme need discrimination. They are the "few" who make no claims, who demand no recognition, and upon whose quiet, silent, unremitting, sacrificial work the U.L.T. and the wider work of the Theosophical Movement depend. The responsibility is already theirs.

Aspirants, with hearts and minds fired by the soul-satisfying and wise implications of the Message of Theosophy, dedicate themselves and their lives upon the altar of Service and become devotees, disciples. They constitute themselves "companions" — labourers for the salvation of their fellow men. They assume responsibilities.

Discrimination and responsibility form a pair. Discrimination is of the heart — Buddhi; wise, compassionate and ever-steady, it focuses Divine insight upon all the events of life. Responsibility is of the mind — Manas; intelligent and querying, it is an enthusiastic and creative capacity that, ever-active, seeks the Law in all things and motivates harmonious free will in men.

It is necessary that discrimination should be intelligent and responsibility be compassionate. The intelligent hearts and the generous minds of associates, aspirants, devotees, form the United Lodge of pupil-teachers. Silent and unknown, now in the light of publicity, then in the shade of solitude and secrecy, they "keep the link unbroken." They live and throb, united and responsive to the great heart of the Original Programme, the Original Impulse, the "single will" of the Great Master.

Unity, study and work are their watchwords. Ever imbued with a sense of responsibility, one should hold fast to the ideal and to one's colleagues and co-workers. One requires calm discrimination when difficult situations arise or precipitations descend. One needs devotion to the Vision of the Higher Self and to the Lodge of Masters, who form the Bridge. Fearless discrimination and disinterested responsibility make of pride and self-regard the bondmaids of one-pointed devotion.

The U.L.T. is an association of volunteers. Its meetings, its publications, its library, are meant for all, without distinction. Similarity of aim, purpose and teaching unites its Associates. When an Associate of the U.L.T., anywhere, gives up his individual responsibility of independent devotion to the Cause of Theosophy, then will he have proved false to the principles the U.L.T. is trying to uphold. The failure of an individual student may influence and drag others along with him. This is a great responsibility. We should all make sure that our discrimination is cultivated and our knowledge is made more complete, or we shall unconsciously fail in our responsibility.

The *principles* enshrined in the idea of the U.L.T. cannot fail in this

cycle, any more than the Theosophy of the Ancients can be eclipsed. Both can be obscured by personal opinions and interested assertions. The true student, who knows and lives by his principles, who builds his spiritual stamina by study, who respects the Higher Self in him and in all beings, will not be led away from his responsibility or his discrimination. "Vigilance is the path of Life Eternal. Thoughtlessness is the path to death. The reflecting vigilant die not. The heedless are already dead" (*The Dhammapada*, verse 21).

There should be no place in us for fear. Do we not trust Karma? Is not reincarnation rightly called the doctrine of hope? Is the heart, the spiritual "I," so puny, so remote, so powerless, that the fog of mind-feelings reduces its effluence to a dim glow, or have we allowed the dense clouds of our own personal doubts, fears and selfish desires to obscure it? The U.L.T. is not concerned with outer observances, with mere appearances, but seeks to induce inner, moral reform. Each Associate should look on it as a training school, in which his lower mind-self is the pupil. No one has, therefore, the right to tell others what to do or not to do. There are no rights. Each has duties, and the chief of these is to do unto others that which we expect them to do to us. This implies the building of friendliness and tolerance and an active exemplification of true Brotherhood in daily life.

The Voice of the Silence contains numerous statements that are awakeners of heart discrimination. One who desires to discern the Path and to choose his way, between the love of life and Nature's changeless laws, needs to kill in himself the memory of the lower self's past experiences. The ever-present memory of the Higher Self will show us what our weaknesses are and it also provides us with the strength to fight them. This is not always easy. Mr. Judge in *Letters That Have Helped Me* suggests: "To meditate on the Higher Self is difficult. Seek, then, the Bridge — the Masters." No action should be done without first considering that it is being dedicated to the Masters. This thought ought to develop our discrimination.

One may be, intellectually, a good student, but, through non-use of the acquired knowledge (for application is of the heart) he may be keeping the Masters at a distance. Those who look, and wait and wonder if the Master will come and set matters in order, are likely to be disappointed. This is "other-reliance," lack of discrimination. The Masters cannot help unless students take responsible hold of the philosophy and use it to work for humanity. The Masters promulgate the philosophy so that the discriminative can purify themselves by assuming the responsibility of self-reform.

Theosophical application enables us to embody its vitality and clear our thought-processes. Working with others develops tolerance and solidarity. Responsible and discriminative thoughts and feelings, words and deeds, build Brotherhood. Let each of us ever bear in his mind that H.P.B. is the Guru. All that we have, all that we are and all that we

know is through Her, is due to Her sacrifice and labour. We are responsible to Her, and, through Her, to the Masters who stand behind Her. "The Masters are watching us all," wrote Mr. Judge to an enquirer. Each one of us can appeal directly to the Master, if we have fulfilled the requisite conditions. If we have no response, then let us look to *our* faults and not presume that They are unaware of our difficulty.

