

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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“ACCEPT THE WOES OF BIRTH”

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Where there is no struggle, there is no merit.—*The Secret Doctrine*, II. 95

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?—*The Secret Doctrine*, II. 475

If the above statements are taken in a literal sense we must all rejoice that the ghastly suffering, of body and mind, which is universal will soon bring to birth a meritorious humanity. But that is a vain hope. It is a recognized fact that mankind has been suffering in body and in mind. And at present the accumulation of causes has precipitated a variety of sufferings, the worst of which is the fear and worry of insecurity. And yet only a very few trace suffering to its roots — selfishness, rivalry, greed and egotism. Only a microscopic minority acknowledge that earthly hopes are deceptive and that external nature is illusive and alluring. Frustration of earthly hopes often strengthens the longing for triumph in sensuous living; people yearn to obtain the objects of sense by hook or by crook.

Men and women pass through the experience of suffering without learning its lessons. Illusion and allurements of sensuous living are not abandoned by the worldly wise; they chase with zest the glamour and the fascination of lust and wrath and greed. Some are even prepared to pay the price in suffering. Only when suffering becomes unbearable and

drowning it in intoxication fails, people wake up and ask — Why pain? How to overcome it?

Thus only a microscopic minority enquire about the true meaning of their own pains, and probe the problem of evil in a universe which makes patent, through its creativity, rhythm and harmony and beauty. Only a few ask why and how it is that in this world

Every prospect pleases
And only man is vile.

Everywhere Nature is bountiful and beautiful. Every man aspires to reform himself; but most men are destructive and ugly, and know it not. In this cycle, knowledge has advanced by leaps and bounds, but man's moral nature has remained a stagnant pond. Our civilization has made a virtue of selfishness and many of its most "successful" men have made an art of viciousness.

The student of Theosophy acquires the knowledge of the four links in the golden chain and proceeds to learn numerous details of human and cosmic evolution. He comes upon and is even able to grasp with his mind the vital truth contained in the extracts, quoted above, from *The Secret Doctrine*. His earnestness and enthusiasm lead him to seek the ways and means of that moral and mental discipline which would enable him to break the fetters of sense life, of creedal-religious life, of communal-social life, of political-party life, to withdraw as much as possible from the slums of society wherein flourishes intoxication born of desires. Very naturally he yearns to free himself from the corrupting influences of mundane existence and to rise so that he may secure the constructive celestial forces which help to build health, wholeness, holiness.

Such a student-aspirant has learnt the *first* meaning of "the woes of birth" caused by "the steeping of the senses in the subtle essences of the sensuous world." But a new trial of understanding awaits him. That pertains to a correct comprehension of that aspect of the Law of Karma which affects the Personal man — his duties to himself, to others, to nature, to the great science-philosophy called the Esoteric Wisdom, and to the Adept-Instructors in that Wisdom. A conflict of duties, not encountered hitherto, bewilders him.

At this stage the "Aphorisms on Karma" need special study; they are a splendid gift of W. Q. Judge to the aspirant who wisely wishes to discipline himself. All the 31 Aphorisms (*U.L.T. Pamphlet No. 21*) are very practical; but especially, at this stage, Nos. 12, 13, 26 and 27 are ap-

plicable and will be found to be of great value. They provide instruction to destroy the tendency to sins of commission and avert the deadly harm coming from the sins of omission.

The persistent practice and right application of the Law of Karma-Action to our Dharma-Duties teaches us to view the Great Law from every side and on each occasion. Thus we spiral higher and learn the *second* implication of the injunction — "Accept the woes of birth."

During this period of Karma-Dharma experience, the feeling of Vairagya arises and the cultivation of "indifference to pleasure and to pain" takes place, so that illusion is conquered, truth alone perceived. A tendency to be scornful and even contemptuous of poor, deluded humanity arises like smoke which is mistaken for fire and the effort at developing righteousness degenerates into self-righteousness. Other similar expressions of the breakage of discipline occur, and often the aspirant is unconscious of it all. In breaking worldly conventions, in attempting to develop detachment, the student-aspirant fails to note that he has been strengthening his pride and his egotism and when the ill effects overtake him he feels a martyr and is deluded about his own "woes of birth."

Detaching himself from wholesome conventions which communal, national and racial Karma has built up, the student-aspirant falls. He has not begun to live by and in the light of the Divine Thinker; fancying that he has come out from among the *hoi polloi* and is enjoying the good company of lofty souls, in reality he has become a little worse than good and mistakes the voice of his temptations for the voice of his conscience. When he wakes up to his degradation he has a hard fight with his fast-moving lower nature, freed of the curbs and the brakes of good social conventions and institutions. He had fancied himself a devotee while he was strengthening his self-esteem, self-regard and pride.

Repentance comes to his rescue. With tact and humility, in silence and secrecy, he learns about the why, the what and the how of true repentance. Then he learns the *third* aspect of the injunction — "Accept the woes of birth."

In shouldering his self-created follies, in transmuting them to powers for good by Will-Thought-Feeling exercises, he develops generosity and impersonality; a child-heart, innocent but not ignorant; a more honest and more unselfish appraisal of friends and kin; a deliberate but silent endeavour to let go psychic cravings and mental desires; and, above all, a self-forgetfulness and Self-remembrance while doing his duty by every duty to all and to the whole.

Then only comes the knowledge of what the martyrdom of self-conscious existence is. Then only is felt the inwardness of these verses from *The Voice of the Silence*:

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart.

True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's clear waters. But if thou kneadest husks with Maya's dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow. (p. 30)

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions. (pp. 37-38)

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path. (pp. 34-35)

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable. (p. 15)

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. (p. 33)

By meditation the mind learns and the heart sees the import and significance of these and like statements, and in that protracted experience the devotee comes upon the wider track of the Karmic law. Interdependence of humanity is the cause of Distributive Karma, and it is this law which affords the solution to the great question of collective suffering

and its relief. At this stage the Devotee, on the path of probation and chelaship, learns the higher and the *fourth* meaning of — "Accept the woes of birth."

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth. (p. 34)

But the Path of Woe is not ended. The disciple is warned and tested, energized and inspired — there is to be "Immolation," "mental woe unspeakable," "woe for the living dead," "Paranirvanic bliss," "boundless pity and compassion for the world of deluded mortals."

Know that the Bodhisattva who Liberation changes for Renunciation to don the miseries of "Secret Life," is called "thrice Honoured," O thou candidate for woe throughout the cycles. (p. 44)

So, the highest, the *fifth* aspect experienced by the Divine Master of Compassion, the Nirmanakaya, is glimpsed by the devoted disciple who, with head bowed in reverence, whispers — "Accept the woes of birth."

How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising; to endeavour to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the success of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the soul which provided the energy that sustained it. If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours.

—ROBERT CROSBIE

THE INNER RULER

There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara*. . . . Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

—*Bhagavad-Gita*, XVIII. 61-62

THE *Bhagavad-Gita* expounds in great detail the nature and functions of Deity which is immanent in nature and in man. That exposition is not and should not be taken as a mere treatise in philosophy. It goes beyond theories and formulae and shows the intimate and close connection that man has with nature and with Deity. That the man of our day would be sceptical of there being a ray of God within him is understandable. But that doubt cannot remain valid for long once he enters into the spirit of the *Gita*. The savage and the materialist, the vivisectionist and the man confirmed in evil are not at the stage where they can understand the *Gita* and its perennial philosophy. Therefore, the *Gita* enjoins that its teachings are not to be given "to one who doth not practise mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth me [Krishna)]."¹ To such persons the *Gita* must ever remain a sealed book. Any irreverence, even in thought, shown to the Master and His teachings may invite karmic repercussions of a very unpleasant nature; and these consequences will affect not only the reviler but also those who made the reviling possible.

What, then, is Deity according to the *Gita*? This article is not concerned with its transcendent aspects which find their enumeration and treatment in chapters seven, ten and eleven. The immanent aspect — that which abides in man and nature — finds its exposition in practically all the chapters, barring the first, and is pre-eminently confirmed in the statement: "I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things."² Variations of this statement are found throughout the succeeding chapters. One important corollary of this basic truth is that man and his God are connected at all levels, and he who ignores this fact does so at great peril to himself.

Every man, the sinner included, may each in his own way become a devotee of this essence that resides in all beings and specially so in his own

¹ XVIII. 67.

