

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXI. No. 2

17th December 1960

HAS CHRISTIANITY BENEFITED MANKIND ?

Belief in the Bible *literally*, and in a *carnalized* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and, with it, belief even in a Christos as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists.

—H. P. BLAVATSKY, in 1888

Christmas is a season when the flame of altruism gains new life from the current of renewal that courses through the unseen realms. Yet it is also a time when the strange paradox becomes more evident than ever before, that the Christian world should at the same time profess belief in the teachings of Christ and deny their applicability in actual practice. It requires little effort to see that the Christ-life is not led except by a handful; and those who try to practise the gospel of personal morality and of love and brotherliness taught by Him who is hailed as a Saviour by the Christian world are considered to be “unpractical” people.

Can anyone justly claim to be a Christian and connive, for instance, at the preparations and testing now under way for another world war? To what can the mute acceptance — or even the unawareness — of moral depravity, save by a few, be attributed if not to the moral default of nations calling themselves Christian or those that have had the impact of “Christian civilization”? The long and blood-stained history of Chris-

tianity illustrates the dire results which must ensue when selfishness transforms the spiritual into the psychic.

In January 1880, there appeared in *Blackwood's Edinburgh Magazine* a vigorous and courageous indictment against the influence of Christendom on Asia and on Islam in particular, in the form of a letter written to a prospective member of the British Parliament by one who signs himself "A Turkish Effendi." Though written more than 80 years ago, shortly after the Russo-Turkish war, what is stated and much more what is implied in the letter, which is reprinted below, have a message that rings true even today. H.P.B. thought enough of this searching analysis of the woes of Turkey and of the conflict between Christendom and Islam to reprint it in *The Theosophist* of March 1880, and who can doubt that the views of the "Effendi" were her views also — and those of the Masters? The writer refers to his connection with the Theosophical Movement, and H.P.B. in one place speaks of him as an Adept, a "member of the higher Section of the Theosophical Society," and of his letter as having caused "a great sensation in the literary world."

Throughout the letter, he uses the term "*Anti-Christendom*" to describe the contaminating influence of Western civilization, reared on the "Christianity" of the Churches as opposed to the true teachings of Christ, which he calls the purest, most altruistic and most beneficial for the human race. In the Epistles of John, "Antichrist" is specifically mentioned. By some, the term has been taken to mean all those who reject Christ; by others, a dreadful being who is to fill the world with wickedness but who is to be destroyed at the "second coming" of Christ. Nero, Napoleon and others have also been designated "Antichrists." In the Reformation, the papacy was identified with "Antichrist." In the opinion of the "Effendi," "Antichrist" is, and has always been, none other than popular, theological Christianity, which has sanctified selfishness and hypocrisy.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. (*I. John*, II. 22)

Christians have anthropomorphized this symbol, as they have materialized every other spiritual conception clothed in allegory or personification. Who is a liar but he that denies the presence of the Divine Man (the *Christos*) in the man of flesh (Jesus)? He is "Antichrist" who denies the Spirit and the Soul in himself and in others, whatever his sect or creed or status. Blind to the Inner Ruler, men worship an outer God, and seek to rule and enslave their weaker brothers, as they themselves are ruled and enslaved by the demon of "Antichrist."

The indictment which the "Turkish Effendi" brings against false Christianity reminds us of what was brought out in Madame Blavatsky's magazine *Lucifer* for December 1887 in the unsigned open letter entitled "'Lucifer' to the Archbishop of Canterbury, Greeting!" It was reprinted in part in *THE THEOSOPHICAL MOVEMENT* for January 1936. H.P.B. has

also written forcefully, in more than one place, of the demoralizing influence of modern "Christian civilization" on "heathen" countries, as, for instance, in her article "Civilization, the Death of Art and Beauty":—

Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all — the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices — the real aim. In the far East it has infected with the spirit of imitation the higher classes of the "pagans" . . . (*She Being Dead Yet Speaketh*, pp. 29-30)

The swing of the cycle brings the opportunity to Asiatic nations to help the Western world, materialistic and agnostic on the one hand, while on the other it has fallen prey to the subtle forces of priestcraft and superstition. But Easterners will not be able to embrace this great opportunity unless they wash themselves clean of the absorption of these very forces of materialism and superstition and resist the attractions of a civilization based upon "enlightened selfishness." There are falsehoods, evils and ugliness in Eastern as in Western civilization. The true, the good and the beautiful in both have to be discerned. Damage done in the name of hoary tradition is as great as that done in the name of progress, and this ought not to be lost sight of by the peoples of the East.

The wisdom and warning contained in the "Turkish Effendi's" letter may help some to throw off the yoke of slavery to modern civilization and inspire them to turn their faces to the great altruistic law propounded and enjoined by Him whom the Christians honour as the founder of their religion.

The British Government representative, to whom the letter was given, explains in an introductory note the circumstances under which he had met the mysterious writer.

A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM

In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable Oriental whom it has ever been my fortune to meet. Travelling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at ————. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages — his agent, for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest seaport. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials — for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that

I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:—

DEAR SIR—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me tomorrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call.

Believe me, yours very truly,

—————EFFENDI

P.S.—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide.

“Dear me,” I thought, as I read this civilized epistle with amazement, “I wonder whether he expects me to dress”; for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that ————— Effendi’s servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host — a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressement* with which this turbaned individual, who seemed a man of about fifty years of age, descended the steps, and, with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not commonly

seen in Turkey; the eyes dark-blue, mild in repose but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me in a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at ————. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them — prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had couched his views, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely and in our numerous conversations gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers which, in their opinion, would only be going from bad to worse. However

much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation in truth; it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;¹ and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

"MY DEAR FRIEND,—

"I proceed, in compliance with your request, to put in writing a *résumé* in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become

¹ "Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"

— "Eastern Serenade": Bon Gaultier's *Book of Ballads*.

emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahma Samaj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot, and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and spend them in doing what I could to improve the lot of those amid whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of the Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with the results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognize the writer as one of their number, and will I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and

arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works — the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After a careful study of the teaching of the great founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided — to wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though

they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away, till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The Light of the World.' Hence it is that wherever modern Christendom — which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom² — comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organized and sanctified selfishness. The real God of Anti-Christendom is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandizement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,' with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation, constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him — as in the case of the Red Indian of America and the Australian and New Zealander — or they save

² I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti-Christendom*, as it possessed a peculiar signification in their religious belief: and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon — as in the case of Japan — and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organized in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races, intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth, were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid

and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport — so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their æsthetic tastes. They delighted to contrast what they were then pleased to term 'oriental civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming it.' His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of 'Progress' — their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did no

'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his æsthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

"While I observe that this change has come over the Western traveller of late years — a change which I attribute to the mechanical appliances of the age — a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort — shallow, sceptical, egoistical, and thoroughly demoralized. It is next to

impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

“The two dominant vices, which characterize Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

“In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins — a race whom the population to be annexed traditionally hate and detest.

