

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

VOL. XXXIV. No. 4

17th February 1964

## THE SEARCH FOR HAPPINESS

Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real.

—*Through the Gates of Gold*

Apart from the self-preservative urge, the incentive to acquire the necessities of physical life, there is perhaps no motive more widely operative than the attainment of happiness. Our civilization has gone mad in its quest for pleasure and its desire to shun sorrow; nevertheless the burden of misery is increasing everywhere. Our social reformers are pursuing a noble task in trying to eradicate sorrow from the lives of the poor masses, but they will never quite succeed, for human beings need their moments of pain and anguish, which are “but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility.”

Ambition acts as a spur in life. It enables a man to formulate to himself the goal of his own life. In the absence of right knowledge the ambitious one hastens towards false goals — the obtaining of wealth or the gaining of fame; but, when he has reached the goal he has set himself, he finds that it does not bring the satisfaction and the contentment which are the necessary ingredients of happiness. “There is something missing,” he says. And so he laments his “fate” and looks for happiness to come to him in the future.

In formulating his goal a man takes it for granted that money or fame or love will bring him happiness. The first lesson in human psychology, that happiness does not arise from outer things or from outer environment, is rarely applied by the ambitious to himself. The common experience of history, that objects and empires fade away into mere memory-pictures, is lost on the ambitious.

Those who are not strong enough to be ambitious try to find other ways and means to happiness. “Let me settle down in life and enjoy it

in a wholesome way," they say. In this, too, there lurks frustration and the lure of the future, which for ever recedes.

Among such natures as fear the competition of life are those who seek happiness and satisfaction in some form of service of their fellow men: the militant missionary tries to save the souls of others when he has not saved his own soul, and often does not know whether he has or is a soul and what the soul may be! There is the social servant who tries to reform society without examining the problems of social reformation and especially of self-reformation. They and their like enter the field of service through perhaps unconscious fear of the struggle of life in a competitive civilization. All such meet numerous frustrations and often ultimate failure because right knowledge is absent and, worse, false "knowledge" is present.

Thus regret for opportunities missed and mistakes made in the past and anticipation of what is yet to come often so absorb us that the power of the present is rarely taken into account; and so the present passes by or overpowers us. In keeping on hoping for happiness to come, we miss the joy hidden in the present hour.

The metaphysical basis of the doctrine that happiness lies concealed in the present moment should be grasped. One aspect of the omnipresent God or Deity is *Ananda* — Bliss. The *Ananda-shakti*, Bliss-power, of Deity is streaming forth everywhere, at all hours. Our own happiness depends on our ability to catch and to hold that bliss.

Once this metaphysical doctrine is accepted as a basic principle, we shall understand what is implicit in it. We shall perceive that just as the silence of Nature is caught by us when we ourselves are silent, so the joy of Nature is realized by our own joyous soul. From within ourselves, moment by moment, hour after hour, through the months and the years, we must learn to catch the ever-active happiness which surrounds us. Whatever one's circumstances or one's station in life, all without exception can experiment with becoming happy and thus learn the right philosophy of life.

The philosophers of old taught that one could not really enjoy life until one had learned to distil from every experience, whether joyful or sad, the fragrance it contained. Happiness must be enjoyed through sun and rain alike, with an equal mind, and some effort should be made to extract the true joy of life at the back of every occurrence. The reason why so many are unable to extract this joy is that they have not been brought up to understand that every experience contains a lesson that must be learned by silence and study — that the purpose of life is to educate and to instruct and to enable us to use the lesson so extracted in order to create joy and happiness and spread it around.

Each one encounters the experience that his ability to be happy from within is limited, that outer events overpower him. We need to grasp the fact that as learners in the School of Life both the knowledge we possess and the faculties we have evolved are imperfect, and that this imperfec-

tion is within our own being, our own constitution.

If we look into our knowledge and ignorance we shall be led to an important fact: each one is able to measure his ignorance by his own knowledge. People miss learning the lessons of life, as well as feeling the joy and the zest of living, because they run to others for advice, instruction and help instead of seeking these in their own knowledge and experience. As a result of this faulty education we are apt also to emphasize our ignorance and so to feel dejected; to overlook the presence of knowledge by which we perceive our ignorance. We thus miss the use of that knowledge in the present and merely hope for the miraculous disappearance of our ignorance in the future.

The moral to be drawn is this: Let us use whatever knowledge and capacities we possess now and learn to get out of the present hour all the serenity and bliss that it holds in store for us. Not in a change of occupation, not in an altered environment, not in different circumstances of life does happiness reside. Bliss is hidden in our present occupation, in our present environment, in the very circumstances which are ours.

In the old story the man who had travelled up and down the earth in a vain search for happiness found it at last when he had given up the quest and looked for it in the environment to which both Karma and Dharma bound him. Happiness ever recedes if it is sought for its own sake. There is little happiness in the world that is true and lasting besides that of doing the little duties of life and promoting the welfare and happiness of others. To enjoy life, every hour of it, we must learn to live the Religion of Responsibility and to execute the tasks of life with zest. They cease to be irksome when we endeavour to feel pleasure in taking pains with all we do, so that each task, however insignificant it may appear to us, is done well. When we enjoy our labour it is transformed into recreation. Every man or woman, in fulfilling his or her responsibility, at the office or in the shop, the factory or the home, not only obtains happiness, but also serves others.