² X. 20.

heart. At one time or another, each man has to make his peace with this Inner Ruler and understand and reverence him in his various aspects. Says the text: "The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul."³ That each of these aspects can be seen and felt and known is the promise of the *Gita*. The fact that the method of devotion advocated in the scripture is considered impossible of attainment in one life, and therefore useless, is a sad reflection on the mental make-up of the age. Unless and until karma and reincarnation are accepted without reservations, the difficulties will always appear unsurmountable. The student has to understand that the disciplines have to be adopted and continued from life to life, and that once on the Path, death will not play with him a losing game of snakes and ladders where the snakes considerably outnumber the ladders.

There are men in this world who do not believe in the existence of Deity, either in themselves or in others, but their ignorance does not remove them from the overlordship of the Spirit. Though they may continue to think otherwise, the Divinity is there within and around them as the spectator and recorder of their deeds and misdeeds. Despite their quaint and oftentimes bizarre theories of life, they remain for all time in Krishna. For, as the Lord says: "All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them."⁴ The force and potency of this power is seldom recognized, though we find traces of the knowledge in all scriptures. Writing to the Galatians (VI. 7), St. Paul said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The fiats of this Divinity that move to righteousness are construed by the learned-ignorant as visitations of ill fortune, while its bitter medicine is taken not as a healing draught but as a chastisement by an enraged and outraged god.

It is thus apparent that all men, sinners and saints alike, require the instructions which in time enable them to understand and adore the actions of the all-pervasive Krishna. For this, a study of the *Gita* becomes essential. In the first chapter, the inner Lord remains throughout a silent spectator. Arjuna had not then reached the stage where the Lord's counsel would be heard or heeded. Arjuna asks him in his role as the charioteer to drive it to a place between the two armies. The great Lord (still unrecognized as the Lord) places the chariot directly facing Bhishma and Drona and all the chief nobles of their party and speaks the memorable

³ XIII. 22.⁴ IX. 4.

words: "Behold, O Partha, all the Kurus gathered together."⁵

It is during the survey of the armies which follows upon this that Arjuna suddenly develops a change of outlook. Victory and defeat seem not all that important as he looks on his adversaries from a moral and humane angle. Gone is the desire to win back his kingdom, gone the craving to right a grievous wrong. He cares not what happens to him, but he moralizes on the outcome of war on men and country, on family and race. His reasoning is faultless by worldly standards, but it lacks the insight which an invocation of the Divine alone can give. This insight can revolutionize thought and make ordinary human reasoning appear inadequate and inapt to find a solution for the larger issues that dominate life.

It is only when Arjuna finds that human reasoning does not have answers to ethical problems that he remembers that his Guru is in the same chariot as himself. For the first time he desires guidance not from reason but from wisdom. Arjuna's cry of dismay is still being repeated by men who have reached their own stages of despondency and who repeat with Arjuna: "I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth."⁶ Men still hanker after far lesser possessions and seek to satisfy their ever-mounting appetites by the aid of intellect and reason. Such have no incentive to invoke the aid of their Inner God. With the pronouncement by Arjuna of the great invocation: "I am thy disciple; wherefore instruct in my duty me who am under thy tuition,"⁷ the Silent God responds. The Spectator now becomes the Admonisher because with the first step towards devotion taken by the pupil, real discipleship has been entered upon.

There still remains the possibility that the tormented soul may fail to put itself in tune with his great Guru and choose to go back and seek shelter under its familiar faculty of reason. In such case, the Inner God — the SELF — will become the enemy of the self⁸ and visit the erring disciple with calamities till the great lesson is learnt. At this early stage it is imperative that the disciple recognize that reason and its powers stop where intuition begins. The latter is not an extension of reason. It is of a different kind and has its origin in spheres which no intellection can reach. The ordinary magnifying lens can never function as, say, a radio telescope, and must remain content with operating in the areas of work for which it was intended. The man who lifts his magnifying glass to-

⁵ I. 25.

⁶ II. 8.

⁷ II. 7.

⁸ VI. 6.

wards the heavens for a study of the starry firmament will soon find that the instrument does not suit the purpose.

The remaining chapters of the *Gita* contain the exposition of the Secret Wisdom. Even though the *Gita* is now so many printed words upon a page, the knowledge will continue to remain secret so long as the reader continues his efforts to fathom its meaning by the norms of ordinary reasoning. The *Gita* uses the language of ordinary words, but the instructions to which it gives expression have a hidden import which ordinary linguistics can never reveal. There is a deeper meaning to the advice: "O Arjuna, resolve thou to become a yogi (a man of meditation),"⁹ for the language of the yogic or meditation state is the same and yet not the same as the language of the multitudes.

Though to the man aspiring for the higher life, the aspect of the Admonisher — the guide and the revealer of the Secret Wisdom — appears to be all important, it is so only because that is his need of the hour. He is apt to forget that his strivings require a sustaining force that no earthly knowledge, power or person can bestow. On the other hand, this great sustaining power can be drawn upon by him who accepts without a murmur or disputation what the great Lord provides. Says Sri Krishna: "Unto thee who findeth no fault I will now make known this most mysterious knowledge."¹⁰ This transfer of knowledge can take place only when the Inner God finds that the disciple is firmly rooted in that state in which he can be safely entrusted with the knowledge which, as Krishna puts it, "is a mystery more secret than secrecy itself."¹¹ The stage where the man qualifies to receive the sustaining power of the Deity is reached only when he identifies himself with all and works not for himself but for the good of all creatures. For such an one there is the unequivocal promise of Sri Krishna: "For those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness."¹² He carries to them what they lack and preserves to them what they already have.

The final stages can best be described in the words of the *Gita*: "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body, O son of Bharata."¹³

⁹ VI. 46.¹⁰ IX. 1.¹¹ XVIII. 63.¹² IX. 22.¹³ XIII. 33.

THE IDOL-WORSHIP OF THE CHRISTIAN CREED

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Errors cease first to be dangerous when they can be confuted. When known as very errors, they sink into the abyss of oblivion, and truth alone hovers over the immeasurable space of the centuries.

—HELVETIUS

IF ONE were to seek, among the religions known to this age, an illustration of how divine knowledge may be darkened, wisdom disguised, and truth perverted, no example more pronounced could be cited than the central dogma of the Christian religion, constructed by the image-makers, and based upon that sublimest of all allegories in the ancient Mysteries, *The Drama of the Crucifixion*.

Ever since the days of Paul, the initiate, the perversion of this story has been marching on. Bravely as he battled against it, he was unable to prevent the false doctrine from slowly gathering into a thick cloud which shut from the hearts of men the living sunlight of spiritual truth. A cycle of descent favoured the perversion, and the fair image of truth was indeed plunged in the mud. But now the gods are smiling on us once again, now the dawn of a more glorious day streams from the long-hidden East point, and the impulse to uncover the buried treasures of the lost centuries, to dig to the sources of modern thought and modern creeds — this impulse is upon us all to a greater or less extent.

To the America of today and the coming century especially, has been given the great work of preparation for the advent of a new and diviner race. And we, in order to permit the advancing Light to cover as wide a field as possible, must rend the obscuring veils without fear, knowing well that we are doing Heaven's work and that we have those who dwell in the "kingdom of Heaven" to aid us.

There are three lines of approach which will enable us to reach the inner meaning of the Gospel Drama. These lines are the historical, the allegorical, and the actual — or the spiritual reality hidden deeply within its symbolical coverings.

1st. Is the character of the Nazarene as portrayed in the New Testament narratives an historical personage?

The day has at length arrived when it must become known to the Christian world that this claim does not rest on fact. Gerald Massey — whose learning along this line cannot be questioned — has shown that Christianity flourished, without a personal Christ, long previous to our era, that the Christians in the second century repudiated the carnalized portrait as untrue, and that the Gospel hero is a disfigured imitation of the mystical Christ of the Gnosis. The only historical personage, besides Apollonius of Tyana, who could possibly be used for the Gospel account, was born about the year 120 before the Christian era. His name was Jehoshua Ben Pandira, and he was a disciple of Rabbi Perachia, the fifth President from Ezra of the Jewish Sanhedrin. The Pharisees revolted against the Jewish King Alexander Jannaeus about 105 B.C., and a persecution of the Rabbis followed. Parachia and his pupil fled to Egypt in consequence. Years afterwards Jehoshua returned, and on account of his teaching was stoned to death as a sorcerer in the city of Lud or Lydda, and afterwards crucified by hanging on a tree on the eve of the Passover. The best reckoning makes him between 50 and 60 years of age when put to death. This is the Talmudic account, similarly presented by several authors. It was undoubtedly the misunderstanding of the teachings given out by Jehoshua that caused his death.