Help comes when it is least expected. Trials are first to be successfully undergone by the associates, the aspirants. The Path of discrimination and of responsibility leads to the Masters. None other does. Mr. Judge tells us to place our reliance on the law of Karma and also states that the Masters are Karma and are Atman itself. "*All is provided for,*" he writes in one place. Are warrior-souls, then, to take it easy? If so, they will have abandoned their responsibilities and will impede the progress of others. Our weapons are discrimination, constant vigilance, wisdom and compassion. These dissolve our errors of pride, of self-gratulation and of false-learning, which spring from the Karma of our past.

Let us then awake, arise and seek to be the *True of Heart*. To such the Life, the Path, the Discipline, the Guru H.P.B., the Great Mahatmas, the Higher Self, mean everything. The fire of responsibility dissipates the dark clouds of fear, doubt, ignorance and other-reliance. Principles, not personalities, need to be followed. True Self-reliance is, then, within our grasp. The true in the Heart needs no spokesman—it welcomes inquiry. It unites the companions with its universal power, standing in the heart of each. It is quiet, not assuming. Outwardly it is silent, while inwardly chanting the song of daring to fearless pilgrims to the *Ashram* of the Holy Ones. It is friendly, brotherly, united. It is the Great Law, the Atman, the Ishwara. It is permanent, immutable, ever active. It is veiled from us only by the confusions of our lower imaginings, our temporary fancies. We alone can transmute the vapours of passion into the gentle, life-giving rain of compassion, as the higher discrimination points out the reasonable and responsible way of self-sacrifice—the Law Eternal—for "others' sake." Masters need *active* companions. The Brotherhood of Adepts of the "deathless race" is patiently waiting and perseveringly watching for those clear-eyed enough to seek and tread the inward Path—and, in spite of faults and failings, ever to pick themselves up and go on and on and on.

The duty of those souls who see the true path is to point it out to others. In this, discrimination, tact and non-offensiveness are necessary, so that the object of our solicitude may see the right path for himself. In these things we must be "wise as serpents and harmless as doves." Our responsibility begins and ends in our fidelity to the true nature of ourselves and others.

—ROBERT CROSBIE

THE BRAIN-MIND EQUATION

In the November 1954 issue of this magazine (Vol. XXV, p. 13) some of the modern scientific ideas on the nature of the human mind and its relationship to the brain were considered in the light of Theosophy. The present article continues that trend of thinking and evaluating.

While the value of recent discoveries on the complex organization and beautiful functioning of the brain, emerging from certain institutes of medical science such as Dr. Wilder Penfield's¹ at Montreal, has quite justifiably gained recognition in scientific circles and has been popularized in the lay press — which, as usual, delights in giving details of individual cases but is incompetent to discuss the vital theories arising out of a scientist's work — it would appear that the current concepts of mind and of memory and, above all, of consciousness, that have emerged from such work, have failed to gain the attention and the criticism that they deserve. This might be due in part to intellectual apathy, in part to deep-rooted pseudo-religious notions that the subject of consciousness may not be discussed, in part to lack of information on the subject; but the inattention appears primarily to result from a lack of interest in knowledge about the constitution of man, from a lack of recognition of the importance of such knowledge in daily living.

Even the intellectual and unbiased work of Dr. Penfield and of other neurophysiologists on this subtle subject of the interrelationship (or the identity, as some think) of mind or consciousness and its physiological substratum, the brain, seems so far to have been concerned with the extremely limited field of the localization of parts and points of the brain which, on electrical stimulation, lead to an arousal from a state of unconsciousness or to a possible induction of sleep in a conscious subject.

Several years ago (1938) Dr. Penfield had defined the "place of understanding" as "the location of those neuronal circuits which are most intimately associated with the initiation of voluntary activity and with the sensory summation prerequisite to it." More recently (1951) he has gone on to say that

the seat of consciousness is that portion of the nervous system in which circumscribed injury or functional inactivation produces loss of consciousness. On the basis of our present information this would place the seat of consciousness somewhere in the higher brain-stem.

Without trying to take sides in a highly involved scientific issue, the student of Theosophy is bound, nevertheless, to be impressed by the cautious skepticism expressed on these views by Sir Francis Walshe (1957) also a Fellow of the Royal Society and as distinguished and dedicated a scientist as Dr. Penfield. He writes:—

¹ An article on Dr. Penfield's work was published in our issue of March 1958 (Vol. XXVIII, p. 183).

This preliminary adumbration by Penfield of a centrally placed integrating mechanism within the brain and dominating it, with its corollary of a search for a local mechanism of consciousness, represents an attitude in facing the problems of life and mind that not every biologist shares. To those who do not share it, there is a strong sense of anticlimax in the seriously proffered hypothesis that some neuronal circuits in the brain-stem can be the seat of wisdom and the place of understanding.