Man's search for pleasure, however misdirected, springs from a blind or conscious aspiration towards true *Ananda* or Bliss, whose essence is harmonious, rhythmic motion. This Bliss is of the Higher Self and can be shared by the personality only to the extent that the latter identifies itself with its Parent Soul. According to the *Gita*, one of the names of the Soul is "the enjoyer" (XIII. 22). Therefore, if a man be true to his Real Self, "the embodiment of endless bliss," he need never be unhappy.

If we recognize the oneness of all Souls, admit that each is an inseparable part of the Whole, we shall arrive at the inevitable conclusion that there can be no happiness apart from intelligent love and compassionate service of all Humanity, of which each of us is an integral part. We cannot live in isolation. What affects one for weal or woe must affect all, for Brotherhood is a fact. The Path of Happiness is the Path of Altruism, the Path of Selfless Service of the ALL.

---

## THINGS TO REMEMBER

The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, *as Theosophists*, to help *in one or the other direction*. [Italics ours]

—H.P.B. (*U.L.T. Pamphlet No. 24, Preface*)

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

—A MASTER OF WISDOM (*U.L.T. Pamphlet No. 22*)

The above quotations give us food for thought, not only to us individually, but also to us collectively, as Theosophists. In the first one we note that we, as Theosophists, can either help Humanity onward, toward Spirit, *or force it "to gravitate downward, into the very abysses of matter."* This is the choice before us, individually and as representatives of the Theosophical Movement.

In the second quotation we learn in more detail what the mission of Theosophy in the world is, and this mission can only be accomplished by the work of each one among us. We cannot work out "clear unequivocal conceptions of ethic ideas and duties" unless we have ourselves practised them with a view to making them adaptable to present-day life. We can work out collectively what the ethic ideas and duties are in the environment of the age in which we are living, but the modelling of these conceptions to make them adaptable to present-day life is our individual duty through thought and application.

To help us in this, let us constantly bear in mind the reality of the Theosophical Movement. What is it? Why was the present effort started in 1875? What was its purpose? What was, and is, necessary to keep this effort alive in the world? Unless these things are realized to some extent by each one of us, individually and collectively, we cannot succeed in keeping the effort alive during the coming 12 years. Let us face that fact.

We are told, "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started"; and it was at the "direct suggestion of Indian and Tibetan adepts" that the Theosophical Society was founded. (H.P.B. in *The Theosophist* of July 1882)

Why was this effort necessary? One of its objects was to save humanity from the "terrible dangers" resulting from psychic development, and

to help its spiritual progress "in a marked and definite way." (*The Key to Theosophy*, Conclusion)

We should note that this help was to be in a "marked and definite way" because the dangers facing humanity were known, and it had to be saved from those dangers. So we have to find out what the dangers were, and what the safeguards against them are.

In relation to these ideas, namely, that the Movement of our century was started through the wish of the Great Fraternity of Indian and Tibetan Adepts, and that the dangers facing mankind and the help necessary were precisely stated, we come to an important point. In 1890, H.P.B. wrote in her letter addressed "To my Brothers of Aryavarta" (*THE THEOSOPHICAL MOVEMENT*, January 1954) that the Masters and Their spirit had been virtually banished from the Headquarters of the Theosophical Society in India. Therefore, she wrote, "acting under the Master's orders I began a new movement in the West on the original lines." She stated that, whereas Olcott was carrying out the second of the three objects of the original Society, she was determined to carry out the two others.

In the light of the above, how shall we look upon the founding of a real Universal Fraternity (the first object), and upon the study of the psychic side of man and of nature (the third object)?

Have we laboured under the impression that the third object implies only the investigation of the lower psychic powers, instead of remembering that the Soul and its powers are also to be investigated? Have we forgotten that only a knowledge of one's inner nature and its vehicles can help one to control these vehicles as also the lower forces in oneself? Is not a Universal Fraternity possible only on an ethical basis, and do we not have to draw up a code of ethics suitable for humanity today and to show how it can be adopted by adopting it ourselves? The knowledge we gain has to be transformed into "living Truth" through constant thought and application. Even if a few did this, a beneficent current would be set up, and humanity saved from the terrible dangers resulting from wrong psychic development.

We are told that we have not only to pass on the knowledge we have been given but also to acquire "unbiased and clear judgment" (*The Key to Theosophy*, Conclusion). We have to expose "the crying vices and evils of the day, by word and deed, publications and practical example ("The Tidal Wave," *She Being Dead Yet Speaketh*, p. 24), and find the "best means to lead on the right path our neighbour, to cause to benefit ... as many of our fellow creatures as we possibly can" ("The Great Master's Letter," *U.L.T. Pamphlet No. 33*). As an association it is our duty to uncloak vice and folly, doing it in as impersonal a way as possible, but we are told that we have individually no right to denounce another, even if he be in the wrong ("Some Words on Daily Life," *U.L.T. Pamphlet No. 22*).