All unprejudiced scholars agree in finding the origins of Christian theology in Brahmanism, Buddhism, and the Egyptian religion of the Pharaohs. In the Temple of Luxor at ancient Thebes, built by Amenhept III (a Pharaoh of the 18th Dynasty) about 1600 B.C., the story of the Annunciation, the Immaculate Conception, and the holy birth of incarnated divinity can be found engraved in hieroglyphs and picture-records upon the inner walls. The god Taht, messenger of Osiris, hails the virgin queen and announces the coming event: in the next scene, two other gods cause the holy spirit to enter the physical shrine. Scene 3 portrays the birth of the Christ-child and in scene 4 the child is receiving adoration from gods and gifts from men. This is the descent to earth of the son of the sun-god, continued from remotest antiquity, and re-clothed somewhat, with a change of dress, in our Jewish-Christian Scriptures. In the chapel of Osiris, in the Temple of Philae, Upper Egypt, is also found the sculptured original of the burial, resurrection, and ascension of the New Testament hero; and on the manuscript copies of the "Ritual of the Dead" is depicted the scene of the Last Judgment where the soul is brought before the bar of Osiris-Christ, to be awarded its final place in heaven or Hades.

We have, therefore, Jehoshua Ben Pandira, an historical personage, and the Nazarene of the Gospels, a mythical personage, dated over a hundred years apart. A third element must now be taken into account in order to understand how these two characters coalesced. This element is the allegorical drama of attaining the Christ, or union between man and his divinity, or highest principle, which was enacted in all the great Temple Mysteries of old. The voice of these solemn truths, thus given scenic representation, though stifled, cannot be utterly hushed, and the names of Eleusis, Memphis, Delphi, and Crésa are invested with a mysterious halo, on their account. The theme was the noblest that can ever engage human intellect or fill with divine aspiration the soul of man. The lofty goal was Christos — or the Christ-condition, now familiar to our cult as the “Mahatmic condition.” It was pictured before the candidate’s eyes as the glorified “Way,” the shining Door which opened to life divine and eternal. The traveller who had entered this “Path” was termed “Christos,” — *i.e.*, he had consciously undertaken the difficult task of rebecoming the god whose presence overshadowed him, unseen by mortal sense. The reunion with this personal god was the divine marriage in which the soul became one with the spirit. The soul was called the “son,” and it was “the only begotten son” of its Father, the spirit.

A thorough understanding of this high relationship prompted the Nazarene to say, “I and my father are one” — a marvellous truth which each one of us (by persisting in effort) may make his own. He became merged in his supreme self during his last trial, as the words uttered upon the cross indicate. When correctly rendered the exclamation is, “My God, my God, how dost thou glorify me!” At the final initiation in the Mysteries, the candidate, lying in deep trance upon a Calvary cross, suffered the crucifixion of the animal soul. He was called back to life by the use of these “Sacramental words” on the morning of the *third* day, when the sunlight first fell upon his head. This was the “resurrection *from* the dead” which Paul preached.

There is no single incident of the Gospel narrative which cannot be traced to the mythos, passed on to the Gnostics from Egypt and from prehistoric peoples. The sayings of the Nazarene were all in existence long before his time. The “Lord’s Prayer” is found almost verbatim in the Jewish Kaddish. Let us summon before us the picture which these old, yet ever-new, faiths made upon their time. Let us lift the heavy curtains of the Past and go back to a period long preceding the Christian era. In Egypt and in other countries there are scattered communities

banded together by the unwritten law of love and of brotherhood. They own no private property, all things are held by them in common, and they are widely renowned for their perfection of character. These people are known by the various names of Essenes, Therapeutæ, Nazarites; and they heal the sick through the power of the Christ within. Among other titles, they are called "Gnostics" (the Knowers), and, later on, "Christian Gnostics." Philo-Judæus says of them:

Three things regulate all they learn and do; namely, love to God, love of virtue, love for man. A proof of the first is the matchless sanctity of their entire life, their fear of oaths and lies, and the conviction that God is only the originator of good, never of evil. They show their love of virtue by their indifference to gain, glory, and pleasure; by their temperance, perseverance, simplicity, absence of wants, humility, faithfulness, and straightforwardness. They exemplify their love for their fellow-creatures by kindness, absence of pretensions, and lastly by the community of goods.

Josephus says of these Essenes:

They have no one certain city, but many of them dwell in every city: and if any of them come from other places, what they have lies open for the strangers just as if it were their own — for which reason they carry nothing at all with them on their travels: nor do they buy or sell anything one to another, but every one of those who have gives to him that requires it.

Here is an exhibit of the purest Christian mode of life, yet it came to pass without the aid of any external Saviour as the founder of a religion pivoted upon the doctrine that no one could be "saved" except through him. The Christ preached by them was the one that could only come within — the mysterious seventh principle, or *first* principle, if you please, which lives in heaven while we live on earth, and which can never be disconnected from us unless we wilfully sever the silvery cord. These Gnostic Christians "sent forth their bare-footed disciples into all the known world" to inculcate the doctrine of universal brotherhood or the spiritual identity of the human family. They were called "Brethren of the Lord," and their common salutation in meeting was "Peace be with you." In their "Book of the Nazarenes" are the following sayings: "Blessed are the peace-makers, the just, and the faithful." "Feed the hungry; give drink to the thirsty; clothe the naked." "When thou makest a gift, seek no witness thereof to mar thy bounty. Let thy right hand be ignorant of the gifts of thy left." The judgment scene in the Gospel of

Matthew is copied from the Egyptian "Hall of the Two Truths," or "Hall of Double Justice," a chapter in the "Book of the Dead." In this solemn Ritual, on the night when souls are weighed in the balance of the gods, those who have sided against Horus, the Christ, are "transformed into goats." Those who have "given food to the hungry, drink to the thirsty, clothes to the naked," are told to pass on into the kingdom merited by such works. The wicked are sent to a very uncomfortable place, the "circuit of which is of living snakes."

Even the Church Fathers admit that the primary Gospel of all did not consist of the life of Jesus or any deific man, but was a collection of "Sayings" or "Logia" written by the scribe Matthew. How did these "Sayings" originate? They travelled down the ages as the utterances of Wisdom; they were called the mythos, or the oral tradition spoken by word of mouth and proved by the soul's experience to be grounded in truth. These "Sayings" were written on papyri, on monuments, on mummy-inscriptions; and they are now being recovered and traced to their proper origin, principally old Egypt. The golden rule is found in the Jewish Talmud and in many ancient Scriptures. The Talmud also contains the following: "Love thy neighbour as thyself"; "With the measure we mete, we shall be measured again." The parable regarding the wheat and the tares is ascribed to Buddha. Also the story of the treasure which is laid up where thieves cannot break through and steal. Also the account of the "rich young man who was commanded to sell all he had and give to the poor." Both Buddha and the Egyptian Horus Promise to send the Comforter or Spirit of Truth to their followers.

The Gospel story, then, is made up of these ancient "Sayings" woven into the allegory of the mystical Christ, after which the entire garment appears to have been thrown about the figure of the initiate, Jehoshua Ben Pandira.

Thus we can see how the historical Jehoshua, the allegorical Christos of the eternal type, and the actual struggles and trials of the soul in its journey through matter, crowned with final victory — we can see how these three streams became blended in one after their passage through Rome; but each stream has a different colour, and the earnest and unprejudiced searcher can easily distinguish them and trace their course back to pagan sources. Modern theology has prostituted the lofty allegory by making it an image of clay. The re-arising of the divine monad from the servitude of the body was distorted into the resurrection of the physical body at the last day; the at-one-ment between the soul and spirit was converted

into a sacrifice of blood. The baptism of the waters of life, flowing into the inner man, was externalized in the church rite.