The entire new field of Cybernetics or the theory of messages (from the Greek "*kubernētēs*," meaning "steersman"), as applied to the functioning of the nervous system and attempting as it does an electro-mathematical interpretation of neurological phenomena, perhaps constitutes yet another culmination of the current trend in a search for brain mechanisms that would explain the varied affective and intellectual play of the human mind. It is in this vein that a very readable book has recently been written by Dr. W. Grey Walter, a renowned electroencephalographer. It has been appropriately titled *The Living Brain*. In one of the chapters, "Intimations of Personality," Dr. Walter tries to indicate how specific patterns of brain waves could be related to different types of personalities and ways of thinking. Fortunately, he does not start equating mind to brain. In fact, he writes:—

It would be grossly misleading, for instance, to let it be thought, as loose talk about "brain waves" has suggested, that there is any reason to suppose *a priori* that the recorded patterns of brain activity have any mental significance. Indeed the reverse is the case; the alpha rhythms, most prominent of all those patterns, are most regular in their formation when the mental activity is least.

Even granting the observations of Dr. Penfield on areas of the brain a destruction of which tends to produce unconsciousness, and those of Dr. Walter on the clinical and psychological value of the brain's electrical activity, to a student of Theosophy it would appear illogical and unscientific that on this account we are going to consider the mind to be merely a product, an effect, of the brain's activity, and that it should be suggested that "consciousness" and a physical awareness of the body could be one and the same thing. In this context, Dr. Walshe's criticism, outlined above, becomes extremely apposite.

Finally, if one may take a peep at the current trend of thinking in the field of mental disorder, one finds a tremendous upsurge in physiological and biochemical investigations undertaken with a view to delineating the causal mechanism of these disorders. Indeed in certain psychiatric circles it has become fashionable to propound that there could be "no twisted thought without a twisted molecule." However, if one has to learn from the lessons of the past, especially in the field of schizophrenia, this credo of the present might be referred to in the future as a dogmatic assertion of mere historical interest. For already various laboratories of the world are refuting some of the very recent

pet notions about the "finding" of toxic chemical substances in the blood and urine of schizophrenics, and about the "production" in normal individuals of all the symptoms of schizophrenia when they were administered a small dose of a certain drug (lysergic acid).

In the midst of these kaleidoscopic patterns of modern "knowledge," the position of Theosophy remains clear and consistent: the key to human ills, mental and physical, lies in the correct comprehension of the constitution of man. At the least, a duality within has to be postulated: the man of matter and of feelings, and the man of ideas and of ideals; the one evanescent, the other everlasting; the one the source of blemishes, the other, of strength; the one represented by body and brain, the other, by mind and soul.

The Deccan Herald (Bangalore) of October 7th carried an account from London of a sufferer from lung cancer who told his physician that he need not come to see him after the following Thursday, as he was going to die at 2:30 that afternoon. He repeated the statement to his family the day before and, with his relatives around him, he passed peacefully away at the anticipated hour. The fact that names are not given seems to throw some doubt on the account, but it is not incredible. It would not be surprising if the intimation of the hour of his passing away should come to a man so near his death from lung cancer. As the invalid grows daily increasingly severed from his material body, it is natural that he should become proportionately more clairvoyant. As H.P.B. explained in connection with the pleasant dreams of a sufferer from tuberculosis of the lungs, "As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self" (*Transactions of the Blavatsky Lodge*, p. 78).

And of prophetic dreams, impressed on our memory by the Higher Self, she wrote that they "are generally plain and clear: either a voice heard or the coming event foreseen" (*Transactions*, p. 79).

Samuel Taylor Coleridge, in a note to his friend Poole in 1797, mentions his father's having had a very definite anticipation of the imminence of his death, owing to a dream. Mr. R. L. Mégroz included the facts given in that note in his absorbing account of "Dreams of Future Events" in *The Aryan Path* for May 1932. Coleridge recalled how his father in September 1781 accompanied another son, Francis, to Plymouth, where the youth was to join a ship as midshipman. On his way back, when he arrived at Exeter early in the evening, friends urged him to take a bed there for the night. He refused, however, explaining that he had been deeply impressed the night before by a dream of his death. He was apparently in the best of health when he reached home and, after a festive supper with his family, he retired. That night he died in bed.

THE MYSTERIES OF EMBRYOLOGY

Biochemical research into the principles of heredity is reported to have revealed that the "genetic information" of living cells is transmitted by their component nucleic acid. The general recognition of this discovery by delegates attending the Fourth International Biochemistry Congress held at Vienna was mentioned as one of the main scientific results of that gathering.

Advances in the field of biochemical research into the physical processes involved in the awe-inspiring drama of the production of a body vehicle for the incoming Ego are to be welcomed. But these, like a volume so impressive to the layman as that brought out some years ago by the Maternity Centre Association of New York — the copiously illustrated *Birth Atlas* with its photographs of sculptures based on selections from thousands of X-rays, depict only the physical development of the embryo. They may give some idea of the "How?" of the process, but nothing of its "Why?"