What are the vices and evils that beset men today? Can each of

us answer this, clearly and unequivocally? Unless we can, we shall be unable to point to an ethical code which will be of use to our fellow men. Today, for instance, "new" methods of treatment of illness are being experimented with; the fear of overpopulation is driving men to practices that can but be fraught with evil consequences in after-lives if not in the present. What will be the effect of many of these practices on the psychic nature of man? Are we clear in our own minds on these points? Is man's freedom really being restricted more and more? If so, what is actually this freedom that he demands? Are prohibitions and compulsions *wrong in principle*, no matter for what purpose? Do they destroy the freedom of *conscience* which is man's birthright, or only his freedom of *action*?

All these questions need to be worked out. All of us should collate statements from the philosophy dealing with these topics, and study what is said with an open mind and not with a view to picking out those things which appeal to our temperaments and ignoring those which we do not like as personalities. It is honest search that is needed, for it is useless to study the Three Fundamentals, the Principles in Nature and in Man, Reincarnation, Karma, etc., without a study of the practical teachings given us for our guidance in this business of living and, more so, in this work we have of helping humanity.

---

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it — not as persons — but because we see and do. The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it *pull us along*. . . . So, every student who will strive to make himself a fitting instrument is necessary to the work, to his full capacity, Soul, Mind and Body. It is a fact of tremendous significance to our personalities! If we are impressed with the significance of it, and accept "the fight that only fortune's favoured soldiers can obtain," we will hesitate not at all, but seeing that the present basis of action in the world is wrong, will work with it as far as we must, while *ourselves* thinking and acting from a very different basis. Our thoughts are *our* thoughts; our lives are *our* lives, and both are devoted to *our* work.

—ROBERT CROSBIE

232

## A STUDY IN KARMA THE GREAT VISHAD YOGA

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

—*Proverbs*, XVIII. 15

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.

—*The Voice of the Silence*

Karma is one of several Sanskrit terms which are practically untranslatable in English. It means action in one aspect but is much more than action. It is movement seen as effect, but it is also the cause which produced that effect. So, wherever there is motion, there the work of Karma is seen — intelligent yet inscrutable, as extensive as time, as vast as space. Karma is in the gyration of atoms and in the throb of all life. It is in the so-called inert stone as it is in the interstellar spaces and the stars. It is in impalpable things like emotions and dreams. It is in thoughts and feelings and in the hearts of men. In the thrill of doubt is action. The calm contemplation of the tranquil mind is also action. Karma is seen working in all these because each can be seen as an effect and also as a cause which will in time produce its own effects. The tree is the effect which has the seed as its cause, the gardener being merely the helping agent. The new-born baby is the effect which has the Soul as its cause, the parents being merely the helping agents. Both these causes — the seed in the one case, the Soul in the other — are themselves effects from previous causes. Each mundane cause is, therefore, always an effect from a preceding cause. This chain of cause-effect-cause is endless and in kingdoms below the human moves according to fixed laws and schedules of time. In the human kingdom, it takes count of moral values and ethical perceptions and can be known in all its aspects only by him who rises above the planes on which Karma operates.

The effect side of Karma is always past recall. The child cannot rebecome the embryo nor can the tree become again the seed. Action which has thus produced its fruits represents destiny — something which has become fixed and on which, therefore, we may neither waste our tears nor expend our energies to effect a change. But these very effects, once they are manifest, become in turn causes, and it is in this causal aspect that they can be moulded and guided to produce desired results. "As the twig is bent, so is the tree inclined" is a truism on all planes of being and action. The bending of any cause towards a predetermined effect is possible only through the power of the human will. Good and noble causes have found their culmination in sordid effects through the agency of the perverted human will, just as poor and even bad causes

have been transmuted to good ends through the will of a wise and a devoted man. Discipleship consists in the effort to take up any effect, however bad or irksome, and make it the basis for such action as would give it a turn towards spirituality. Were this not possible, the sinner would always remain a sinner and the profligate a profligate.

Do any books exist which teach us this divine art? Can the ordinary man have a guide by which he can raise the tone of his actions from the mundane to the sublime? All devotional books help: the *Dhammapada* as the Sermon on the Mount, *The Voice of the Silence* as the Sufi treatises. Yet, perhaps nowhere else has the knowledge been given in such a precise manner as in the *Bhagavad-Gita*. In this poem of eighteen chapters are enshrined the great Instructions which are to serve humanity during the swift and turbulent cycle of the *Kaliyuga*. In it is depicted action in all its aspects. The action behind which the Supreme is hidden is there; so also is the action of the great Guru who from age to age strikes the keynote of the great Knowledge. Here is action shown in all its vast ramifications from that of the Supreme Brahmâ to that of the man Arjuna who from the depths of despondent action rises to heights of faith and devotion and knowledge. But ere we study the *Gita*, it were well to understand that it does not view Karma from the exclusive viewpoints of *Sankhya* or *Bhakti* or *Gnyan* but blends them all so that any action on any plane is seen as a moment in the life of the ALL.