Jehoshua Ben Pandira was indeed the gentle Master, radiant with truth, who pointed out the straight and narrow Way which leads to life in the Higher Self — as many another had done before his time; and we shall pay him deeper reverence by holding him in this true light than by falsely making of him an anthropomorphic god, linked in an impossible trinity — the idol worshipped by the Christian Church.

The Masters or Adepts have never left humanity without their helpful presence, and the Brotherhood to which the Nazarene belonged is the saving grace of the world today, as it has been in all previous ages. The Drama of the Crucifixion is the drama of the soul in its passage through matter. The divine spark descends into darkness, and, if it attains resurrection, it must pass through the agonies of crucifixion in order to join the bright god above — the true Christ — in an immortal marriage. Why should we fear to brush the cobwebs aside, to push back the thick veils obscuring the fair image of that ennobling truth which proclaims man his own creator, the decreer of his own destiny? All hail to the coming Day whose dawning now trembles upon the horizon's verge! It is the day when faith shall rest upon knowledge alone, and will not be given without that fair pedestal. It is the day when the figure of the true Christ — the Christ within, the radiant god for whom we each incarnate — shall be unveiled in all its dazzling glory, and whose orders we will gladly take in the battle of life, as from the unvanquished warrior who cannot fail. It is the day when Sophia the divine — she whom we name Wisdom — holds up some of the gathered rays of the spiritual sun that its light may focus within our hearts. It is the day when the portals to this fair domain of Wisdom have been pushed gently ajar, for those who will to enter.

Let us turn to the East with grateful hearts — to that East where now shines a new Star of Annunciation, and, instead of deifying *one* Initiate who lived 2000 years ago, let us extend our true homage to *all* the Masters of this noble Brotherhood who are faithful servants to the Powers supreme, and who, in obedience to divine commands, are now calling us to come up higher.

—M. L. BRAINARD, F.T.S.

RELIGION, SCIENCE — AND THEOSOPHY

IT MUST BE a welcome change for the student who for the first time explores the teachings of Theosophy to find them free from the old arguments as to the respective merits of Religion and Science. Scientists are seldom willing enough to let religious issues pass unchallenged, and theologians are still less tolerant, since what they say has, in their view of it, divine authority. Granted, this introduces one particular issue which it is not proposed to deal with in this article; not, at least, beyond quoting the *bon mot* of Froude the historian: "God sent religion into the world, the devil sent theology after it."

But Theosophy, as already said, does not concern itself with theology's devious irritants. It judges science *per se*, and religion similarly, but looks beyond both to timeless truth — timeless because it predates not only thinking man but the very globe he lives on. That compendium of wisdom, *The Secret Doctrine*, says all that can ever, or need ever, be known concerning matters of which Religion and Science can treat but partially.

Mr. Judge did inestimable service to thinking man, were the latter but able and willing to take advantage of it, when he brought the essentials of the vast *Secret Doctrine* within reach in his own invaluable *Ocean of Theosophy*. Classics both, they are beyond the scope of the present article whose object is merely to bear out its opening statement, namely, that Theosophy can speak of both Religion and Science with quiet good sense and moderation. It is not concerned to support the claims or fight the battles of either.

Of these two opponents Mr. Judge says but little in his *Letters That Have Helped Me*, though a sentence or two, bearing on a different matter, is, in fact, pertinent to both. "All true things must be total, and all totalities exist at once, each in all, while these partial forms exist partially in those that are total. So it follows that only those that are total reveal entire truth, and those that partake of lower nature — or are partial — receive but a limited view of truth"¹ Neither can reveal entire truth, and Mr. Judge transcends both when he declares that "man's individual soul is total, and according to the power and purity of that form which it inhabits, 'waits upon the Gods.'"²

To wait upon the Gods in the true enlightened sense takes us far beyond Religion and Science, beyond, at least, that Religion which ex-

¹ P. 85.

² *Ibid.*

presses itself in man-made theology. Such an attitude ends sectarianism, be the latter that of Science or Religion. Theosophists do not disagree among themselves; they do not break away from the main body into splinter groups, each asserting its own viewpoint and falling foul of every other. There are only some minor variations and these Mr. Judge allows for when he writes in one of his *Path* editorials, "Of course mental diversities inevitably cause diversity in the understanding of any proposition." But note how he continues in his next sentence. "Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*"^a

Science today, as it explores the universe, bears out many of the basic tenets of Theosophy, which, if more widely known, and seen now to be *facts*, would relieve those minds that are allergic to tortuous theology. The owner of such a mind is generally labelled an unbeliever," but rather is he one who acts, albeit unconsciously, on Mr. Judge's principle as stated in another Editorial: "To admit no dogma to be more binding than the motto of the Theosophical Society — 'There is no religion higher than Truth.'"^a

What Science brings us of the Truth we welcome. Much of it fills us with awe and wonder. It can, however, lead to rejection of "religious," *i.e.*, theological, assertions, and either to an ensuing state of materialistic negation, or, as at the present time, to falling prey to some perilous false cult, the results of which, duly reported by the media, can be horrifying. There is particularly valuable reading on this subject in Section VI of "Conversations on Occultism" (to be found in *Vernal Blooms*), where the Student, inquiring "What should be our duty as students of truth? Should we go out as reformers of science, or what?" is warned by the Sage that this is inadvisable, "because success would not attend the effort." The student again queries, "But you do not mean that we should remain ignorant of Science and devote ourselves only to ethics?" "Not at all," replies the Sage. "Know all that you can. Become conversant with and

^a Reprinted in THE THEOSOPHICAL MOVEMENT, November 1965, p. 6.

^a *Ibid.*, p. 10.

sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practise a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.”⁵

In Mr. Judge’s teaching Brotherhood is ever given pride of place, as naturally it *would* be since it is the core of the Theosophical Movement. He is here pointing out that concern for others entails the duty of countering, whenever the opportunity arises, those claims of Science which we know to be at odds with the teaching of the Masters. Some may do so by lecturing, some by writing, some by answering questions put at Lodge meetings, but all can prepare themselves for the chance (or is not a better word, the *need*?) by study of the abundant literature available. We are not short-term teachers, remember. “We who are working in the Movement now,” writes Mr. Judge, “believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing Science of the day to those who are amused by it.”⁶

With future discoveries the mysteries of the cosmos will increase rather than diminish, for, unlike our little planet, which in the course of time has been mapped out comfortably, space is boundless. In the starry heavens, beloved of poets for their beauty and order, unimaginable things are being presented to us by modern cosmology. They are incomprehensible and so vast in scale as to seem to the layman to be almost terrifying. How do we react to a press report of a “black hole,” five million times heavier than the sun, which will eventually devour all the stars of the Milky Way, including what remains of the sun itself? A new British satellite has been despatched towards it capable of picking up what is described as the “death howl” of a star being sucked in. Were the hole a mere thousand times more massive, say the scientists, our galaxy might be violently unstable and no future would lie ahead for the human race.

Appalled by such bodies lurking in the void around us, the idea of a caring God who rules all might give comfort to some. There are others who cannot enjoy it, who instead ask why that same God created such

⁵ Pp. 146-47.

⁶ “The Earth Chain of Globes,” THE THEOSOPHICAL MOVEMENT, February 1966, p. 139

seeming monstrosities. As they exist, they must be taken into account, and keeping to the black hole as an example, our minds may begin to work on the idea of a very massive burnt-out star, greatly larger than our sun, contracting into an object of such unimaginable density that neither light nor matter can escape from its gravitational field. We read in *The Ocean of Theosophy* that “this planet on which we now are is the result of the activity and evolution of some other one that died long ago, leaving its energy to be used in the bringing into existence of the earth.”⁷ As there is the Universal or Maha Pralaya — or period of obscuration and rest — for the entire Cosmos, so there is the individual Pralaya of each planet, and the Solar Pralaya when a whole solar system comes to an end. Theosophy has given our mind the impulse and the freedom to conceive such ideas. Religion, on the other hand, would leave us puzzling as to why an all-wise loving God should include such horrific entities in a universe which was to include frail human life.

Also, recently, astronomers have announced the discovery of a star which is travelling through space at a rate of 35,000 miles per second. No star, they say, has ever before exhibited such speed, and it is only natural for the layman to speculate as to the cause and possible effects. Religion would presumably, if questioned, attribute it to “God’s will”; Science, possibly, to some activity, or deviation, of electric force. But as both are totally unable to answer *factually*, what grounds has either for ruling out the Theosophist who chooses to bend his mind instead to what Krishna calls “the kingly science and the kingly mystery,” *i.e.*, in the words of Mr. Judge, to “devotion to a study of the light which comes from within”?