“When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves; when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity,

have driven the population to despair, and the authorities to the most cruel excesses in order to repress them; and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey — we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

“Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of ‘progress.’ Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would have then been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves arrayed against each other, when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems

of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law — the love of their neighbour — and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skilfully organized, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities which exist for secret conspiracy have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which — under the pretext of civilizing them — it has exploited to its own profit, will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyze the nature and causes of the collision which has at last culminated between the East and the West, between so-called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better — for some struggle to practise the higher virtues of Christianity, not un-

successfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded — but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived. — Believe me, my dear friend, yours very sincerely,

“A TURKISH EFFENDI”

The position THEY [the Mahatmas] give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man — *absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other “temple of God” but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that of an initiate who recognized no difference — save the moral one — between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so-called, Christian era.

—*The Theosophist*, Vol. IV, p. 261

Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered — the Jesus of Nazareth of Matthew and John is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he was a “Son of God,” is as undeniable as that he was neither the *only* “Son of God,” nor the first one, nor even the last who closed the series of the “Sons of God,” or the children of Divine Wisdom, on this earth.

—*Lucifer*, Vol. I, p. 327

THE COLOURING OF A DAY

In all creatures I am desire regulated by moral fitness.

—*The Bhagavad-Gita*

If the "Secret Path" is unattainable this "day," it is within thy reach "tomorrow."

—*The Voice of the Silence*

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

—*The Sermon on the Mount*

Man has always created according to his lights. The boor and the idiot create, as does the poet or the sculptor, the philosopher or the statesman. This creation may be concentrated and complete, or limited in its scope and varying in its quality. Yet is it creation all the same. The Mahatmas create consciously, through the power of a purified will, and their benign influence reaches out to encompass all beings. The labourer in the field creates, but is ignorant that each hour of his humble life creates things of beauty or things of darkness. So in their respective spheres of endeavour all souls create. And, though we can piece together the pattern of their creation when their life-span closes, we know that the sum total of that creation comes from the cumulative effects of the efforts of each living day. The common run of mankind does not make a daily concerted attempt towards one determined goal. Men weave their way through disjointed ends. But, however wavering the mind, the creations of each have always tended to flow, imperceptibly yet surely, in the direction of the dominating desire. Destinies of men and nations are the outcome of the combined creations of individual men. They are made in no other way.

History testifies that the more one's life is concentrated towards its goal, the more powerful is its effect, not only on the man himself, but also on those who surround him. The Buddha and the Christ, Lao-tse and Plato, Paracelsus and Hillel, Gandhi and Lincoln, have by the force of their creations not only affected their own lives but also left their mark on thousands of their fellow men. The highest creators have been those who have, with the power born of Wisdom, each created harmoniously and according to a set pattern. They have thus been able to extend their day into a life and have consequently epitomized their life's work in the creations of each living day.

Can we, who are of diversified desires and petty wants, colour our day, albeit to a lesser extent, still in the same key as these great Masters of the art? That the humblest can by imitation succeed where by his own initiative he may fail is known to all who have had children under their care. Hero-worship has changed many a young life and has given it purpose and enthusiasm. The student-server, too, can profit by hero-worship. But *his* hero must have won his spurs in no lesser lists than those of spirit. We can therefore choose for our hero-pattern the

character, the poise and the calmness of a high soul that has reached immortality or of one who has spent his life in honest strivings. Can we, with the image of their life and qualities, imitate them and copy their virtues line by line, colour by colour? Can we imagine how they would have coloured their day if they had met with the same circumstances and people that we do? Can we, fixing this imagining in our mind, make the colours of our day harmonize with those colours so that our colours appear but as projections or even approximations of the ideal?

But, before we proceed thus by imitation to copy our chosen pattern line by line, as do children their letters of the alphabet, let us assure ourselves that the pattern is the best possible and that we are not trying to copy that which is inimical to soul-life. Further, let us ask ourselves: How has our hero given objective expression to this or the other virtue? By what methods were the *Paramitas* made the substratum and the foundation of his efforts? The answers to these questions seldom come readily. They demand persistent effort, though the quest be long and arduous the task. But, even when this search continues, we can with the data readily available carry on our experiment of the colouring of our day. The model has been selected. Let the mixing of the colours and the handling of the brush begin.

The waking to a new day is itself an act of colouring. The saint does it in one way. The soldier, the tradesman, the sluggard and the drunkard do it according to their respective qualities. But, whatever be the colours of this waking, the moments that follow strike the keynote for the day. If the very act of waking does not find the Soul rested in the True, then the student has, by a deliberate effort of the will, to centre his consciousness upon the Spirit. This tranquil state attained, he has to project his vision on to the activities of the coming day. Acts of duty, of sacrifice, charity and austerity have to be distributed throughout the hours. They have to be planned now — at the beginning of the day — so that there is no hesitation, no thinking back, when the moment of action comes. So, too, with the thorny problems of life. All fear has to be eschewed by picturing the worst and visualizing how even that worst can by patient, skilful acts be met and utilized for the glorification of the Highest. This prospective visualization over, the student is prepared to meet all eventualities. He has reduced the chances of being caught unawares in a difficult situation. The hours for transforming thought into action are now before him. The canvas is ready to the painter's hand.

So, the day begins with a sense of awareness. Before any major act is undertaken, there is the natural reference back to the plans already evolved during the moments of soul-equanimity. The hesitant approach, the fear of harm, get replaced by a definiteness of outlook. The colours can be laid on with a sureness of touch. The balance of composition, the pleasing aspect, the warmth of tones, cannot be achieved overnight. And yet, these but follow the richer imagining, the fuller vision. All

these must come in their own time as practice matures into a blossoming of selfless action. But always there must remain the model which is to be copied *in actu*. The principles of the philosophy, the metaphysics of the Scriptures, have first to be sought in their ideal expression in the life of the Master and then demonstrated in our own life. It is only thus that we can learn to colour our day, knowing that no effort is wasted and that each sincere endeavour wins its reward in time.

Why does the student want to acquire this power to colour his day according to his own deliberate choice? If he desires glory for himself or a precedence among men, he is sure to be disappointed; for, where *yagna, dana, tapas* are absent, there the divine effulgence cannot penetrate. The desire for action has to be subservient to the desire to serve. The desire to progress has to yield to the desire to benefit mankind. When the great truth of this is understood, the necessity to give the appropriate colours to the day takes on a perspective hitherto unnoticed. And, as the years roll by in honest strivings, the little self draws closer and ever closer to the greater Self. The colours leave their earthly tints and become true. The life's picture and perspective conform in a larger measure to Universal Thought.