The first impact of Wisdom on the mundane life produces no peace, brings no solace. The light of the Great Knowledge is too searching to miss the cobwebs of life. The result is a malaise which is difficult to describe. It is a queer feeling of belonging nowhere. The earth-earthly is about to be fought, but the spiritual has yet to be gained. Placed in the middle of these opposing forces, the disciple feels lost and helpless. His greatest trial comes when Wisdom destroys all previous norms with an iconoclastic hand, brushes aside the results of correct but cold reasoning and shows that the pity which is misplaced is the pity which misguides. Human knowledge is shown to be no knowledge; human values, no values. In such a condition where the mind loses all evaluation of action, a great and stupefying despair envelops the man and makes him bereft of all action. This is the *Vishad Yoga* of the first chapter of the *Gita*; but it still is "*Yoga*." Why is it that even when Arjuna throws away his bow and arrows his despair is viewed and characterized thus? We, too, despair when our efforts are crowded out by the misdeeds of an inchoate world. We, too, abandon fights because cold reason casts the shadow of doubt over us and makes us wonder whether the results would be worth the pain and the anguish of a total war. But nobody has characterized our anguish as *Vishad Yoga*. Nobody, ourselves included, has seen more to it than a defeat or at best a retreat to saner positions.

To understand the situation better, let us recapitulate briefly Arjuna's reasoning and its validity, for quite a few valuable lessons are wrapped up in the arguments which press upon him to give up the fight. When Arjuna from his point of vantage surveys the armies, he finds (what he

must surely have known before) that war means the slaughter of tutors, kindred and friends. He sees evil omens and wonders what joy would be left to him after the killing of his kinsmen. How could he be happy after having murdered his own race? He envisages that this sinful slaughter would make vice and impiety overwhelm his race, making the women vicious and leading therefore to the birth of an ignoble progeny. He sees that this war can only lead to a confusion of castes and a fall from virtue in both the family and the tribe. His reasoning ends in the anguished cry: "Woe is me! What a great crime are we prepared to commit!" There is no faulty logic in Arjuna's reasoning. After the great war, vice and impiety did penetrate deep into the family and the tribe, the castes did become confounded and the Brahmin no longer remained the Brahmin of the Eighteenth Discourse nor the Kshatriya a Kshatriya. Where, then, lay the error which it required seventeen chapters to rectify?

The First Chapter shows by inference how reason under certain limitations hinders the perception and how with the taint of emotions on it this same reason actually justifies that which the intuitive and spiritual mind must ultimately reject. This Chapter further shows that nobility of sentiments, pity for the deluded, the fear of committing sin, the love for one's kith and kin, all become obstacles if they lead the disciple away from the spiritual path. To the worldly man, such a teaching might seem objectionable. To him, the human reasoning is the highest human power. To say that there are limits beyond which earthly reasoning dare not trespass is to utter sheer nonsense. To tell the ordinary God-fearing man that the emotions of pity and love which Arjuna showed in the First Chapter are misguided is to commit blasphemy. Many an enthusiast has skimmed over this First Chapter, rejecting its great lesson yet fondly hoping that he would nevertheless get his knowledge from the Chapters which follow. Few there be who are willing to lay reasoning aside and to trust their intuitions to accept the lessons of this great *Vishad Yoga*. Disregard of this Chapter keeps dormant the intuitive faculties without which the study of the *Gita* becomes barren of results.

Since Arjuna is the prototype of all disciples, his dilemma and his dejection require study. The psychology of the bewildered disciple is of the same pattern today as it was during the *Mahabharata* period. The previous chapters of the Epic show that Arjuna had acquired great prowess in war. Further, he was sufficiently advanced in spiritual knowledge as is seen from the fact that he chose Krishna in preference to a vast army. It was reason that made Arjuna decide that war was inevitable. Human reason had pondered that question. Human reason had answered that question. Now, when the flying of arrows has already commenced, Arjuna suddenly desires to take stock of his position, not as a Pandava fighting the Kauravas, but as a neutral.

In this process he finds that the reasons which had led him as a Pandava to declare war are not cogent enough and do not satisfy him as a man who tries to see the situation from a non-partisan angle. Earlier, Duryodhana had surveyed the two armies as a Kuru and a partisan. He

had assessed the individual merits of the chief warriors and the strength of the opposing armies. Arjuna breaks away from this traditional approach because the genius of Krishna has been filtering through. He assesses not the fighting strength, nor the chances of success. He never feared defeat and does not consider it. He reviews both the opposing forces and respects them both. He concedes justice to be on his side, but he refuses to fight injustice and vice because of pity for the unjust and the vicious.

In such a state of mind, his past experience of previous wars can be of no avail. At no time had he taken up the position which he chose to take at Kurukshetra, which is also *Dharmakshetra*, the field of duty. The result is a confusion and a turbulence which shakes him up. To him it is no longer the Pandus against the Kurus. It is no longer the glorious fight for justice and the righting of long-remembered wrongs. It is now only Arjuna and his dread of wrong actions — a pitiful Arjuna, lone and forlorn, with all else forming a mere background of thought. It is this background that suddenly shifts and moves and swirls round him. It enters him. And the forces of love, pity, horror and self-righteousness, cunningly brought together, make him blind to all else but the unassailable earthly logic, the seemingly fool-proof reasoning. All his previous steps seem wrong and the present appears as one vast evil omen. He loses the memory of all that made him noble; and, worse still, he loses faith in himself. He is doubtful whether any available help can resolve the great tangle. He casts away his bow and arrows and sinks down in the chariot, isolated within the almost impenetrable capsule of his sorrow.