Though its founders were presumably well intentioned, dogmatic Religion has largely defeated its own ends. It has “asserted and enforced,” says Mr. Judge, “for many centuries, dogmas and doctrines which reason could not accept.”⁸ By an ironic twist Science has suffered through this. Men of Science, closely studying the universe, observant of its awesome powers and mystery, might well have developed a spiritual attitude towards it if it had not been for Religion’s enforcement throughout the centuries of “dogmas and doctrines which reason could not accept.” There Mr. Judge puts in a nutshell the very problem faced by many who are not scientists but simply ordinary folk, anxious to live spiritually, but who find themselves worn down into scepticism by the unreasonable tenets of man-made theology.

⁷ P. 3.

⁸ *The Ocean of Theosophy*, p. 56.

Well, unlike penitents at revival meetings, Science is not likely to "come to the Lord." Though dealing with the infinite, the inexplicable, its attitude at times remains obstinately materialistic, though there are significant breakthroughs. The scholarly Abbé Ernest Dimnet speaks (unawares) as a true Theosophist when he says in his book *The Art of Thinking*, "Take away the spiritual explanation, and not only will the universe lose all intelligibility, but the higher tendencies in our nature will become insoluble puzzles."

Let the final word, however, come from Mr. Judge, from one who is ever moderate, ever lucid, ever consistent, who himself drank of the fountainhead, namely, the mind of H.P.B., the Servant of the Masters. The relationship of Science and Religion will doubtless continue to fret many, probably increasingly so as the near-incredible universe of which our earth is an infinitesimal part is further revealed to us. But here is a sentence from *The Path* for March 1888 in which all that he had learned and striven to pass on is summed up:

"The only true Science must also be a religion, and that is the WISDOM-RELIGION."

Through that we too, in this science-intimidated century, may drink, if we will, from the fountain-head.

I NEVER told my own religion nor scrutinized that of another. I never attempted to make a convert nor wished to change another's creed. I have judged of others' religion by their lives, for it is from our lives and not from our words that our religion must be read. By the same test must the world judge me.

—THOMAS JEFFERSON

ENGINES OF PEACE

THIS MAGAZINE is not interested in political strife and legislation. It holds that to seek to achieve political reform before effecting a reform in human nature is like putting new wine into old bottles. It aims at making men feel and recognize in their innermost hearts what is their real, true duty to all their fellows, so that every old abuse of power and iniquitous practice in national policy, based on human, social or political selfishness, may disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can ever be achieved with men of the old selfish regime at the head of affairs.

The soul, however great a hater of bloodshed and war, is itself of the *Kshatriya* caste. It wages war against the domination of lusts and lies. It is the strong power which summons to its aid the allies of suffering and honest toil, and through them spreads abroad in enemy territory the regenerative ideals of pure living and noble thinking.

This soul-activity is a fundamental kind of disarmament, but with this peculiar difference, that while it deprives the man of his lower egotistic tendencies, it bestows on him the creative power inherent in itself. The real spiritual practice is not destructive, leaving in its wake a barren existence; its task is not only to kill egotism, but at the same time to unfold the creative intelligence.

If modern states were to disband their armed forces, they would have to organize creative, constructive work in place of the present preparation for future destruction. When we only polish and strengthen our personal natures we are but exercising and parading the armies of our soul-defilement. What is needed is not a new variety of the same kind of education for the development of personality, but a different type of culture, if soul-life is to be lived.

At the present hour there are many who think of soul-life in terms of a strong personal life. Egotism made more subtle and so much more powerful; the senses quickened into more varied action and into self-expression which means heightened sensuousness; the brain-mind sharpened to outwit its fellows — these are thought to be the marks of a spiritual man. On the other hand there is an equally false notion prevalent, that to throw away objects of possession — even things of beauty and utility — and to plunge into simplicity denotes the upspringing of

the spirit in man. To eat or desist from eating certain kinds of food; to wear or desist from wearing a certain style of dress — these and other bodily and outer practices are no more signs of soul-pulsation than a life in which licence to the senses is fully accorded. Both are snares and delusions into which, according to the temperament of each, men fall.

Soul-life is neither an enjoyment of sense-life nor a loathing of the things of the world. The simple life is *not* a life without possessions, but one in which all possessions become objects of trust, and each is valued at the right figure. Jesus did not recommend to the rich young man an impetuous throwing away of his possessions, but thus counselled him: “*Sell* all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.” It is not sufficient to destroy the vices of the flesh; the virtues of the heart (and the heart is flesh also) have to shine in us — Compassion and Altruism which are essentially creative. “The mind needs breadth and depth and points to draw it towards the Diamond Soul.”

To bear the heavenly impress the animal-soul must lose its earthliness, its animality. The simple life consists in the disbanding of this animal nature, in order that we may use our objects of possession differently. This is the Kingly Science, Raja Yoga, not the mere outer giving up of earthly things.

Many are the false pietists of bewildered soul who think that the higher life is static, and that when one has parted company with outer objects the goal is being reached. Soul-life is dynamic and demands contact and action with those objects in order to create spiritual progeny. Such false pietists, unconsciously to themselves, practise a kind of psychic birth-control more dangerous than the physical counterpart.

The beginning of soul-life is a dual process: First, the giving up of an inner attachment to objects of possession. With the inner attachment weakened, if not destroyed, many objects fall away from us, unsuitable for the great creative enterprise in which we are now to be engaged. Secondly, simultaneously with the former process we must learn to use *some* objects of possession for creative labour. When one begins to discard objects one is likely to throw away some tool of power, some material essential for work. When one loosens the inner hold on outer objects the bonds of Karma fall away, and the merciful Law leaves behind sustenance for future use.

The weapons of warfare and destruction are not at fault; what needs to be destroyed is the mood and the temperament which uses superb

technical knowledge to fashion them into being. The Inner Ego must induce the clever mind of the man of flesh to give up making competitive, selfish, egotistic thoughts, and use its own inherent power to create instruments of enlightenment and unselfishness. The mind creates personal notions, narrow and stubborn; the Soul puts into action universal and impersonal ideas. Let national leaders seek impersonal principles for universal good, and, if need be, sacrifice national interests on the altar of Internationalism. Those principles and ideas are the surest Engines of Peace, among nations as also among castes and classes.

THE FIRST KEY that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the Clementine Homilies is right; the mystery of Christos — now supposed to have been taught by Jesus of Nazareth — “was identical” with that which *from the first* had been communicated “to those who were worthy,” as quoted in another lecture. We may learn from the Gospel according to Luke, that the “worthy” were those who had been initiated into the mysteries of the Gnosis, and who were “accounted worthy” to attain that “resurrection from the dead” *in this life* . . . “those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.” In other words, they were the great adepts of *whatever religion*; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts, to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality, the “Son,” with the “Father,” their individual divine Spirit, *the God within* them. This “resurrection” can never be monopolized by the Christians, but is the spiritual birthright of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens* — baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

—H. P. BLAVATSKY

H.P.B. ON MESSAGES FROM MASTERS

[Reprinted from *The Path*, July 1895.—EDS.]

SOME years ago H.P.B. was charged with misuse of Mahatmas' names and handwritings, with forgery of message from the Mahatmas, and with humbugging the public and the T.S. therewith. Those charges had floated vaguely about for some time and at last came the explosion. Afterward when writing on the subject of "Lodges of Magic" in *Lucifer*¹ the question of the genuineness or the opposite of such messages was dealt with, and what she wrote is here presented for reconsideration. It covers two matters.

First, it proves out of her own mouth what the *Path* not long ago said that "if one letter has to be doubted then all have" to be doubted. Hence, if the *Letter to some Brahmans* is a fraud, as Col. Olcott and another say, then all the rest are, also.

Second, it applies precisely to the present state of affairs in respect to messages from Masters, just as if she had so long ago foreseen the present and left the article so that tyros in occultism, such as the present agitators are, might have something to show them how to use their judgment. The portion selected from her article reads:

We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine and genuine what was false. Thus what *criterion* has anyone to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples) can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master

¹ Vol. III, pp. 92-3 [*Raja-Yoga or Occultism*].

says "I wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and far worse condition implied. . . . All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the *Occult World, Esoteric Buddhism, etc., etc.*, may be, and there is no reason why they should not be in such a case — *frauds*, "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals." . . .