It is well said, in every sense, that a man's religion is the chief fact with regard to him. A man's or a nation of men's. By religion I do not mean the church creed which he professes, the articles of faith which he will sign and, in words or otherwise, assert; not this wholly, in many cases not this at all. We see men of all kinds of professed creeds attain to almost all degrees of worth or worthlessness under each or any of them. This is not what I call religion, this profession and assertion, which is often a profession and assertion from the outworks of the man, from the mere argumentative region of him, if even so deep as that. But the thing a man does practically believe (and this is often enough without asserting it even to himself, much less to others), the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. That is his religion, or, it may be, his mere scepticism and no-religion: the manner in which he feels himself to be spiritually related to the unseen world or no-world, and I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is. Of a man or of a nation we inquire, therefore, first of all, what religion they had.

—CARLYLE

PAST, PRESENT, FUTURE

Why are we told to "look not behind"? Why, in the Old Testament, is Lot's wife told not to look behind her? Why are we told not to try to get advance knowledge of the future? And why are we told to watch events and to plan with an eye to the future? What does it mean when it is said that to know the time element between cause and effect is to know Karma?

Our main difficulty in acting or in planning for action is that we view the future as merely an extension of the present. That is to say, we plan what we should do in the future while looking at that future in terms of the present. Actually, the future is unknown to us in the present. Hence, if we plan an action which fits the present environment but has to be done in a future environment that is unknown to us, it will not produce the effect we seek, for the future is the effect of myriads of causes sown in the past, and these we do not know. This is why adaptability has to be cultivated. What makes for adaptability? Right motive. Given the right motive for action, details will easily be adapted to the conditions in which the action is to take place.

Let us take an analogy. We have a friend with whom we are in complete sympathy and accord; our likes and dislikes are similar; our attitude towards life is the same. We separate for ten years and then arrange to meet again. Both of us look forward to the reunion and the picking up again of the old threads. But what often happens? Life has dealt differently with both of us; perhaps either or both of us have hardened through circumstances. The happenings of life have altered us both; both have acquired new knowledge and experience along different lines. Maybe even our motives have changed. The tie which bound us in the past no longer binds us now. If we do not try to adapt ourselves to the different conditions, the friendship is lost. To recall to the mind our friend as he was is of no use. *He* no longer exists. We shall have to re-orient our attitude and adapt ourselves to our friend as he now is.

The same is true in our Theosophical Work. We have the norm — the same Teaching, the same Object, the same Original Impulse. But is not any adaptation (not alteration) expected of us? Yes, it is. Science has taken enormous steps forward, and even our languages have grown richer with new words for new things discovered. Have we any help in Theosophy for the thinking man and the young of today who are interested in new developments? If we have in our Philosophy all that can be given out at this time, then there must be help along the scientific line, and those students whose vocation takes them in that field have a great responsibility for bringing forward what Theosophy teaches along this line. This is not a field for every student because it is a specialized field. There are many statements about science in *The Secret Doctrine* and elsewhere, which are of permanent value and are known to all earnest students, but what is meant is that we need students who can bring out

just what the relationship is between those statements and present discoveries, for the mutual benefit of other students and the world of science. Can a rocket reach the moon? Can man land on the moon? Is there any light on this topic in *The Secret Doctrine*? It is important for us to know, on the basis of logical, occult principles, what might or might not be possible. So, many statements made in the past need to be examined in the present and hints must be given as to the future. We cannot go on speaking of science as it was in the early days of our Movement. The same with the Churches, with social problems in the West and in the East, which are very different now from what they were in the last century or even in the beginning of this century.

Have any of our students thought of bringing together in pamphlet form all the information we have, deep as well as simple, on the problem of birth control? Wonderful work is being done in the field of agriculture and of tree planting. What is our contribution to these practical problems of today? Who thinks of linking up the teaching of the elemental lives pertaining to a tree with the sensation-vibrations known to science to come from all living plants and trees?

The environment in which we are placed now is different from that which obtained at the end of the last century, but there is in our Teaching which we study today all that is needed for this present. The Teachings do not alter. The student must, therefore, search and find in the Teachings that which he can bring forth in the environment of his own life and mind for the helping of other minds in the present. Hypnosis and extra-sensory perception are two other subjects that we should delve into further in order to help the developing thought along these lines.

The field is large. We must dig into the Teachings while sticking to the Original Lines, the Original Impulse, and fit ourselves to be the better able to help our struggling brothers.

A certain prince, born under an evil star, was cast out from the city, and fed by a certain woodman. So he came to think: "I am a woodman." Knowing that he was living there, a certain minister told him: "You are no woodman, but a prince!" And he, at once putting away the delusion that he was a woodman, takes on his true princely state, saying: "I am a King!"

Thus, indeed, through kindly teaching, the soul learns: "Thou hast, verily, been sent forth by the primal Spirit, manifest only in pure consciousness. Of that Spirit, thou art a part!" Then putting away the delusion of its material origin, the soul declares: "In that I am a son of the Eternal, I am the Eternal, and none other; nor am I subject to birth and death!" and thus rests on its own nature.

—From the *Sankhya-sutra*

“THAT WHICH I, MYSELF, DETERMINE”

It is true that membership in the United Lodge of Theosophists is open to all, irrespective of race, creed, sex, condition or organization. But it is equally true that individuals are often held back from signing a document, and the U.L.T. Declaration is one of the most solemn documents anyone could affix his signature to.

An individual desiring to become an Associate of the United Lodge of Theosophists is expected to study its Declaration of Policy and to gain some understanding of what is implicit in it. For it is so worded as to appeal to the Soul of the individual, not to the personality. The U.L.T. recognizes no leaders, no attachment to an organization. Devotion to the Movement, to the Cause of Theosophy, is needed. Study is needed, and practice. Service is needed, and sacrifice, but by a particular and unique method — “through a truer realization of the SELF,” which alone can give “a profounder conviction of Universal Brotherhood.”

From the card which the Associate signs, it is assumed that he or she is in *sympathy* with the purposes of the Lodge, *i.e.*, is in agreement with them, *feels* for them. Feeling is the mainspring of action; it is an impelling force demanding expression. The would-be Associate's better nature is touched and the resolve is made in the silence of the heart *to do something*. That resolve must be fed and must grow if it is to bear fruit, and that can only be done by pursuing the line which caused it to be born — that is, *from within, outwards*. Therefore is the would-be Associate called upon to affix his signature to the clause which states that “such association calls for no obligation on my part other than that which I, myself, determine.” Each one signing that clause resolves in his heart to offer his services, to make himself responsible for executing faithfully whatever portion of work may fall under his care. The thought, the feeling and the urge for action must come from within the individual himself, not from outside; hence the necessity for understanding the seriousness of the step about to be taken. To sign the Associate card, thus recording one's *sympathy* for the purposes of the Lodge and one's resolve to become a part of it, is to quicken all that is best and highest in one's nature, which must be fed and nurtured through the very means which the U.L.T. recommends. But to belittle the covenant, to whittle it away by the thought, perhaps, that we do not have to do anything unless and until *we* decide, and so put off active participation in the work for the Cause, is to create a void in the inner nature, which will make response to higher things more difficult in the future.