All true scriptures are written in a cipher which is capable of seven interpretations, each yielding a distinct and separate instruction on as many planes of action. The *Gita*, therefore, is capable of interpretation in seven distinct manners. One such interpretation makes of Arjuna the aspiring Soul of man. Thus, each reader is invited to consider himself an Arjuna under the guidance of his Higher Self — Krishna. Similarly, Bhishma, Drona, Bhima, Duryodhana and the other generals represent one or another of the forces which now attract and now repel the man as he shifts his consciousness to the earthy or the spiritual.

The despondency depicted in the First Chapter arises because we have vowed to fight the unjust Kaurava forces within us. This resolve is generally taken in the first enthusiastic moments which follow upon the desire to ally oneself with the forces which exist in the Light side of Nature. However, even as we take up our stations for the fight we find that we have assumed the duty of killing past reanimation that which we have for long nurtured and which now we have theoretically at least abjured as opposed to our way of life. This position sets up a tremendous tension within and around the man. The body rebels at the new selection of foods; the dreams torture us by images of past enjoyments which still have left a strong taste in our sensual nature; the mind resents any curbs by way of discipline or penance and seeks to assert its own freedom; the reasoning nature marshals all its logic to show that intuition is but a

mirage and a refuge of misguided scholars.

So much for the inner battle-front. On the outer field of *Dharma-kshetra* (the field of duty) difficulties suddenly increase a thousandfold. The student becomes a target of ridicule for erstwhile friends. Relatives turn their backs upon him, characterizing him as an unhealthy influence for their children. Mockery and open hostility, ostracism and contempt, follow him with maddening pertinacity. The self-pity of Arjuna — trivial as it seems when read as words upon a page — assumes alarming proportions in actual life.

Even as we read the *Gita* in this fashion, which brings it closer to life, we see a little more clearly the action of Karma as it moves the disciple into despondency and also out of it as soon as the lesson of the initial shock is learnt. In fact, if we look a little deeply and ponder our own life, we shall find how Krishna, the Higher Self within us, has led our chariot in the midst of strange circumstances and stranger company. What Karma has brought us to those circumstances and that company? What good points are wrapped up in the package of troubles that Karma brings us? These are questions which each individual has to accustom himself to ask at every turn. Until they are answered at least in broad outline, we do not, or rather cannot, move to the Instructions of the Second Chapter.

---

There is not a single spiritual tangle which the *Gita* cannot unravel. It is a different thing if, on account of our insufficient faith, we do not know how to read and understand it.

The battlefield of Kurukshetra is only by the way; the true Kurukshetra is our body. It is at once the Kurukshetra and Dharmakshetra. If we regard it as, and make it, the abode of God, it is the Dharmakshetra.

In this battlefield lies one battle or another always before us, and most of such battles arise out of the idea, "This is mine, this is thine."

The *Gita* and all the other religious books of the world proclaim to us that the difference between mine and thine should be forgotten. That is to say, attachment and aversion should be relinquished.

All of us are striving to get happiness in this world. Some seek happiness in amassing wealth by fair or foul means; some seek happiness in mere physical well-being — others seek happiness in holding unquestioned sway over weaker and backward races. But the *Gita* ideal of happiness consists in doing one's duty through thick and thin, placing entire confidence in the justice of our cause and providence. Thus the call of the *Gita* is a call to Service — service through self-surrender.

—GANDHIJI

## BE IT DONE UNTO THEE ACCORDING TO THY DESIRE

[The following article signed "Harij," the pen-name of J. D. Buck, first appeared in *The Path*, Vol. III, pp. 310-12, for January 1889.—Eds.]

Those whose attention has been but recently attracted to Theosophical studies often have considerable difficulty in taking their bearings. These are attracted by the mystery that attaches to Theosophy, and have equal difficulty in estimating their own motives and in understanding the new doctrines. There are, indeed, a few who do not come under this head, those who realize that they have at last found that for which they waited and sought; but these need little assistance, for the momentum gained by long and weary waiting will carry them a long way on the path. The great majority of students belong to the former class, and these are now for the first time brought face to face with themselves. If they mean only to have an amusing and interesting flirtation with occultism, get the reputation of being "a little fast" in the new fad, yet preserve through it all their reputation for virtuous intelligence, they ought to be made aware that they are trifling with very serious matters. It would not be difficult to imagine a man who had been out with boon companions engaged in drunken orgies, and who at midnight had come reeling home, leering and besotted, to find that home in flames, and all he had held most dear and that he had imagined safe being devoured by the cruel flames. Such a one would be sobered in a moment, and in that awful awakening self-reproach and horror would take possession of his soul. He would in that awful moment stand face to face with himself. His own conscience would be his Nemesis, though he might have had nothing directly to do with bringing on the calamity that had overtaken him. Suppose he had returned from a mission of mercy to find the same calamity awaiting him, the difference in the two cases can easily be imagined. He would now be face to face with his calamity, and in either case he would doubtless do his best to rescue his treasures. What makes the difference in these cases? Is it not all in the man's own soul? Every student of Theosophy will find the subject full of mystery, but that mystery will be but the reflection of his own nature.