Madame H. P. Blavatsky, writing 70 years ago, called chemistry and physiology "the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths" (*The Secret Doctrine*, I. 261). But she also wrote that "the two chief difficulties of the science of embryology — namely, what are the forces at work in the formation of the foetus, and the *cause* of 'hereditary transmission' of likeness, physical, moral or mental," would never be solved "till the day when scientists condescend to accept the Occult theories" (*S.D.*, I. 223).

She summarized the theory of the German embryologist-philosopher, August Weissmann (1834-1914), who denied the transmissibility of acquired characteristics and claimed (as taught by the ancient Aryans) that it was one infinitesimal cell out of millions of cells at work in the formation of an organism which determined, "alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man." He further maintained that

those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. . . . it is to this cell that he traces the immortal portion of man.

But, Madame Blavatsky pertinently writes:—

So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? (*S.D.*, I. 223 fn.)

She writes elsewhere of "a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness." "It is that," she adds, "which,

individualized in the human cycle, is transmitted from father to son" (*S.D.*, II. 672).

Complete, she writes,

the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan — and you have the secret, if you are spiritual enough to understand it. (*S.D.*, I. 224)

According to Theosophy, it is

the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. . . . This inner soul of the physical cell — this "spiritual plasm" that dominates the germinal plasm — is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*S.D.*, I. 219)

But Madame Blavatsky writes also:—

The tissues of our objective framework alone are subservient to the analysis and researches of physiological science. The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences. (*S.D.*, I. 134)

Obviously then, "to make of Science an integral *whole* necessitates . . . the study of spiritual and psychic, as well as physical Nature" (*S.D.*, I. 588). Of course the blending of ancient and modern science will require the abandonment of the materialistic lines on which the latter has been proceeding, but we share the hope that H.P.B. expressed,

that materialistic science will amend its ways, and will gradually accept the esoteric teachings — if even at first divorced from their (to science) too metaphysical elements. (*S.D.*, II. 152)

It was Chemistry, she said in 1888, which, above all the other sciences, was approaching nearer and nearer the realm of the occult in nature. And in our day the borderland sciences studying extra-sensory perception and other parapsychological phenomena are approaching this realm from another direction; and so are other sciences.

Meanwhile the uncompromising votaries of materialistic science must be content to inch along toward the truth they might approach by leaps and bounds if they availed themselves of the hints of the Eastern esoteric sciences, given in *The Secret Doctrine*, which alone can indicate "the exact extent, depth, breadth, and length of the mysteries of Nature."

THEOSOPHICAL "BUMPS"

Every working student of Theosophy must sooner or later meet some Theosophical bumps.

—ROBERT CROSBIE

What is the difference between the Theosophical bump and the ordinary, commonplace bump? The nature of the bump is determined by the source of the disturbance. Two factors are involved: the external or internal condition contacted and the ensuing reaction, which in turn is conditioned by that aspect of our nature which is chiefly involved in the attempt to smooth the bump. The Theosophical bump can be considered as one which results from the conflict between one's accepted Theosophical standards and one's external and internal conditions. The student of Theosophy is probably more sensitive than his more worldly-inclined brother, because Theosophy presents standards of judgment that are higher than those ordinarily accepted. The acceptance of the practical Theosophical precepts and a sustained effort to practise these undoubtedly cause inner conflict and ensuing bumps.

As an example, the *Gita* insists that we should be indifferent to the pairs of opposites; that we should meet joy and sorrow with equanimity, that gold and stone should be regarded with impartiality. Now of course these are hard sayings and putting them in practice presents difficulties. We appreciate the desirability of reaching such a pinnacle of conduct, but tend to despair of our ability to attain to such a high and noble standard. Thus, for the student of Theosophy the bump is more severe, unless he has learned to turn to the true source of solace.

Students of Theosophy do not turn for help to any external source. The orthodox religionist turns to his many rituals as aids in soothing the emotional pain caused by bumps as they occur on life's path. He is assured of the services of the priest, who in turn is supposed to intercede for him with a "saviour" who can vicariously bestow whatever merit is needed in the nature of the suppliant. Thus the failure to react favourably to a bump or undesirable circumstance is attempted to be overcome by placing the "burden upon the Lord."

The student-practitioner's problem is a bit more complicated. He realizes that the bumps are caused by his own deficiencies, his own weaknesses. Further, these bumps must be examined carefully and their causes discovered. Then, proper action and knowledge must be applied in order to avoid repetitions of the experience. Within him are sources of strength over and beyond the failing personality. His problem develops from the difficulty involved in remembering these sources while undergoing the pain or stress arising from the disturbance.

Within each one there is a far surer fount of courage and strength than that provided by any external source. The student must learn to *realize* the presence within him of Krishna, the impersonal Self, the only real "saviour." There must be an ever-increasing reliance upon that

Inner Self. It must be constantly borne in mind that the self can only be assisted and raised by the Self.

We must dwell upon the fact that all existence is a continuing series of "bumps," which are a constant source of pain and suffering, and that these must be endured. They can only be endured by relying upon the Inner Self for knowledge and comfort. Theosophy could never be accused of being a cold philosophy, indifferent to the petty troubles of the personality, if the fund of facts and knowledge presented by it were applied to ourselves with an unwavering faith in the God within.