The Cause needs student-servers who will make in their hearts the resolve to serve because they see the need, and so offer themselves. Just what we have and are, here and now, can be used in the service of the Cause, and such sacrificial service spells death to selfish tendencies in the fulness of time.

STUDIES IN THE SECRET DOCTRINE

THIRD SERIES

V.—THE BASIC LAW OF BROTHERHOOD

[Reprinted from *Theosophy*, Vol. XIII, pp. 219-224, for March 1925.—EDS.]

Nature and man are one in their divine consubstantiality, but each has a dual aspect — its Non-manifested and manifested. Again, both the Non-manifested and the manifested have a triple characteristic, which in the case of the former is forever concealed while in the latter the triplicity unfolds itself in manifestation. The forever concealed, primeval triune differentiation, not *from*, but *in* the ONE ABSOLUTE is therefore symbolized by 4, or the Tetraktis, in the metaphysical world. In the Indian system, the Sacred Word Aum is composed of four factors — the three letters A, U and M and the half-metre, Ardha-Matra, for the fourth. Similarly, man is not only Atma-Buddhi and Manas but also is that which binds the immortal Triad to the One Life, the Universal Spirit, Paramatma, which enfolds all.

Metaphysically speaking, the manifested universe is triune. The Absolute Space, parentless, but parent of all, ever is; the Absolute Space, the Germ in the Root that sprouts and grows as the Tree of Evolution, ever was; the Absolute Space that is ever becoming ever will be; and these three are ever concealed as one in Absoluteness (*cf.* I. 11). Through That, in That, from That arises the metaphysical trinity of Motion, Duration and Matter, as also the psychological one of Spirit, Soul and Body. The reader is requested to note the four factors involved in these two trinities in the following from *The Secret Doctrine*:—

The “Breath” of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute “perpetual motion” which is the “breath” of the “One” Element. This breath, as seen, can never cease, not even during the Pralayaic eternities. (I. 55)

Life we look upon as “the one form of existence,” manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. (I. 49)

The one and only Macrocosmos is for ever hidden in Absoluteness. The universe *in toto* is itself a microcosmic projection of that one and

only Macrocosmos. The study of the manifested is the study of innumerable reflections of the One Life. Every microcosmos, following its parent, projects itself, thus becoming *macrocosmos* to its progeny. It is necessary to understand this.

The manifested universe is called in *The Secret Doctrine* the Son of Necessity. Every microcosmos is a Son of Necessity. The rising of the Wave — the universe — in the Ocean of Absoluteness is under Law. Says *The Secret Doctrine*:—

Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other “UNKNOWABLE”) becomes “One” — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or “Man.” (I. 113)

In the Circle of Infinity arises, under and as Law, the Circle of Necessity or finiteness. This Law has three aspects corresponding to the three in the Ever Concealed Unity — the Law of Karma (Action), of Cycles (Yugas) and of Yagna (Sacrifice-Compassion).

Under the Law of Karma beings, cosmic or human, wake up or fall asleep as cyclic processes go on, in differing periods of time (cycles), according to their acquired capacities and powers inherent in them, but the *Law* of Cycles runs its course evenly and uniformly, putting the universe to sleep through its manvantaric activities, awakening it to manifestation through its pralayaic movements. By the Law of Yagna or Sacrifice all these beings act as builders, preservers, regenerators, giving of their own life-power to those who are in need of it, and receiving from others what they themselves require, some will-fully, others unconsciously. This threefold function of the One Law is not outside of man or the universe. It is within each.

Thus the Spiritual-man sacrifices himself for the benefit of the mental-man, as the latter for the man of flesh in whom he incarnates. Under the Law of Compensation suitable adjustments, skandhaic or personal, egoic or individual, and monadic or universal, take place. To offer sacrifice and receive it and thus produce readjustment, the time-element, the due and proper season, is a necessity. The unfoldment of principles, cosmic or human, the growth of body, mind or soul in man or of the Kingdoms in Nature, in short, evolution generally, is dependent on the threefold function of the One Law.

Why are we what we are? — it is often asked, and the answer, because we made ourselves so, brings the sequential query — “how?” In our being we have come to this particular readjustment of cosmic principles, some of which we have assimilated and made our own, while others remain to be so assimilated; and further, only portions and aspects of some of these have been assimilated and more of their

assimilation has yet to take place; this process is dependent on the activity of the Law of Yagna-sacrifice — to give to and receive from other beings. This explanation makes us enquire why we enjoy or suffer from the capacity or the limitation to offer and to accept, and to it the reply comes — The Law of Cycles: each one of us is moving in a particular age or yuga and according to the season is the fruit of our labours. Each being in the universe is a portion of Space, assimilating other portions by action (Karma) thus producing cause, and facing *in time* the reaction which is its effect; in this assimilation it affects and is affected by *all* other portions till it learns the truth of Brotherhood, of Union, nay of Unity Itself. Note the triple action of the One Law in the following:—

... the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other — ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it — this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies. (II. 87-8)

Thus the reader will see that the Law of laws is the Law of Brotherhood — Alaya. Its triple expression is karma, yuga, and yagna — compensation, cycles, and sacrifice. This Brotherhood includes not only man, but all Nature — Spiritual or Atmic, Intellectual or Manasic, Psychical or Kamic, and Bodily or Shariric; its unity extends beyond the human kingdom and enfolds bird and beast, shrub and tree, metal and stone, all the invisible elemental kingdoms of nature-spirits, fairies and devatas, collective hosts of archangels, shining ones and devas, and the crown of them all — Perfected Men, Mahatmas, Buddhas, Dhyanis. In its basic or upadhic formlessness Nature is coeval with Deity. Says H.P.B. in *The Key to Theosophy*:—

When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

If Deity and Nature are one, so are these two one with Law. Says *The Secret Doctrine*, "It is idle to speak of 'laws arising when Deity prepares to create' for (a) laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and *vice versa*," and it adds, "the one

eternal LAW unfolds everything in the (to be) manifested Nature.”

The interplay of these three laws takes place in terms of analogy-correspondence and continuity. Deity, Nature, Law, never stops but moves on uniformly and there is neither a gap nor a chasm anywhere; all are connected in a harmonious whole. The Law of correspondence and analogy comes to the rescue of the intelligent seeker and unveils the mystery which the magic of prakriti causes. Says *The Secret Doctrine*:—

The Worlds are built “in the likeness of older Wheels” — *i.e.*, those that existed in preceding Manvantaras and went into Pralaya, because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws. (I. 144-5)

Modern science also teaches that the universe is guided by Law, but in its observations exist chasms broad and deep; hence the numerous “missing links”; when modern science learns to use the law of correspondence and analogy the gaps in its knowledge will begin to disappear.

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. (I. 640)

... evolution — viewed from its several standpoints — *i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic and the Physical — may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond. (I. 620)

The Key to the use and application of the law of analogy and correspondence lies in an understanding of the real Nature of Brotherhood and its triple expression referred to above.