If one were to inquire, What is Theosophy anyhow, and what shall I find in it of interest or value? — it might be answered, What are you? And what do you seek in Theosophy? Are you satisfied with your present life and your past achievement? Does it give you zest and satisfaction? If it does, and if you are quite satisfied with things as they are, you had better let Theosophy alone, for it will break your repose and make you the most wretched of mortals; it will place you face to face with yourself, and you will not be pleased with the reflection in the mirror; nor will you ever again find that self-complacent satisfaction you have heretofore enjoyed when thinking of yourself. If you are involved in a

round of pleasure, and are rushing from one sensual delight to another, discontented when left to yourself, yet still imagining you are happy if only you can keep up the dizzy dance of life, you will find nothing in Theosophy to compensate you for the lost pleasure; it will break the charm and destroy the illusion. Let it alone. The baby has first to learn that fire will burn its little fingers, before it will learn to avoid the fire. So also with the votary of pleasure; until he has learned the Cheat, and how utterly inadequate are all sensuous enjoyments to satisfy a living soul, he will seek these enjoyments as a child cries for the light or vainly reaches out its frail arms for the moon. You will find in Theosophy just what you desire and just what you find in yourself. It will not satisfy you if you still long for selfish enjoyment; it will repel you, and send you back from its cold embrace to the dizzy whirl of the maddening dance of life, glad that there is warmth *somewhere*.

If, on the other hand, your soul is already filled with a great *unrest*; if you have already discovered the cheat and lost the old zest of childhood, and yet been unable to find anything to take its place; and if you are almost ready to despair, and count life as a failure and hardly worth the living, then, my friend, my brother, Theosophy has a message for you. It will again show you yourself, and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage. It will show you the cause of failure, the cause of disease, and the cause of unhappiness, and it will give you the panacea for all these ills of life. It will banish that bane of life, *ennui*, for ever. If you desire all this, be it done unto you according to your desire. But do you really desire it? Remember the issues are with your own soul. You are both priest and penitent, and absolution can come only to a clean conscience. There can be no deception practised. You will be alone with your own soul, and will realize how utterly hopeless, how absurd, it would be to attempt any deception. *There can be none*. Are you afraid to stand face to face thus with yourself? And do you prefer to wait for the midnight hour and the great awakening! Then wait! No human being can say you Nay. Follow the cheat called pleasure! Raise high the orgies of self! Silence the voice within, and wait till all is ready or till death come and the account is closed.

The true Theosophists are not a legion, the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their convictions. They are one and all *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life, invincible and immortal.

Think of Epictetus, when tortured for a trifle, saying to his tormen-

tor, his "master!": "If you twist my limb much farther, you will break it, and so deprive yourself of a servant"; and, when the bone broke, replying only, "There, I told you you would break it." A poor crippled slave, yet all the masters among besotted kings could not touch his soul, more than a drop of water could reach the heart of volcanic fires. But this was so long ago, and the world is so much wiser and better now! And Epictetus was not only a slave but a heathen! Well, courts of law, masquerading in the name of Justice, at the command of Mammon can still imprison the greatest discoverer of the age, and when they have persecuted Mr. Keely to death they will doubtless ascertain the commercial value of his "secret." Whether power wears a crown, a mitre, a golden helmet, or a cap and bells, 'tis all the same. Power in the throne, in the holy Inquisition, in the seat of Justice, or in the service of mammon, will never comprehend and never master the silent power and invincible courage of one noble soul that knows and loves the simple truth.

Though we persecute truth daily,  
 Though we plant with thorns her brow,  
 Scourge her, spit upon, revile her,  
 And crown error here and now:  
 Through the cycles of the ages  
 Truth comes uppermost at last,  
 And the heroes of the present  
 Were the martyrs of the past.

—HARIJ

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow.

—RABINDRANATH TAGORE: *Gitanjali*

## THE GOLDEN MEAN

All familiar with *The Light of Asia*, Sir Edwin Arnold's verse rendition of the Buddha's life and teachings, will recall the acknowledgment by the latter, given in Book the Sixth, of the lesson taught him, before the Great Enlightenment, by a passing nautch-girl's song to the accompaniment of a brass-threaded sitar:

Fair goes the dancing when the sitar's tuned;  
Tune us the sitar neither low nor high. . . .  
The string o'erstretched breaks, and the music flies;  
The string o'erslack is dumb, and music dies;  
Tune us the sitar neither low nor high.

As she and her companions passed, "Buddh lifted his great brow and spake":

The foolish oft-times teach the wise;  
I strain too much this string of life, belike,  
Meaning to make such music as shall save.

And prominent among the Buddha's later teachings was the Middle Way, between self-indulgence and mortification of the body.

. . . he who is tranquil and serene and calm and lives a tamed and restrained life of holiness and has ceased to injure living things, though richly attired, he is a Brahmana, an ascetic (Samana) and a monk (Bhikkhu). (*The Dhammapada*, Verse 142)

Let us, then, live happily, we who possess nothing. Let us live like the Shining Ones nourished on joy. (*Ibid.*, Verse 200)

In *The Key to Theosophy* Madame Blavatsky describes altruism as "an integral part of self-development," and she declares that "no man has a right to say that he can do nothing for others, on any pretext whatever." In her article, "Let Every Man Prove His Own Work" (*U.L.T. Pamphlet No. 31*), she further writes that "without good works the spirit of brotherhood would die in the world; and this can never be." She makes it plain, however, that although we have to do good, and all human beings "are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy," yet "it takes a very wise man to do good works without danger of doing incalculable harm." Doing good intelligently involves learning as well as doing.