Every experience, good, bad or indifferent, can increase the knowledge and efficiency of the individual and, through him, benefit mankind generally. Of course, with knowledge we become more critical of the environment we find ourselves in; but whatever the environment, we can be happy and contented with it only if we are convinced that it is just what we in fact desired. Thus the Theosophical bumps will be encountered with increasing ease as we proceed with knowledge and with faith in the God within, looking to It for sustenance. The occurrence of the bumps may indicate that we are off the course, and it is only the Inner Ruler who can put us again on the right path in a constructive, purposeful manner.

The Indian Institute of World Culture, Bangalore, has been publishing a series of brochures on Contemporary World Literature and three of these have so far been published: *Italian Literature in the First Half of the Twentieth Century* by A. F. Magri MacMahon, *Modern Norwegian Literature* by Torbjörn Stöverud, and *Modern Swedish Literature* by S. A. Bergmann. The General Introduction outlines the aim and purpose of the series:—

In this era Mammon has almost defeated the Muses everywhere. One of our aims is to stress the importance of the great and the good, the beautiful and the inspiring expressions in creative poetry and prose all over the world. The influence of materialism, of a militaristic and mechanistic civilization is felt and resented by large numbers of men and women everywhere, including India. The emergence of a New World, united and at peace and labouring to build a civilization of plenty and prosperity, is hoped for and talked about. But political and economic greed may destroy those hopes, for Mammon worship flourishes.

Subsequent issues are announced: *Modern Danish Literature* by H. A. Koefoed; *Sketch of Contemporary Spanish Literature* by Esteban Pujals; *Dutch Literature: Writing in a Secret Language* by Adriaan van der Veen; *Modern French Literature* by Anne-Marie Matley.

Literature is a real ally of Theosophy and all students of the Ancient Wisdom-Religion should acquaint themselves with the literary output of different nations.

SEEING ONE'S DOUBLE

A lengthy article on "Autoscopic Phenomena" by Dr. N. Lukianowicz, M.D., D.P.M., of Barrow Hospital, near Bristol, England, appeared in the Section on Psychiatry in the August issue of the American Medical Association's *Archives of Neurology and Psychiatry*.

He gives the literal meaning of "autoscopy" as "'seeing' oneself in the visual space, as if it were one's image reflected in a mirror." His own suggested definition of it is: "a complex psycho-sensorial hallucinatory perception of one's own body image projected into the external visual space."

This narrows considerably the field of the possible appearance of the "double," ruling out the large body of evidence for the appearance to others of the astral body of a living person. But Theosophy offers an invaluable clue to understanding even this restricted subject of seeing one's own astral body.

Let us consider some of the cases assembled by Dr. Lukianowicz.

Mrs. A., a retired school teacher, had repeatedly had the experience of seeing her "astral body," as she used to call it, sometimes with her eyes open, sometimes with them closed, but moving exactly as she moved. She felt it emotionally, she said, "as a living, integral part of myself. . . . It is me, split and divided."

One Mr. B., who had an artificial limb, first saw his "semitransparent" double as "absolutely identical with me, but for one detail: It did not show the slight limp I always have. . . ." (Parenthetically it may be mentioned that this, together with his claim to have sometimes felt excruciating pain in the "nonexisting" limb, confirms the Theosophical teaching that "where we find a man who still feels the leg which the surgeon has cut off . . . then the astral member has not been interfered with," knife or acid having no power to injure the astral, model body.) To be sure, Mr. B. reported having seen it limp on another occasion, but may it not be that in the meantime imagination may have corrected the apparent anomaly?

The most frequent autoscopic experience of Mr. C., who suffered from depression, was seeing his own face, sad and distressed, right in front of him, about a yard away. Besides "seeing" it, he experienced an emotional and kinesthetic sensation, a feeling of oneness with it, as well as "a mental notion" that this was "a part of himself, or 'the face of my double,' as he used to call it." It looked to him as solid as his physical face.

Mr. D. Frequently saw an image of his face as if in a mirror, gray, but misty around the edges, imitating his facial expressions.

"Hallucinatory" comes easily to the pen of a scientist ignorant of the very existence of the astral body as an integral part of the human constitution, though according to Theosophy "hallucinations . . . are not always what physicians would make them, empty and unreal dreams. No one can see that which does not exist — *i.e.*, which is not impressed—

in or on the astral waves" (*The Theosophical Glossary*).

The astral form can be used at will by men of power and knowledge; but there are many hysterical, cataleptic and scrofulous people, as well as mediums, who can send out the astral body unconsciously, by reason of practices pursued in previous lives. It is not an enviable faculty. A doppelgänger has been seen by others in numerous recorded cases. We are not here concerned with these.

In the article, "Projection of the Double," reprinted in our pages in August 1936 from *The Theosophist* of October 1883, there was described the autoscopic experience of a German professor whose double preceded him to his house, gained entrance and was found seated in his library when the Professor himself arrived.