The first idea which has to be grasped in reference to the law of correspondence-analogy is that there is no qualitative difference between Macro and Micro Cosmos. Every creature in every kingdom is a microcosmic reflection of the One Life — the Macrocosm. Atoms, Monads, Gods are but the reflected images of and in the One Life. The difference is a difference of degree but not of kind — the same One Life reflects itself in and with varied strength thus producing differentiation, the endless variety of Nature. Nature is varied because Life is One.

The second idea to understand is that this difference is only seeming — is an ever-changing appearance. Those who perceive its apparent nature call it illusory or mayavic, but it is intensely real to all who

have not caught a glimpse of its illusionary Nature. What makes this illusion? The One Life in its perpetual motion, acting and re-acting, or causing effects, produces cycles — circles, ellipses, epicycles — Yugas, Wheels or Rings of Time. This causal-effectual-cyclic movement begets permutations and combinations. Thus there is the original Motion of the on-sweep of the One Life — the Great Breath of Brahma — which makes every point of space different from every other point and these reacting on one another work the mighty magic of prakriti. Thus there arises Nature's manifoldness. The three aspects of the One Life casting their own reflections become six and with the original parent make the First Septenate. Therefore there are seven Archangels, Sapta-Rishis, seven Ameshaspentas in exoteric religions, the souls or units of seven hierarchies in esotericism. Each of these has a sevenfold consciousness functioning in sevenfold matter and therefore there are seven forces or faculties resulting from the contact of consciousness and matter. He who knows himself above the triple attributes or gunas of matter — inertia, mobility, rhythm, or tamas, rajas, sattva — above the triple aspects or faculties of consciousness — thought, feeling, will, or gnyan, ichcha, kriya — knows himself as the One Life.

The third idea to get hold of is this: in differentiated Nature the differences are in terms of what has become patent and of what still remains latent. As the flow of the One Life progresses, its aspects, faculties, characteristics, show themselves. These unfold in an unbroken continuity, ever growing, what is latent in one kingdom today becoming patent in another kingdom tomorrow. The variety of Nature should be examined in terms of its latency and its patency — one belongs to the aspect of the future, as the other to that of the past and the two come together in that of the present. And each creature of Nature, which is part and parcel of it, sees the latency and patency of every other creature in terms of its own. According to what has unfolded in us of the Mother Nature or the One Life as also what lies dormant and asleep, is our power to perceive, to understand, to serve all other creatures in all kingdoms.

This brings us to the fourth idea: the One Life impregnates the entire manifested universe, as the sunlight falls on the just and unjust alike. A perfect reflection is a veritable reproduction. Sunlight falls over the entire surface of a lake but reproduces itself as a reflected image in a particular spot of the quiet lake to each observer. The One Life is becoming patent or is reflecting itself in and from the different kingdoms differently. It casts its perfect shadow, or it causes its exact reproduction in the human kingdom only. Man is the photograph of the universe — the Microprosopus of the One Life which is the Macroprosopus. In man alone the primal pair of opposites, with its sixfold manifestation, combines to make him the sevenfold being he is. It is in this fact of the unique nature of man which *The Secret Doctrine* unveils that we have to look for the understanding of its two ugly distortions

We are all aware of the egocentric tendency of all mankind; this is a distorted shadow of the reality of the teaching we are considering. For the same reason that the stage of man is unique in Nature, is this earth of ours—the fourth globe in the planetary chain—the real field of battle—the true Kurukshetra. This idea again was distorted by early European astronomers, under the influence of the Church, and the geocentric solar system was preached. Pythagoras and his Teachers of the East knew and taught the heliocentric system astronomically, as well as the doctrine of Man being an exact miniature copy of Nature and the One Life, illusory as body, reality as Spirit.

It is this great fact of perfected man being a complete reproduction, a perfect reflection of Nature, of his being the true microcosm of the Macrocosm, of the real identity which subsists between them, that enables him to perceive, understand and serve the Law of Brotherhood. In knowing himself he knows the universe; what is latent in him is also dormant in nature; what manifests in him brings him in contact and unison with what has manifested in Nature. Perception of the Universe by the Man of Sense, understanding of the Universe by the Man of Mind, service of the Universe by the Man of Spirit are interrelated. Man lives in a triple universe—tri-loka—because he is triple; he affects it in a sevenfold manner because he is septenary; but he perceives the triple universe in a sevenfold way partially, therefore understands it partially, therefore serves partially—is only a half brother to Nature. But in him lies the opportunity to grow and become an Elder Brother in the vast family of Nature. To rise to that glorious height is difficult in our age:—

In our race and generation the one “temple in the Universe” is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. (II. 651)

But what men have done, that man can do—control and pacify the warring younger brothers within himself, establish the brotherhood in his own bodily, psychic, mental and spiritual natures and thus become the servant of the Great Mother. *The Secret Doctrine* has described in a memorable passage (I. 267-68) the sequential unfolding of the powers and aspects of the One Life and the place of Man in that scheme to which the readers' attention is specially called and from which a short extract follows:—

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity.

—B. P. WADIA

ORDERLINESS AND PEACE

Where can man find a calmer, more restful haven than in his own soul? Most of all he whose inner state is so ordered that he has only to penetrate thither to find himself in the midst of a great peace — a peace that, to my mind, is synonymous with orderliness.

—MARCUS AURELIUS

Men of spiritual inclinations, feeling the need for quiet to seek communion with the Divine in Nature and in their own soul, sometimes flee the society of men, retiring to forest, cave or mountain top to gain enlightenment. But always with each goes — himself. If his personality has been prepared by aspiration and devotion, as also by sacrifice to the higher nature, if his motive is to learn so that he may lighten, by however little, the darkness of the world, and if his going does not leave dependants unprovided for — then only can he offer with a quiet heart “the silent worship of abstract or *noumenal* Nature, the only divine manifestation.” This worship H.P.B. has called “the one ennobling religion of Humanity.” (*The Secret Doctrine*, I. 381 fn.)

Otherwise, though he remain inert, restraining the senses and organs, he will be pondering on the objects of the senses; and the voices of desire for these, of old resentments or perchance of new ambitions, or an accusing conscience will make a tumult in his wilderness which must drown out the still, small voice of the spiritual consciousness. THE VOICE OF THE SILENCE cannot reach the ear of the “false pietist of bewildered soul.”

On the other hand, the devoted aspirant can in his daily duties establish an inner rhythm, fulfilling every duty punctually, accurately and composedly, because it is there to be done and it is his to perform as his contribution to the order of the whole. Such an one lives in and spreads around himself an atmosphere of peace. Rest, repose, calmness, silence, softness and sweetness — these are the marks of spirituality, but these are to proceed from within to any thing and to all people, not to some things and some particular people.

Calm in thought, calm in speech, calm in actions is he who has obtained freedom through true knowledge. He has become tranquil. He is full of repose. (*The Dhammapada*, verse 96)

Again, in the *Digha Nikaya* the Buddha is quoted as asking: “And how, brethren, is a brother self-possessed?” And He answers the question thus: “Herein, brethren, a brother, both in his going forth and in his home-returning, acts composedly.”