The negative description of a Theosophist — the statement of what a Theosophist is not — was put forward by Madame Blavatsky in the first volume of her English magazine, *Lucifer*, in her editorial for November 1887, and she credited this explanation to those who had laid down as the first rule of the Theosophical Society, elsewhere described as its first object, the formation of the nucleus of a Universal Brotherhood. That definition read thus:

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN — IS NO THEOSOPHIST.

The student who wants to serve the Cause of Theosophy must be on his guard not only against laziness but also against excessive and misdirected zeal. Comparatively few of those attracted to Theosophy, it may be assumed, err on the side of excessive zeal in study. How many, on the contrary, fail to put forth the effort that they could and should to grasp its fundamental precepts and to apply them! Obviously, however, if its study were pursued with such excessive intensity that other duties were put aside and the conditions of physical or even mental health neglected, that would be a departure from the Middle Way.

Even in doing good there is a golden mean. In the section on "Practical Theosophy" in *The Key to Theosophy*, Madame Blavatsky wrote:

A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

An appeal for "Charity of the Heart" was made in our pages in June 1955. It is much needed in our judgments of each other, even of fellow students of our great philosophy. That article was prefaced by significant and inspiring quotations from St. Paul and Mahommed which are pertinent to this consideration also. The former wrote in the thirteenth chapter of the first epistle sent to the Corinthians:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

The verses immediately following these in that Epistle give a beautiful positive definition of true charity, of which we need to be reminded frequently:

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. . . .

The Prophet Mohammed declared:

Every good act is charity. Your smiling in your brother's face is charity; *an exhortation of your fellow men to virtuous deeds* is equal to almsgiving; your putting a wanderer in the right road, is charity; your assisting the blind, is charity; your removing stones and thorns and other obstructions from the road, is charity; your giving water to the thirsty, is charity. A man's true wealth hereafter, is the good he does in this world to his fellow men.

Would any of these types of charity involve departure from the golden mean, so that we might invoke it to salve a conscience sensible of failure to exemplify them? Hardly, without adding to our negative past errors of omission the positive and unforgivable sin of hypocrisy!

---

A complete understanding and knowledge of the ways of the world, coupled with a harmonious behaviour, distinguish the man of courtesy. Such a person will get a good chit from everybody.

One of the ways of attaining that distinction is to put oneself unreservedly at the disposal of all who seek him. This is not merely an endearing act, but a disarming one too.

While nobility of birth will automatically pitchfork one into courteous behaviour, a conscious cultivation of altruism or unselfish love towards others will help its formation.

The unity of a people or of a community does not so much lie in its physical conformity or uniformity as in the fusion of hearts, the ability to take active and helpful interest in one another.

Indeed the progress of the world is wholly dependent upon character and courtesy. They are like the twin wheels of its chariot. When they are in disrepair, the world is doomed.

Although men might be endowed with razor-sharp intellect, sans the "human" touch they are like lone trees, benefiting no one, least of all themselves. To people who are unable to open their hearts to the outside world, the universe will put on the cloak of night even in daylight.

Finally, the best cow's milk becomes putrefied if its container is unclean. Even so becomes the inherited opulence of the discourteous.

—TIRUVALLUVAR

## A STUDY IN MONADS

[Based on *The Secret Doctrine*]

At the dawn of every fresh manifestation, the Unknown Essence, which forms the One Reality, having completed its appointed period of rest, begins to activate itself once more, the One breaking up into myriads of Divine Sparks, each of which undertakes its long obligatory pilgrimage through the Cycle of Incarnation, garnering all possible experience in all the departments of Nature, ascending slowly and gradually "through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha)." These Eternal Pilgrims are called Monads. They are units of Atma-Buddhi which have acquired their own individuality by passing "through every elemental form of the phenomenal world of that Manvantara" until they came to the stage of self-consciousness and attained the stature and dignity of Manhood. Life in the lower Kingdoms of Nature is ever tending upwards towards the human stage, and therefore it is said that "every atom in the Universe has the potentiality of self-consciousness in it."

But let us consider at the outset some of the simplest definitions pertaining to this term MONAD, as that will perhaps help us in coming to a better understanding of this somewhat unfamiliar and intricate, though none the less important, metaphysical subject:

MONAD (Gr.). The Unity, the *one*; but in Occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal — Nirvana. (*The Theosophical Glossary*)

The "Monad" is the combination of the last two "principles" in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the dual soul (Atma-Buddhi). (*S.D.*, I. 178)

"Once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man" (*Esot. Catechism*). (I. 619)

"God, Monad, and Atom are the correspondences of Spirit, Mind, and Body in man." (*Ibid.*)

"The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods*) clothe themselves when a form is needed." (*Ibid.*)

Now in our study of this subject we should first of all understand the distinction between the *Monadic Essence* which permeates all the lower Kingdoms in Nature and which breaks up into individual *Monads* only in the Human Kingdom where self-consciousness first comes into play, endowing each individual Human Soul with its own free will and

choice along with its accompanying moral responsibility. Therefore we say that animals have no individual Souls, as we know Human Souls to be, and that their activity is the result of the degree of intelligence acquired by the Monadic Essence that is animating those particular forms of life. In other words,

The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. . . . The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. (I. 178-79)

So in the mineral, vegetable and animal kingdoms the progressive evolution of the Monadic Essence goes on from stage to stage until it comes to the human kingdom where the intelligence is unfolded sufficiently to enable it to be differentiated into individual *self-conscious* Monads with the help of the process of the "lighting up of Manas." So it is only when the human stage is reached that *Atma-Buddhi*, the Divine Spark, which has passed by means of natural impulse through all the lower kingdoms of Nature, becomes conjoined with Manas, appears on the scene as a Human Ego and undertakes its further "pilgrimage" as *Atma-Buddhi-Manas*, a self-conscious Individuality, through a long series of reincarnations in one human personality after another on this earth.