Autoscopic experiences of entirely normal people are admitted. For example, in his article on "Dreams of Future Events" in *The Aryan Path* for May 1932, Mr. R. L. Mégroz not only mentioned Lincoln's warning dream a few nights before his assassination (described in "Shadows and Warnings" in our September 1939 issue). He also referred to the less widely known fact that in 1860, five years earlier, Lincoln, looking in a mirror, had seen his double beside him. "One image was healthy and lifelike, the other ghastly and like a wraith." It seems quite understandable that superstitious people in the Middle Ages should have looked upon the seeing of one's double as a portent of death.

Dr. Lukianowicz's *résumé* of the findings of other scientists and their theories on autoscopic phenomena, "phantom limbs," etc., is interesting though inconclusive. Many of his own conclusions are negative, denying to sex, intelligence, education, age, morbid heredity and psychosis a relevant, a significant or causal connection with autoscropy.

Considerable space is given to the "illusion of the existence of a non-existent limb or segment of a limb" as S. A. K. Wilson had defined the "phantom limb." Dr. Lukianowicz admits that "the phantom limb seems to be a universal phenomenon if the amputation takes place after the age of 3 to 5 years." Some have considered it a result of brain lesion.

In this case, however, as well as in that of seeing one's double — which Dr. Lukianowicz calls the "complex experience of physical, emotional and psychical duality," the Theosophical teaching of the astral or model body, if accepted even as a working hypothesis, should enable the modern psychiatrists to advance towards understanding by leaps and bounds instead of marking time or moving at a snail's pace. Madame Blavatsky's remark in connection with the vast antiquity ascribed by Theosophy to man on earth seems to apply also to both these problems:—

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (The Secret Doctrine, II. 149)

“THEODORE LESLIE CROMBIE: FRIEND OF INDIA”*

This appreciation of Theodore Leslie Crombie by a friend of four decades' standing succeeds in what many a lengthier tribute has missed. It makes its subject live in its pages as recognizably as in Mukul Dey's admirable sketch of him at 40, which serves as frontispiece. The author shows him as his many friends remember him — a highly educated man who wore his erudition lightly, a devoted and generous friend, a genial man but one with a deep consciousness of purpose and high ideals beneath the surface gaiety.

All who knew “T.L.C.” will recognize the appropriateness of the Preface being a noble tribute to his greatest friend, the late Shri B. P. Wadia, and to Theosophy, to the service of which both had devoted the last many years of their lives. For Mr. Crombie had been Mr. Wadia's friend since 1912 and his invaluable and efficient helper, who, since his passing in 1938, had been greatly missed. None who were privileged to be associated, however modestly, in the work for Theosophy with Mr. Wadia and Mr. Crombie can fail to appreciate the tributes paid in these pages to them both.

The short poem quoted in the “Appreciation” proper, from Mr. Crombie's volume entitled *Verse and Nothing Else*, has the same note of high aspiration beneath its whimsical setting as the exquisite short poem from his pen, “A Softer Veil,” which appeared in the February 1958 issue of *The Aryan Path*.

The excerpts from Mr. Crombie's prose writings are chosen with discrimination and will have a wide appeal. “India's Freedom: A Personal View,” which appeared in the first issue of *The Aryan Path*, that for January 1930, reveals a breadth of outlook and a freedom from prejudice that in those days were rather rare, as far as that subject was concerned. The apparently autobiographical record of “Some Odd Happenings” describes intriguing situations and experiences impossible to account for on materialistic lines. “The Beggar Dance,” a story told in the first person, grips the reader's sympathies as well as his imagination and leaves him with the conviction strengthened that “there are more things in heaven and earth” than are dreamt of in commonplace philosophy. “Remember Gaeta” hints throughout at elusive mystic realities, and the *dénouement* resounds in the mind like a bell.

Such a record of events as the “Appreciation” offers may well be of value not only to students and servers in the Theosophical Movement of our day but also to those of the future, who too can profit from the example of selfless service set by Mr. Crombie as also pre-eminently by Mr. Wadia.

* *Theodore Leslie Crombie, B.A., BAR-AT-LAW: 1879-1938: Friend of India.* By ETHEL BESWICK. (International Book House (Private), Ltd., Bombay—Bangalore. Re. 1.00)

IN THE LIGHT OF THEOSOPHY

Inaugurating the "India 1958" exhibition in New Delhi on October 8th, Prime Minister Nehru expressed the hope that, in the pursuit of greater material prosperity through industrialization, India would be able to retain some of her old cultural and spiritual values, so that in this world of stress and strain, violence and hatred, she could, in her own humble way, promote peace and happiness. He posed the question:—

Would we have to pay too heavy a price for the path of industrialization we have chosen, or will we be able to retain some of the other factors which have gone in the past to make India what she has been?

I do not know the answer. Perhaps nobody knows the answer. But anyhow I hope that in our quest of science and technology, which we must pursue with vigour and earnestness and determination, we shall not forget some other aspects of human existence which are at least equally important.