Music of an elevated type, the rhythmic and harmonious combination and modulation of sounds, has its correspondence with the tranquil and well-ordered mind and heart. Is it surprising that in Mr. Judge's occult story, “The Tell-tale Picture Gallery,” the brightening of an image of a student or disciple, in that wonderful secret gallery, was

accompanied by correspondingly gentle or stronger musical tones, "the vibration of the disciple's thoughts and spiritual life...the music of his good deeds and his brotherly love"?

"Every sound," H.P.B. tells us, "awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect." (*Isis Unveiled*, II. 411)

Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses.

She mentioned that "from the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class." Some 20 centuries ago, she wrote, Asclepiades knew how to relieve pain in the sciatic nerve by a prolonged note upon a trumpet; and Western experimenters have confirmed the value of music in therapeutics. Much of the knowledge of the ancients is veiled from us in modern times, but we are told in an unsigned article on "Aryan Music" in *The Theosophist* for November 1879 (Vol. I, p. 39) that in ancient Sanskrit literature "the germs of musical science have been preserved, like flies in amber, to surprise and instruct us."

Madame Blavatsky writes that "sound may be produced of such a nature that...a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour." She adds that she herself had thrice been saved from death by that power (*The Secret Doctrine*, I. 555). She also refers in that work (I. 464) to sound as "the most potent and effectual magic agent" and "a tremendous Occult power...a stupendous force." It is interesting in this connection to recall the experiments with air vibrations too high-pitched for the human ear to catch which were described in our pages in September 1936. In the report cited there it was stated that a jet of intense high-pitched sound directed at a pail of water made "tiny holes in the water" which, when they closed up, did so with such a crash that a steel bar in the water near them received pockmarks. (Vol. VI, p. 172)

It is not surprising, therefore, that a mass of evidence exists for the harmful effect of noise upon the human body. Professor E. Grandjean, M.D., of the Swiss Federal Institute of Technology at Zurich, asserted, not too long ago, that not only lasting injury to the auditory apparatus but also heart trouble, stomach ulcers and other physiological disturbances may result from prolonged exposure to noises of great physical intensity. High notes, he says, are more difficult to stand than low ones, and who does not know by experience that intermittent noises, apparently spasmodic and irregularly recurring, are much more trying than rhythmically recurring ones?

Professor Grandjean also reported that the power of concentration is reduced and the reaction time prolonged by noise, and that the

strain of noise is felt more by those doing delicate work than by others performing simple tasks.

Interestingly he remarks, however, that "the psychological effects of noise depend on the individual's disposition towards noise or its causes." We can conceive of the possible need of ear plugs to avoid damage to the hearing apparatus from noises unbearably intense, as the naked eye cannot safely, without smoked glasses, bear the brilliance of the sun. It is, however, possible — and necessary, before the soul can hear — "to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden firefly," as far as their power to disturb the consciousness is concerned.

Professor Grandjean is convinced that "the demand for a general and systematic effort to suppress superfluous noise is fully justified." It may be worth the responsible student's while to ask himself what contribution he himself makes to the volume of "superfluous noise." Does he apply the law of necessity consistently to speech? Or does he sometimes, as Victor Hugo put it, "stun with clatter a mind that wishes to think"?

A pamphlet issued by the National Anti-Vivisection Society, London, gives facts and figures about animal experiments in Great Britain. According to the last Annual Return of Experiments on Living Animals under the Cruelty to Animals Act, 1876, prepared by the Home Office, 3,493,022 experiments were performed during the year 1959 which is 247,032 more than in the preceding 12 months. Out of these only 45,316 are recorded as having been done under anæsthetic throughout. In 297,215 experiments, operative procedures were carried out under anæsthetics from the influence of which the animal was allowed to recover and suffer whatever pain might supervene. "The number of experiments not requiring anæsthetics," the Return states "was 3,150,491, constituting approximately 90 per cent of all those made during this year."

Cruelty is regarded in Theosophy as a formidable sin against living Nature, and the immorality of vivisection naturally draws the protest of all right-thinking men and women. At the same time it is not fully recognized that even the scientific value of vivisection has been questioned time and again, for animal reactions give no trustworthy clue to human reactions. To students of Theosophy nothing would seem more obvious than the futility of vivisection, even leaving its horrible cruelty out of account. Man is "an animal *plus* a *living god* within his physical shell." It is that divine potentiality in every man that makes the argument from animal analogy fallacious when applied to man.

EXTRACTS FROM UNPUBLISHED LETTERS

This subject of test, trial and temptation is very important. In *Isis* H.P.B. gave a significant hint. Look up Vol. II, p. 280: "Personal virtue could claim no merit, unless it had passed through the furnace of temptation." It is time that you looked into this topic for personal self-examination and preparation for any and every temptation. At this hour you will not find much to worry about of a serious nature; but I ever believe in being ready to meet the devil and say "good morning"! Therefore it may be well for you to read H.P.B.'s article on "Chelas and Lay Chelas," especially pp. 5-7 of the book *Raja-Yoga*. Then turn to Judge's *Gita Notes* and read between the lines pp. 18-20, about our two foes. Note what he says about why and how others in our vicinity attack us for achieving that which they know to be right but are not able to achieve themselves. This you have already experienced and are now experiencing. Watch your Karmic connections and psychic precipitations which cause what Judge calls a kind of heat, a psychic ailment. One very fundamental aspect of it has to do with our Theosophical affinities. Master K.H. in one place refers to "the converging lines of Karma" bringing us into this Esoteric Movement. Crosbie's *Friendly Philosopher* puts it in his usual simple way on p. 27 — the first paragraph of Letter 10.

Believe me, the Path of the aspirant has traps to ensnare the ego in numerous ways. One can never come to the height of devotion unless one remains true to one's Inner Ruler and to the Lines laid down. Of course you will be assailed and tempted, but your earnestness and sincerity are there to guide you. You are preparing yourself by gathering within yourself spiritual stamina. If you calmly "search the scriptures" in an hour of test you will come through. Be confident. It is your good Karma that you are not ambitious and that your personal self does not want to shine in public. Along what particular line your attack will come and the form in which it will come is impossible for us to determine; only the Master knows.