THE WAY that can be defined is not the Eternal Way. The name that can be named is not the Eternal Name.

From the One beyond a name came the heavens and the earth. From the immanent One have come all things and their names.

He who is beyond desires can see the One. He who has many desires can only see the many.

The One and the many are in truth One; but the many have many names.

This oneness is a mystery. It is the mystery supreme. The gate of the Spirit.

—TAO TE KING

THE SCIENCE OF SOUL-LIFE

We are content to live as we do — unknown and undisturbed by a civilization which rests so exclusively upon the intellect. . . . The world, bad as it is in the present state of transitory period, can yet furnish us with a few men now and then.

—MAHATMA K.H.

No greater service has Science rendered than compelling man to recognize the Theosophic truth that an Impersonal Law governs the visible universe; and as the prime expression of that Impersonal Law is order and uniformity, it is but an act of simple logic to deduce that the same Impersonal Law must govern the invisible universe of hell and heaven.

The human mind is gradually being freed from its negation of Spirit and from superstition concerning the origin and destiny of Soul. Among the effects produced there is none so potent as the desire to live the daily life differently, by some high ideals. Of ideals there is no dearth; but on every side aspirants to simple living and high thinking encounter difficulties and experience frustrations. This is because the practice and realization of those ideals is not regarded either as a science, or as an art.

Few of us are taught that life is an art at all. We hardly know of its existence until we have got well into it. We are taught all manner of things which we learn more or less well: how to write, how to speak, how to address our letters, how to make money, how to drive a motor-car, how to cook, perhaps even music or painting or some other fine art; and to learn them we sit before some teacher. But the art of life we pick up as we go along. Having ceased to rely on religious notions, many begin to lean on the crutch of one-legged science, which dogmatizes — “What cannot be enunciated by me is no knowledge.”

The defect of modern western mysticism (outside of purely Theosophical ranks) is the view that each unfolding mystic needs to grope and experiment till Light dawns, and that there is no sure knowledge, no certain method, no definite step to be taken by the Soul. Such mystics believe in their forebears, who are absent, not present; who are dead teachers teaching through such partial record of their experiences as are left behind, not Living Masters who having solved the mystery of death know the art of soul-life, and who don the robe of flesh to keep company with mortals as their guides, philosophers, and friends.

Theosophy teaches that the science of soul-life is an exact science, and

its doctrines are definite and arrived at by long search and prolonged experimentation. It confidently asserts that the existence of Deity and the immortality of man's Spirit can be demonstrated like a problem of Euclid; that Man-Spirit proves God-Spirit, as one drop of water proves a source from which it must have come; that blind faith is not necessary, for priceless KNOWLEDGE exists; and that it has been hidden only from those who overlook it, deride it, or deny its existence. Science, theology, every human hypothesis and conception born of imperfect knowledge lose for ever their authoritative character when Theosophy is *really* contacted. Lest this claim sound high or dogmatic, it is necessary to say that by Theosophy we mean that immemorial Wisdom-Religion, Bodhi-Dharma, which, antedating Buddhism and the still earlier Brahmanical Vedism, underlies every great religion. Theosophy ever bases its moral ethics on three fundamental principles:

- (1) Everything existing exists from natural causes.
- (2) Virtue brings its own reward, and vice and sin their own punishment.
- (3) The state of man in this world is probationary.

These are axioms of the science of the soul. Occult physiology, occult psychology, occult spiritualism are the three branches of that perfect science, defined by its KNOWERS as the mathematics of the soul. Our modern physiology has in store for its honest votaries great secrets, for it is one of the two great magicians of the future, the other being chemistry, both of which are destined to open the eyes of mankind to great physical truths; modern psychology is on the wrong track and will have to abandon its present-day tendencies and turn in the direction of the Master-Psychologists of ancient Asia; modern spiritualism is chasing but dangerous spooks which it takes for spirits, and it will have to reform itself and study the soul-satisfying philosophy of the Aryans, if it really wishes to help mankind.

This ancient Wisdom-Religion is at once a philosophy, a science, and an art. Its most modern expression is to be found in the recorded writings of H. P. Blavatsky, which, she said, were the fruit of "a somewhat intimate acquaintance with Eastern Adepts and study of their science" — which claim she fully and completely justifies in her teachings. In her monumental *Secret Doctrine* she describes these teachings thus:

To the public in general and the readers of the "Secret Doctrine" I may repeat what I have stated all along, and which I

now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF GULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT THEM."

Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS — you will never be able to make away with these. You can only ignore them, and no more.

From these Teachings to the Teachers is but a step, though a stupendous one. A long line of Teachers exists, known in India as the *Guruparampara* chain. These Teachers are Living Mahatmas, suffering with suffering humanity, guiding those who desire guidance, instructing those who will to be instructed; and They do not labour for any definite organization, church or society, but work for a change in the Manas and Buddhi of the Race, *i.e.*, to enlighten the human mind and to bring within it the power of Intuition.

All earnest seekers will find Them, provided they leave behind dead Christs, vanished Buddhas, absent Acharyas and look for the LIVING ONES who wait for and watch the lonely sore-footed pilgrims on their way to Perfection. Let those who are seeking a better way of life *study* the science of the soul with fearless intellectual honesty, and they will find out for themselves the fact which Theosophy teaches about these Masters, the Bearers of the Torch of Truth across the ages.

HE who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing Soul within him pure; to him whose knowing Soul is pure a knowledge of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

—*Crest-Jewel of Wisdom*

THE WISDOM OF ANTIQUITY

MUCH CHANGE has taken place within the world of religious thought during the last century. A hundred years ago the dogmas of the organized church were readily accepted by millions, while the assertions of the scientists were considered by only a few. The evangelists were busy with their Hell Fire propaganda, while the materialists with their Hall of Science debates were seeking to lead people towards another idea. Madame Blavatsky avoided both extremes and warned those who gave ear to her message of the folly of paying too much attention either to the Hell Fire propagandists who cry "Believe in the Lord Jesus Christ and be saved," or to the scientists who seek to belittle the past and to glorify the life and thought of the present as a great advancement upon that of yesterday.

What she wrote in *Isis Unveiled* remains of value today and is yet effective argument against both these schools. Let us consider in the first place what she writes regarding the former:

The clergy say: no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church. (II. 542)

And then she proceeds to outline and to present a synopsis of the much more rational doctrine of eternal justice:

If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity — not even the Supremest of the Supreme — can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then — through cowardice, hope, or compulsion, matters not — be forgiven by believ-

ing that the spilling of one blood washes out the other blood spilt — this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as every evil action has its effects, as palpably as the stone flung into calm water. (*Ibid.*)

There is much more which explains Madame Blavatsky's opinion of those who teach the doctrine of salvation by deputy, and all of it is worthy of consideration. Contrast how rational, how tolerant and how merciful is this attitude with that of the school that she so pungently opposes. Her summing up of the Church attitude as "This is preposterous" is very apt. Nevertheless thousands continue to accept it in all sincerity and to kneel at the penitent stool, firmly believing that such action on their part makes sure their path to salvation.

And thousands of others bewildered by the conflicting assertions of the sects are turning to science and seeking from the scientist that which they believed formerly the priest alone could give. To those who delight to boast of the great changes for betterment that science has brought, and who seek to belittle the wisdom of bygone days, Madame Blavatsky writes in language just as clear as powerful:

In what particular is the knowledge of the present century so superior to that of the ancients? . . . If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor. . . . Do not the relics we treasure in our museums — last mementos of the long "lost arts" — speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediaeval cloister, nor the last cracked by a modern chemist have revived, nor will — at least, in the present century? (I. 239-40)

These are pertinent and important questions as much today as when Madame Blavatsky asked them. Science continues to boast of the achievements to its credit, of the good it has done humanity. But has it made men happier? Has it made life easier? Were the ancients quite so ignorant as they would have us believe? The stone circles of Great Britain, the round towers of Ireland, the Pyramids of Egypt, the Caves of Elephanta, the philosophy of Druidism, the wisdom of Ancient Greece,

the beautiful teachings of Buddha, Kapila, Manu, Zoroaster and Mohammed, all these remain with us as striking testimony of the profound knowledge and wisdom of the past. And it is because *Isis Unveiled* calls attention to the greatness of such knowledge that the work of Madame Blavatsky has special value. Throughout the two volumes she is continually summarizing, quoting and giving extracts from the teachings of the Sages of the past and thus helping us to realize the magnitude of our debt to those who have gone before us.