What does India sorely need — industrialization, as her leaders would have the people believe, or the practice of soul-science as Krishna, Buddha, Shankara taught it? India lost the power of soul-expression through her own errors — sacerdotal and psychic; through false doctrines and dogmas and objectionable customs; through non-attention to and non-application of the true teachings of her Sages. Her intellectual degradation followed, and brought in its wake her physical and political downfall. That political emancipation has not washed clean her soul-corruption is evident.

Many thoughtful individuals recognize that the "doctrine of past glory" upon which Indians have been priding themselves is nothing more than a self-deception, but few realize that the only hope of India's rising to her ancient status lies in self-purification. Only then will the spirit slumbering in the weak body of modern India awaken.

Indians who glory in their past and talk of their country as being "spiritual" are often apt to overlook the other side of the picture, that spirituality and uncleanness, resulting from the dark quality of *tamas* or indifference, go ill together. Shri Jayprakash Narayan, who returned recently from a tour of some European and Middle East countries, remarked that, judged from the sanitary point of view, India was "perhaps the dirtiest country in the world." The reason for this state of affairs, he stated, did not lie in her being a poor country. "Whether people live in clean or dirty surroundings is all a matter of habit," he said.

The utter indifference many in this country are showing towards their own weaknesses — not only those manifesting on the physical plane but, worse still, psychic and moral weaknesses — has dragged India down and has made it lose its power to influence the world. The first step in the eradication of a weakness, whether at the individual or

at the national level, consists in realizing it as a weakness. But the sleep of *tamas* makes people blind to their shortcomings and their undesirable traits and tendencies, and precludes all progress.

Students of Theosophy, who are in sympathy with every well-considered effort to promote universal brotherhood, should give moral support to the work of such organizations and projects as are indirectly promoting the First Object of the Theosophical Movement, and incidentally also the Second Object. One of the outstanding among these efforts is UNESCO's East-West Major Project, which has as its objective the creation of mutual understanding and appreciation of cultural values between the civilizations broadly classified as belonging to the East and the West.

Dr. K. M. Pannikar, India's Ambassador in Paris, at the recent meeting of non-governmental organizations associated with UNESCO, gave an outstanding address on the theme of the East-West Major Project. It is published in full in the September 1958 issue of *Forum*, the Journal of the World Congress of Faiths. Though the misunderstandings that exist between the peoples of the East and those of the West are mutual, Dr. Pannikar pointed out that they are much greater and more fundamental in the Western attitudes towards the civilizations and values of the East than they are in the East's attitude towards the West. The problem, he stated, has, broadly speaking, two aspects:—

The first is to sweep away old and inherited prejudices which have to a large extent become part of our general thought; such for example is the idea generally prevalent in Asia that the West is materialist in its view of life, that it measures everything by the yardstick of success, that human values are less appreciated in Europe than in the ancient civilizations of Asia; equally such widely prevalent notions exist in Europe, as that the East is unchanging, lost in meaningless speculations, that its civilizations are other-worldly, that its art and literature, while interesting as curiosities, are not of universal value, that the oriental is full of low cunning and has lower ethical conceptions than the people of the West, etc. These are so deep-rooted in popular conceptions and have achieved a kind of unconscious acceptance through histories, text books, travellers' tales and novels and in recent years through the medium of cinemas. Obviously the first task of those interested in promoting East-West relations is to sweep away these prejudices. It is no easy matter and involves a conscious effort extended over a fairly long period. The second aspect of the problem is the positive function of creating a better understanding and appreciation. Both these aspects are covered in a general way in the programmes which have been worked out by UNESCO.

Dr. Pannikar went on to examine the important role non-governmental organizations can play in creating an atmosphere of mutual understanding and appreciation between the peoples of the world.

UNESCO can provide ideas and programmes and co-ordinate the various activities and governments can help, but real progress in this direction can be made only through the work of voluntary organizations having direct contact with the people — such as those connected with teaching at school and university levels, religious institutions, women's organizations, those related to the media of mass communication such as the cinema and the popular press, and cultural movements capable of influencing thought and conduct.

UNESCO has laid down that its objectives of the Major Project can be served only if the programmes developed under it seek to exhibit the universal elements in each culture. There are universal concepts common to enlightened minds in all parts of the world, which offer the best ground for reconciliation of the different points of view. The peoples of the world, in East and West alike, need education in these concepts rather than being encouraged to think that an unbridgeable chasm exists between East and West.

The tension between the Sakyas and the Koliyas two and a half millennia ago over the waters of the Rohini and how the Buddha ended it peacefully is recalled by Tom Lambert's account in *The New York Herald Tribune* of how politics is wasting the water of the River Jordan. Not only is the Arab-Israel enmity keeping a lock on the Jordan's potential bounty to arid lands; its flow is not being used for generating power. The feeling of the Arab States towards Israel is blamed by Mr. Lambert for their reluctance to enter into a formal agreement with that country on the joint use of the water of the Jordan. They are said to feel that entering into such an agreement would officially acknowledge and imply acceptance of the existence of the Jewish State. The projected important development project, for which considerable funds would be available from abroad, has so far come to naught. How great is the loss to all concerned, for, properly used, the Jordan, "which has been flowing as long as history,"

could irrigate about 225,000 acres of land in several nations, generate possibly more than 1,000,000,000 kilowatt hours of electricity yearly, and assure homes and livelihood for perhaps 200,000 now-impoverished people.