It is good that you aspire to prepare yourself so as to have fortitude. Is it not said: "Let him that thinketh he standeth take heed lest he fall"? This very feeling which puts you on your guard is a good sign. There are people who never think that they are under trial! Do not be apprehensive about the future. You make use of the present; grow in strength and stamina; have peace established within and render service in the without; add to the quota of knowledge; love humanity by loving some members of it, but loving in a true sense — thus make yourself invulnerable. Just as the physical body grows to its full height, so also our astral body has to grow to *its* full stature, which does not mean perfection, but it does mean bringing out to the full all our Karmic possibilities. Once that is done the creative Brahma aspect changes and we have to sustain the Vishnu aspect. Use and enhance

the spiritual stamina, *i.e.*, knowledge and love. So you see, you have to grow; you have to bring forth what is slumbering. In doing so you will meet your *natural, i.e., prakritic* tests and trials. So, you have nothing to fear; but you have to be watchful. "He who is humble need fear no fall," says *The Pilgrim's Progress* (did you ever read that? A wonderful book!). You have humility and you are working at your life in secrecy and silence. Your chosen line, thanks especially to U.L.T. principles, enables you to serve in silence, to pour out your devotion in secret. Keep it up, dear neophyte. In the Movement of the Great Lodge of Masters there are struggles always and so also strifes. We have to learn to hold grimly on. Not tomorrow but today:

Lord, for tomorrow and its needs I do not pray:
 Keep me, my God, from stain of sin, just for today;
 Let me no wrong or idle word unthinking say:
 Set thou a seal upon my lips, just for today.

So work on and watch — confident, hopeful, and banish apprehension. You will get through.

Faith and devotion to the Great and Blessed Holy Ones mean that we are unfolding strength and serenity of the mind. Our ideation of and about Them implies keeping company with Them, however indirectly. To forget Them from time to time, in the incidents of the day and the events which occur from hour to hour, means that we are weak to that extent. But we will be tried. Trials and tests must come and later temptations also. This force of temptation is another big subject. There are outer and inner aspects to all trials, tests and temptations. "Great Sifter is the name of the Heart Doctrine." The sifting process of Karma takes new aspects as man aspires to be a chela studies for self-improvement and says, "Let me be tried." Unselfishness is the protector against temptation and we must resolve never to be overthrown by doubt or by despair. It is best to go on watchfully hour by hour, and not have anxiety. If you read pp. 68-69 of the *Voice* about every failure being a success, you will recognize that we know of no failure. We will fight on. Mother Nature is mercy incarnate and the Great Ones are embodiments of Wisdom. Our service of Them and Their Cause will never be forgotten by Them. So go on with faith in the Inner Ruler and in Them.

People do not recognize tests and opportunities when they come. The preliminary step is a correct understanding of Karma. People's scientific and religious training dies hard. Bias and prejudice and superstitions persist. Self-induction is not understood. In this as in all else one has to begin with one's own self. We, each one of us, must live undaunted by our limitations or by adverse talk of friends and kindred. We are nervous about added labour and especially a new responsibility. We have to make sure that the new line of activity is pure from the

motive point of view and is executed unselfishly, with no axe of our personal nature to grind. A proper understanding of Karma would rid us of our fears. Especially for aspirants and practising aspirants like you there need be no nervousness about the future. You may not be able, at this hour, to act up to all you say, but you are saying it. Affirmation in words carries its own potential force. Our thoughts when articulated are objectivized. We see them and the incentive to act arises. Look at the definition of the *Shila* virtue with a penetrating gaze.

Well, this is your opportunity to face defeat, not only gracefully on the outer plane, but to turn the evil to good account, for your Ego's real benefit. There *is*, of course, a lesson for you in this defeat or setback and that learnt the defeat must turn into victory. Look for the real reason of this event. It is a precipitation and will bring out of you real good if you calmly ponder over it in the silent sanctuary of your own heart. A greater humility will be born of a dispassionate meditation on this defeat. Humility is a grand *Shakti*, and, while greatly regretting your defeats, I for one hope that you will lead your personality to a deeper realization of the nature of this *Shakti*. Always count on the forces of test and trial to intervene. Do your duty, brighten your conscience, persist in feeling devotion to the Holy and Enlightened Lords, and things are bound to succeed though seeming failures show themselves.

So, do not be dejected. This is an Arjuna's experience. Remember you are preparing yourself for the Service of the Blessed Masters. Nothing less than your very best in health of body, purity of mind, cleanliness in conduct, spiritual energization, all the time, has to be offered. Masters "try to make the best of the worst" and "we never whine over the inevitable."

To stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armour and without hurry or excitement, take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done; and it can only be done in the moment of equilibrium when the enemy is disconcerted by the silence.

—*Through the Gates of Gold*

IN THE LIGHT OF THEOSOPHY

The "learn-while-you sleep" craze has gained popularity and upward of 100,000 people are said to be "sleep-learning" in the U.S.A. (*The Humanist*, October 1960). By means of a tape-recorder on the bedside table and a small microphone speaker under the pillow, whatever a person may want to memorize — foreign languages, plays and poetry, speeches, the Morse code, technical data of every kind, etc., — is fed into the "subconscious mind." "By quietly repeating words, facts and figures into the never-sleeping brain," it is claimed, "anyone of normal intelligence can learn anything in the minimum of time."

Many sleep-learning experiments were conducted under top-secret conditions in World War II, and it is said that numbers of U.S. service officers were taught foreign languages thus in only two or three weeks, while secret agents of the Office of Strategic Services were imbued with the accents, habits, customs, slang, etc., of the countries they were to enter to do espionage work entirely by this method.

More recently, famous Chilean operatic singer Ramon Vinay booked to sing *Carmen* at La Scala, Milan, sleep-learned the Italian version in a week, and sang it in perfect Italian, his thick Spanish accent entirely gone. The noted aircraft designer Alexander de Seversky claims to have lost his native Russian accent and mastered "pure English" in this way, and it has been reported that singers Rudy Valle and Bing Crosby and actress Gloria Swanson have used it to learn lines and lyrics in a very short time. In America, we are told, professional singers and actors are turning increasingly to the "still small voice" beneath their pillows to memorize their parts.

How exactly does one sleep-learn? There is really nothing mystical or magical about the system, which is based on the firmly-established fact that during sleep the human brain is never entirely switched off. The conscious mind closes down, but the subconscious remains active, conjuring up dreams, maybe, juggling with (and often solving) harassing daytime problems, keeping alert perhaps for small selective sounds (the baby coughing, for example). In this way the subconscious mind is thus receptive to new knowledge, indeed to almost any ideas or persuasion. The thing can apparently also have a therapeutic value, inducing people to stop smoking, drinking or drug addiction, or ironing out psychological difficulties of many kinds.

This "revolutionary new concept of learning," as its sponsors call it, is increasingly being used to improve vocabularies, to put right speech defects, to memorize sales patter, to rid children of bad habits, to cure insomnia, claustrophobia, shyness, etc.

To any thoughtful person must occur the idea that this unnatural, insidious and easily abused method of getting at people's minds cannot be as harmless as its advocates make it out to be. It needs to be reco-

nized that the time spent in sleep is not time wasted. Sleep nourishes the body and gives the consciousness an opportunity to be free from the trammels of the senses and the organs, to assimilate the experiences of the waking state and to gain the benefits and the knowledge of *Sushupti* or the deep sleep condition. Apart from brain fatigue and other adverse effects on health that can be produced by night after night of dinning of words, facts and figures into a person, the idea might suggest techniques of indoctrination to which the subjects will have no more means of resistance than do those who submit to hypnosis. The possibilities for harm are indeed endless.