There are, of course, people who are ever ready to ridicule all who cling to the ancient philosophies, to disclaim Madame Blavatsky as a charlatan and to assert that her works but reveal borrowings from many other sources. But to what avail? Learned divines declare that the Epistle to the Hebrews is spurious, and the authenticity of St. John's Gospel is ever the subject of disputation. Some say, too, that the Kabala is ridiculous, while others waste much time and effort arguing as to whether it belongs to the second or to the fifteenth century. Yet all such arguments are without value. It does not matter whether the Kabala is the doctrine of the second or the fifteenth century. What matters is whether the doctrine is one that will elevate mankind and free it from the bonds of ignorance and falsity. It does not matter who the author of St. John's Gospel was. What matters is the philosophy contained within its twenty-one chapters. And so with *Isis Unveiled* and with all other books of a similar character. We must ask ourselves whether within their pages is that which is useful, instructive and helpful. Of course, those who approach the book unable to rid their minds of the foolish teaching inculcated into them as children, will probably dismiss it for literature less scholarly and less baffling. But those who are able to forget such instruction, to approach the subject in the spirit of true enquiry, to have prejudices neither in one direction nor another, all such will have cause to be thankful for the knowledge that comes to them as the reward for their study.

A peep into the heart of *Isis Unveiled* can lead one towards a study of the sacred scriptures of the Ancients. The useful comparisons of the faiths of the Orient, the outline of the life and work of the great teachers and philosophers of the past, the insight into the beautiful teachings of the old Hermetists, these and many other things can intrigue the reader and lead him to books about which otherwise he would not have known. And it is in this direction that the value of Madame Blavatsky's writings lies. They have acted as a sort of signpost directing us to be less eager

to look forward to the wonderful future that may be ours and to be rather more keen to look backward because of the enormous value of the great storehouse of knowledge that is our inheritance from the past.

Isis Unveiled can lead us to read the ancient scriptures, and this perusal helps us to realize the significance of that Christian saying, "Others there are though not of this fold." "There have been," writes Madame Blavatsky, "many names for the same thing." This, indeed, is true, but unfortunately it is extraordinarily difficult to lead people to understand this universalist conception. But what a change would come over the minds of men if this truth could be understood!

Buddhists are seeking to draw Christians into the fold of the *Sangha* while many of their own followers have yet to realize the full meaning of the Fourfold Truth. Christians of all denominations are sending their missionaries into the Far East so that the Orient may be drawn away from its accepted beliefs and be persuaded that Mohammed is "the false prophet," that Buddha is "blind," and that Jesus of Nazareth is the only teacher mankind should follow. Yet we have thousands of people clinging to most confusing ideas regarding the Christian propaganda and thousands more who entirely forget to practise what they preach.

At the same time there are many who are thoroughly dissatisfied with the church. Though attending no church, they cling steadfastly to the religious ideal. They appreciate the difference between sectarianism and religion. It is with them that the hope of religion lies. Although dissatisfied with the attitude of Bishops, Deans and Priests, they are by no means ready to accept the attitude of the scientist as the only alternative. The teaching that life is a mere accident, that what we do is but the product of chance, makes no appeal to them. Madame Blavatsky and those who follow in her train have led them towards a much more hopeful attitude, for throughout the pages of *Isis Unveiled* we are led to know that life is not a mere accident but the product of order and harmony, that purpose lies behind all we do, that nothing is out of place in the universe, and that it is our duty to make the greatest possible use of all that we possess. Such teaching is radically different from that given forth from the pulpits of the land. It leads us away from the darkness of priesthood superstition that we may recognize the more clearly that "true Light, which lighteth every man that cometh into the world"; that we may know that each and all of us are called to be kings and priests of this Kingdom.

RANDOM NOTES FROM "THE THEOSOPHIST"

MEDIUMSHIP

[The article, "The Claims of Occultism," by "M.A. (Oxon)," the pseudonym of William Stainton Moses, published in the London weekly, *Light*, was reprinted by H.P.B. in *The Theosophist* with the following introductory remarks:]

It is with considerable interest and attention that the present writer has read "The Claims of Occultism." As everything else coming from M.A. (Oxon)'s pen, it bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new phase, every discovery in psychological sciences back to its (to him) *first* principles — *Spiritualism*. And when writing the word, I do not mean by it the vulgar "séance-room" spiritualism which M.A. (Oxon) has from the very first outgrown; but that primitive idea, which underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely — belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not — *i.e.*, mediumistic or non-mediumistic — is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M.A. (Oxon)'s *faith*, is undoubtedly the main idea of all the Christian-born Spiritualists, past, present and future. The doctrine, Christian as it now may be — and pre-eminently Roman Catholic it is — has not originated, as we all know, with the Christian but with the Pagan world. Besides, being represented in the tutelary *Daimon* of Socrates, that ancient "guide" of whom our Spiritualists make the most they can — it is the doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these — the Christians. It matters little though, for we are now concerned but with the personal views of M.A. (Oxon) which he sets in opposition to those of some Theosophists.

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the *living* man is incapable of acting outside of its body independently and *per se*; but that it must needs be like a tottering baby guided by his mother or nurse — led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and at some time even foreign to himself, as

such a spirit can only be a *human* soul, having at some period or other lived on this planet of ours. I trust that I have now correctly stated my friend's belief which is that of most of the intellectual, progressive and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *hoi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out at the research of truth by the same path as M.A. (Oxon), however widely they may have diverged from the one we ourselves follow — yet we will always say that such is not the belief of *all* the Theosophists — the writer included. For all that, we shall not follow the nefarious example set to us by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for “Light! More Light!” is the rallying cry of both, progressive Spiritualists and Theosophists. Having thus far explained myself, M.A. (Oxon) will take, I am sure, *en bon Seigneur* every remark that I may make on his article in *Light* which I here quote *verbatim*. I will not break his flowing narrative, but limit my answers to modest footnotes.

[M.A. (Oxon) gave his impressions of *Isis Unveiled* and the statements contained therein about the Adepts. He stated: “The material sadly needed reducing to order, and many of the statements required elucidation.” H.P.B. remarked in a footnote:]

It is not the first time that the *just* reproach is *unjustly* laid at my door. It is but too true, that “the material sadly needed reducing to order,” but it never was *my* province to do so, as I gave out one detached chapter after the other and was quite ignorant, as Mr. Sinnett correctly states in *The Occult World*, whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find — as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half a dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic

language; and (3) that most, if not all of the quotations from, and references to, other works — some of these out of print, and many inaccessible but to the few — and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined. However, *Isis Unveiled* is but a natural *entrée en matière* in the above article, and I must not lose time over its merits or demerits.

[M.A. (Oxon): "The reader . . . sorely needed some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims."]

Indeed, the claims made for a "Brotherhood" of *living* men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people!

[M.A. (Oxon): "... The Theosophical Society, which has been the accepted, though not the prescribed, organization of the Occult Brotherhood."]

We beg to draw to this sentence the attention of all those of our fellows and *friends* in the West as in India, who felt inclined to either disbelieve in, or accuse the "Brothers of the 1st Section" on account of the administrative mistakes and shortcomings of the Theosophical Society. From the first the Fellows were notified that the first Section might issue occasionally *orders* to those who knew them personally, yet had never promised to guide, or even protect, either the Body or its members.

[M.A. (Oxon): "Madame Blavatsky . . . possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship"]

Medium — in the sense of the postman who brings a letter from one living person to another; in the sense of an assistant electrician whose master tells him how to turn this screw and arrange that wire in the battery; never in the sense of a *Spiritual* medium. "Madame Blavatsky" neither needed nor did she ever make use of either dark *séance*-rooms, cabinets, "*trance*-state," "harmony" nor any of the hundreds of conditions required by the *passive* mediums who know not what is going to occur. She always knew beforehand, and could state what was going to happen save infallibly answering each time for complete success.