From streams and mountain snows in Lebanon and Syria the river rises, past Jordan and Israel it flows, spilling its life into the salt waters of the Dead Sea.

The Sakyas and the Koliyas were threatening each other across the Rohini in a hot and dry season, each group claiming the right to draw off the waters of the Rohini to irrigate their fields and denying that right to the other. They were already shouting threats and brandishing their weapons when the Enlightened One passed that way.

To those angry ones, ready to fight for the rights they claimed, Lord Buddha spoke words of peace and wisdom. We repeat here only the

pacific conclusion of the fiery dispute as given by Edward Thompson in *The Youngest Disciple* (Faber and Faber), from which it was reprinted in one of the leaflets published by the Indian Institute of World Culture, Bangalore, in May 1956, in honour of the Buddha's 2500th Anniversary.

Lord Buddha asked:—

“This water for which you would shed men's lives — is it tethered in its place, as men tether a goat where it should feed?”

“By no means. It is flowing and makes no stay in any pool or shallow.”

He said then: “Let the Koliyas for this day have freedom of drawing water, and let the Sakyas dig their channels for them. Even so tomorrow let the Sakyas draw water, and the Koliyas dig. Are the white shoulders of the mountains a well which men have made? There is water for all, and when both have drawn for their day the river will be flowing still. . . .”

The subtle hint of the value of healing bitterness, not only by fair sharing but also by mutual service, should not be missed by modern disputants, whether over river waters or other matters as little worth the risking of human lives or the forfeiting of potential benefits to all.

Charles F. Edmundson, deploring in *The Nation* of September 13th the attitude of intolerance taken by some in the U.S.A. towards Communist countries, quotes approvingly from the resolutions of the General Assembly of the Presbyterian Church meeting at Pittsburgh a few months before. It had had the courage to vote for “coexistence.” It also reminded the people that

there was a time when Christians and Moslems fervently held that one group or the other had to be totally vanquished by force. But eventually they learned to live in the same world. At a later period in history, Protestants and Roman Catholics thought that one side or the other had to be wiped out. But the time came when they, too, learned to coexist.

Both President Eisenhower and his Secretary of State are Presbyterians, but the Presbyterian General Assembly was forthright in condemning the “international hypocrisy” that turned a blind eye on nations' denying freedom to their people if they supplied military bases or strategic commodities. It urged the overcoming of enmity and distrust by personal encounter and “by the sharing of goods, knowledge and human resources for the welfare of mankind.”

Mr. Edmundson believes that

world progress will be served if East and West can work out their destinies in peace. In this way the Russian and Chinese civilizations may make cultural and scientific contributions as important as the great gifts of Arab culture which nursed the Renaissance at the end of the Middle Ages.

He concludes his thoughtful article with the words:—

... the Brotherhood of Man will be achieved — if it is ever achieved — by easing human insecurities, tensions and aggressions through the emotional appeal of common humanitarian ideals. It will never be achieved through the pious belligerence of those who would make of religion a prop of the status quo.

A report published in *The Miami Herald* indicates that the Elgin Air Force Base in Florida has developed and employed a new type of camera that depends on certain heat (infra-red) waves instead of light waves to make its pictures. The instrument is so sensitive that a picture taken from a reconnaissance plane of an empty parking place late at night seems to have revealed the impress left of the cars parked upon it hours before with such accuracy and sensitivity that it appeared as though the cars were still there and could be seen on the photographic plate. Apparently the camera could “reach back into time for a picture,” as the account puts it. The orthodox scientific explanation is that indicated above, that the instrument is extremely sensitive to heat waves.

The significant part of the observation was that the “solid objects” *were no longer there*, had gone hours before the clear picture of them as they had been was taken. It is very interesting to see how some of the mechanisms of modern science are able to prove certain contentions of occult science, and, in this case at least, the one that says that all events leave their impress behind them and that all objects affect others around them. These concepts are of course not new to science, but it is significant to find them applied in a new field. Perhaps in a few more years it will be scientifically “proved” and “demonstrated” that the thoughts and feelings of men impress surrounding objects and persons for an appreciable time and that, even after they have gone, an impress of their “existence” in time and space can still be traced. No longer, then, will orthodox science scoff at the Theosophist who quotes the “ancient wisdom” and states that: (1) all is alive and intelligent; (2) the vibrations of life motion, heat, etc., as also thought, feeling and action, are permanently recorded on the intelligent “lives” composing the surrounding objects, or the atoms, molecules and cells of science; (3) there is an immense record, like a sentient screen (called by Theosophy the “Astral Light”), whereon also everything is registered; (4) this astral tablet “exists in eternity”; and, finally, (5) there are wise men — scientists of the ages, who have studied and analyzed its record and have set down their findings.