Science Digest for October reports Dr. Richard J. Plunkett, Director of the American Medical Association's Mental Health Department, as stating in his new book *Epidemiology and Mental Illness* that mental disturbances can be "projected" from one person to another and that there have been a number of documented cases of mass hallucination. Nations have been induced by propaganda and mass persuasion to act irrationally and to approve the irrational acts of others. The effect was a national psychosis.

Dr. Plunkett says that there is good evidence to show that an individual can "catch" the psychoneurotic symptoms of a close relative, and that this can develop on a larger scale.

Dr. John Gordon, Professor of Epidemiology at Harvard and co-author of the book, says:—

In my war experience I saw an epidemic of psychoneurosis on the beachhead at Normandy that went up and down as sharply as any influenza epidemic, and I saw that same thing repeated at the Battle of the Bulge.

But mental health may also be contagious. "There is an epidemiology of health as well as an epidemiology of disease, and I think there is communicability involved in it," Dr. Gordon says.

In this connection it is interesting to note what was said in the account of one of W. Q. Judge's talks reprinted in *THE THEOSOPHICAL MOVEMENT* for July 1957 from the Brooklyn *Eagle* of 1892:—

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French

revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burning in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

What electronic machines can do today and what they are expected to do in the near future is described by Edwin Diamond and Henry Simmons in a Special Science Report in *Newsweek* of October 24th. These machines are said to be agents of the "second industrial revolution." As physicist Robert Ramey has put it, in the first revolution "the steam engine augmented human muscle power. Now we are augmenting human brain power."

Generally speaking, these "additions to the human potential" fall into three classes — electronic computers of today, special-purpose machines now being developed, and the general-purpose robots ahead.

Electronic computers are the most familiar of the machine robots. Humming away in air-conditioned and fluorescent splendour, these giant banks of processing circuitry and magnetic storage units convey an impression of purposeful behaviour. Actually, they must follow in precise detail the elaborate instructions laid out for them by their programmers. For the computers of today, this program is what the piano roll was to the player piano.

But what tunes these computers can play when programmed properly! Their virtuosity lies in their incredible speeds and unfailing accuracy. Unlike human beings, Prof. John G. Truxal of the Polytechnic Institute of Brooklyn points out, "they never get fatigued, never get bored, their attention never wanders, and they never make subjective errors." The newest and biggest computers, Remington Rand's Larc and IBM's Stretch, are capable of whipping out a computation once every microsecond, or millionth of a second. Both Larc and Stretch will be put to work solving nuclear equations that might otherwise remain beyond man's own grasp.

As technology grows more and more complex, the big computers are made to take over tasks too vast for a single human brain to handle. Dr. Ralph Gerard, a noted neurophysiologist, visualizes a disease-diagnosis machine.

The initial information is supplied by human judgment from books, records, and panels of experts. No sensible person would prefer the computer's diagnosis to his doctor's. But, in time, the collective wisdom of man could be integrated in a single instrument and enriched at a rate impossible for a single brain. Then the physician would seek aid from it.

Special-purpose machines are increasingly taking over jobs of a routine, tedious and fatiguing nature that demand concentration but little creative thought — *e.g.*, there are machines that translate languages at the rate of 1,800 words a minute. It is predicted that the day is not far when there will be robots that take dictation and type letters, draw blueprints and know how to reproduce themselves.

Opinions are divided on the question, "Can a machine think?" For some, the answer is "Yes," though they would concede that this intelligence "has an elusive, unnatural quality." For others, a machine is nothing, "until man puts in the piano-roll programme." Many machines do learn as their experience accumulates, but, as expressed by mathematician Claude Shannon, an expert in this line, "No machine so far has produced an idea new or worthwhile to mankind."

I expect [he continues] that in ten to fifteen years we will see machines doing complex intellectual tasks — writing theorems of interest to mathematicians, turning in good translations, understanding their environment. After that we can expect the general-purpose robots.

As for poetry, art, music, novels — they are several magnitudes beyond the machine since they involve emotional relationships with the outside.

There seems to be little basic similarity between the calculating machine and the human brain. Although machines can perform some highly complicated tasks much faster than the human brain, no originality can be expected of them. As stated by Mrs. Ida Rhodes, "The more we work with electronic machines, the more awe we feel about the marvellous workings of the human mind. We call it ADAM — absolutely divine automatic machine."

Peace News of November 4th publishes the full text of the statement issued by Earl Russell and the Rev. Michael Scott on October 25th. It reads in part:—

Our appeal is made from a common consciousness of the appalling peril to which the Governments of East and West are exposing the human race. . . . It is difficult to make the facts known to ordinary men and women, because Governments do not wish them known and powerful forces are opposed to dissemination of knowledge which might cause dissatisfaction with Government policies. . . . The danger from fall-out is much greater than the Authorities wish the population to believe. Above all, the imminence of all-out nuclear war is ignorantly, or mendaciously, understated both in the statements of politicians and in the vast majority of newspapers. It is difficult to resist the conclusion that most of the makers of opinion consider it more important to secure defeat of the "enemy" than to safeguard the continued existence of our species. The fact that defeat of the "enemy" must involve our own

defeat, is carefully kept from the consciousness of those who give only a fleeting and occasional attention to political matters.

Much has already been accomplished towards creating a public opinion opposed to nuclear weapons, but not enough, so far, to influence Governments. . . . To us, the vast schemes of mass murder which are being hatched — nominally for our protection, but in fact for universal extermination — are a horror and an abomination. What we can do to prevent this horror, we feel to be a profound and imperative duty which must remain paramount while the danger persists. . . .

We hope, and we believe, that those who feel as we do and those who may come to share our belief can form a body of such irresistible persuasive force that the present madness of East and West may give way to a new hope, a new realization of the common destinies of the human family and a determination that men shall no longer seek elaborate and devilish ways of injuring each other but shall, instead, unite in permitting happiness and co-operation.

Our immediate purpose, in so far as it is political, is only to persuade Britain to abandon reliance upon the illusory protection of nuclear weapons. But, if this can be achieved, a wider horizon will open before our eyes. We shall become aware of the immense possibilities of nature when harnessed by the creative intelligence of man to the purposes and arts of peace. We shall continue, while life permits, to pursue the goal of world peace and universal human fellowship. We appeal, as human beings to human beings, remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, nothing lies before you but universal death.

Dartmouth College geologists are said to have found evidence that the North American Arctic had a climate that was tropical to warm "until perhaps 50,000,000 years ago" (*The New York Times*, October 23rd). They have based their findings on fossils uncovered recently in the Canadian Arctic islands.

H. P. Blavatsky asserted over 70 years ago that the polar lands "have changed form several times, at each new cataclysm" (*S.D.*, II. 776), and that time was when "the climate was semi-tropical even in the Arctic regions and most adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man" (*S.D.*, II. 329). She refers to "the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land" (*S.D.*, II. 12).