(September 1881)

[In a paper read by W F. Kirby, F.T.S., at a meeting of the

British Theosophical Society, April 2, 1882, the author, quoting from E. W. Lane's *An Account of the Manners and Customs of the Modern Egyptians* and his notes to *The Thousand and One Nights*, drew attention to the following passages: "It is commonly affirmed that malicious or disturbed finn [or Genii] very often station themselves on the roofs or at the windows of homes in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts. . . . It is believed that each quarter in Cairo has its peculiar guardian genius, or Agathodaimon, which has the form of a serpent." To this, H.P.B. appended the following two footnotes.]

Spiritualists regard them indiscriminately as the "spirit" of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sits there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an *unclean spirit*, a "bhut" whose sins prevent him to attain *Mukti* and get out of *Kama-loka* — the abode of "shells."

In every Bengal village, and we think everywhere else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever throw a stone at them. Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the *bereaved* mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have been in houses from generation to generation unmolested and unmolested. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.

(*Journal of the Theosophical Society*, February 1884)

Greatly begin! Though thou have time
 But for a line, be that sublime!
 Not failure, but low aim is crime!

—LOWELL

IN THE LIGHT OF THEOSOPHY

Richard Grossman, director of the Center for Health in Medicine at Montefiore Hospital and Medical Center in the Bronx, New York, writes in *Family Health* (Vol. XI, No. 1) of that "something beyond the normal senses, a force larger than and apart from the afflicted human body," that plays a central role in the healing process. Medical history is replete with cases of mysterious recoveries made by patients known to have been near death; and it is equally well known that if a patient has no will to live, even the most advanced techniques and the best medical and surgical skills will be of little avail.

In every cure or recovery [the author writes] something else is going on beyond the efforts of doctors using chemicals and instruments. Researchers have explored all the possibilities — faith, will, the autoimmune processes of the body, the theories of energy flow at the heart of Oriental medical practice, the training of the mind through biofeedback machines, the connection between breathing techniques and other bodily functions like blood pressure and temperature — and still no consensus has been reached about what a human being does (or can learn to do) to kill his infection, halt the spread of his disease or bring his metabolic processes into balance. All we know is that he participates in his cure with something more than mere co-operation with the authorities attending him, but we do not yet understand that "something more." . . .

As Dr. Robert Hoke wrote in an essay on "promotive medicine": "The phenomenon of health is a living activity, not a product. It is not something to *have*, but a way to be. It is a procession, not a possession." The key to this process of whole health, then, is responsibility. We must take care of ourselves. We must answer for ourselves questions that go beyond the issues of whether our temperature is normal, or if we slept for eight hours last night. We must examine how we are using our time and our lives: Are we doing the appropriate work in the world? Are we open to giving and receiving love? Are we engaged in ongoing, lifelong learning? Are we able to risk newness and change? Are we making a difference in the world?

Visible and measurable health means nothing if we are unsatisfied with the answers to these core questions of love and work and growth. In this state of discontent, we are being less than the whole, healthy persons we were meant to be. So, along

with the help we must often seek for our physical debilities, or the guidance we get when it comes to eating or exercising our bodies, we also must examine our inner selves. Doctors can't do this for us. Yet, if we aspire to the healthy process that Dr. Hoke describes, every day should see us exploring the hard questions, meditating or contemplating on whether we are directing our lives or merely riding them like passengers on a train. If we don't face these questions about living our lives, the healthiest bodies we can possibly develop will be no more than empty shells, like mannequins in a store window. And, if we don't look directly at the ways in which we let others write our life scenarios, and reclaim that power for ourselves, our healthy bodies will weaken under the weight of the frustration and guilt we carry.

There are no experts to whom we can turn for making our lives meaningful. We are the best judges of ourselves in that regard.

Smallpox, once a dread disease, has now been eradicated from the Horn of Africa, the last corner of the world where it had been holding out. WHO officials are planning to announce in Nairobi shortly that the disease has been eradicated from the world. (*The Times of India*, October 26)

Mr. Jim McGhee, smallpox unit information spokesman, told the associated press in an interview before leaving for Nairobi, "When the final decision that the disease has been wiped out from the face of the earth is made next May, we expect all nations to cease compulsory vaccination." With no smallpox cases detected for two years, Mr. McGhee says, the risk of vaccination is greater today than the risk of actually catching the disease. "There are a number of side-effects that could prove fatal," he warned. "They can cause meningitis in young children, serious pregnancy problems and other dangers." The WHO is expected to stop issuing vaccines after the May announcement.

Most Western states have already stopped vaccinating their nationals and asking for vaccination certificates from travellers, but fewer than ten developing countries have so far declared national vaccinations unnecessary.

In *The Theosophist* for January 1883 (IV. 92) H.P.B. printed a letter on the subject of compulsory vaccination, one which "deeply concerns the people of India," though "almost beyond our limits," *The*

Theosophist having to war "upon another and even worse form of inoculation — the empoisoning of the Hindu mind with the views of modern scepticism." There is no doubt, however, of her attitude towards vaccination, against which Theosophy stands four-square for cogent reasons. It condemns the vivisection of animals, in the words of H.P.B., as "*Sorcery, pure and simple*" ("*Occultism versus the Occult Arts*": *Raja-Yoga or Occultism*). Sero-therapy rests almost entirely on vivisectionist methods; the production of vaccine involves inflicting suffering upon the animal kingdom. It recognizes also that the violent mixing of alien strains of life is against nature and can result only in evil. Furthermore, ultra-microscopic organisms, now found to be generally prevalent, may exist unsuspected in serums and vaccines. Such bacteria, even when harmless in relatively low animal forms, sometimes become virulent when transferred to higher forms.

Another point, which only the knowledge of the universality of the law of periodicity makes comprehensible, is the cyclic course of diseases, which, no less than the life of every creature and every civilization, gradually increase to their culminating point and then become less virulent, decline and disappear, the latter process often hastened by proper sanitation. Certain diseases, like smallpox, seem to have largely spent their force; others, like cancer and cardiac disturbances, to be on the upswing. It is a fallacy rooted in materialism that a state of health can be won for the race by physical means, however scientific. Physical sanitation and individual obedience to the laws of physical health are worth more as disease preventives than all the vaccines ever prepared, but even such commendable measures leave the roots of disease untouched unless there is concurrent effort to purify the psychic nature.

The phenomenon of bird migration is still but little understood, the nature of the internal impulse being a mystery to investigators. Laboratory experiments with warblers lasting for more than ten years have now led ethologists at the Max Planck Institute in West Germany to the conclusion that migratory birds are genetically programmed to fly in accordance with hereditary timetables. (*The Indian Express*, October 16)

Test birds were taken from their nests a few days after they were hatched and kept in laboratory conditions for several years, in some cases more than ten. They were fed the same food and kept in artificial sequence of light and darkness and under a constant temperature. According to Dr. Peter Berthold of the Radolfzell Observatory, "At specific times

the laboratory birds grew restive, measured in terms of the number of times they hopped about at night on their poles." Their hopping peaked in August and September when warblers prepare to commute across the Mediterranean and the Sahara. It slowly declined as winter approached, quite as it does in natural environment twice a year.

This, ethologists believe, is because birds of passage have endogenous, hereditary programmes that run independently of external factors in accordance with the annual rhythm. The inner clock in them helps several hundred million birds migrate every year, many of them on their maiden journey, keeping a schedule.

The other theories advanced to explain the phenomenon of migration include: a possible "magnetic" sense in animals, and electro-magnetic waves to which living creatures are sensitive and which are direction-indicators. But the full science of such phenomena will be found and understood only when science refuses to cut itself off any longer from the "immense and real field of experience which lies within the visible and tangible worlds," when it recognizes and uses the "complete set of inner faculties of perception" by which a man comes to contact the facts of nature, both without and within, and the principles of explanation which co-ordinate those facts into a complete and perfect body of knowledge.

A fossil bird, claimed to be the oldest in the world, has been discovered by palaeontologists in the Geological Survey of India at the Kota formation in Andhra Pradesh. The find, dated back to 170 million years, indicates that the evolution of birds could have commenced as early as 200 million years ago. (*Mirror*, August 1979)

Hitherto, the oldest fossil bird was considered to be the Bavarian Archaeoptery fossil bird, preserved in the Berlin museum.

On the ladder of evolution, the reptile preceded the bird, and the bird the mammal. Says *The Secret Doctrine*:

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. (II. 684)