*The Secret Doctrine* explains to us that "there exists in Nature a triple evolutionary scheme . . . inextricably interwoven and interblended at every point . . . the Monadic (or spiritual), the intellectual, and the physical evolutions. . . . Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is." (I. 181)

On the other hand, in another place in the same book, H.P.B., in referring again to Monadic evolution and deploring the difficulty encountered in having to expound great metaphysical verities in any of the Western languages where there is such paucity of suitable philosophical terms, says:

The same difficulty of language is met with in describing the "stages" through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." . . . It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the

latter to cling to it; and thus partaking of its divine nature, obtain immortality. (I. 174-75 fn.)

So this is indeed a highly metaphysical subject and to grasp and comprehend it a good deal of study and reflection is needed. But students of Theosophy cannot afford to neglect metaphysics, knowing what H.P.B. has said about it: "*Outside of metaphysics no occult philosophy, no esotericism is possible.*" And we may just as well note here what she has said about occult philosophy and esotericism:

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates — those *whose very existence is known but to a small number of Adepts* — are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. . . .

From the very beginning of Æons . . . the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded . . . in geometrical figures and symbols. The keys thereto passed from one generation of "wise men" to the other. . . .

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown inseparably connected with both philosophy and modern science. (I. 611-13)

But this is somewhat of a digression, and we shall now revert to the subject under consideration.

Monads may be roughly divided into three great classes: (1) the first class is made up of the most developed ones, the Lunar Gods or Pitris, who are able to pass in the very first Round through the mineral, vegetable and animal kingdoms and come up to the human *form* on Globe A in that first Round; (2) the second class consists of all those who are able to attain to the human stage by the middle of the fourth Round when "the 'Door' into the human kingdom closes"; (3) the third class is that of the laggards, so to speak, who, because of Karmic impediments, "find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara."

The above, however, is only a rough classification which refers only to three important stages or grades attained by the Monads at different periods in the progressive development of their intelligence. But if we go deeper into the subject, we shall find that

The Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit. . . . The time-spaces

between the appearances of these hierarchies on any one Globe are so adjusted that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on to Globe B, and so on, step by step, all round the chain. (I. 171)

This leads us into thinking that the seven classes of Monads referred to may be those relating respectively to the seven great departments in Nature made up of the three classes of the invisible elemental lives and the Mineral, Vegetable, Animal and Human Kingdoms.

There is one remarkable characteristic about this Monadic Essence in that every monad acts as a faithful reflector of the impresses made upon it by every other. In the words of H. A. Bjerregaard, whom H.P.B. quotes in *The Secret Doctrine* (I. 630-31), "every monad is a living mirror of the Universe within its own sphere. . . . In every monad, therefore, the adept may read everything, even the future. Every monad or *Elemental* is a looking-glass that can speak."

We may take note of one more point before we bring this rough sketch of a very vast and intricate subject to a close, and it is that when mankind first appeared on earth,

though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. . . . Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties. (II. 249)

---

It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it. If we carry out the principle laid down, then the globe is the creation of the monad; and when the globe is evolved, at once monads needing that experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally.

—W. Q. JUDGE

## HOMOEOPATHY

The physician has no higher aim than to make sick folk well, to pursue what is called the Art of Healing.

The highest ideal of cure is the speedy, gentle and enduring restoration of health...by the quickest, most trustworthy, and least harmful way, according to *principles* that can be readily understood.

With these words Dr. Samuel Hahnemann (1755-1843) began his great book, *The Organon of the Rational Art of Healing*, in which he recorded the results of his life-work of devotion to Homœopathy. It is a book whose effect upon the world is out of all proportion to the extent to which its pages have been read, and these opening words should be learnt by heart by all who seek guidance in matters of healing. In a world full of strident and contending voices they give us a criterion by which to judge the claims and the ethics of the various schools of medicine. And they indicate the wonderful ideal of safety to which their writer aspired.

A simple way to begin to gain an understanding of how Homœopathy works is to compare its method to that of a good housewife cleaning the home she loves. She will go about her work thoroughly and systematically, first getting rid of all the unwanted clutter, then sweeping away the dust before cleaning and polishing and returning the necessary objects to their places. This is also the way a homœopathic physician proceeds. On the other hand, a lazy housewife, who has neither love nor respect for the house she lives in, will sometimes sweep the dust under the mat in the hope of maintaining the appearance of cleanliness. This latter procedure suggests to us the approach of the allopathic physician whose methods are in general use today.

While it is certainly true that the allopathic or dominant school has made some spectacular "progress" in recent years, it is also abundantly evident that this has been accompanied by grievous disadvantages and perils, not the least of these being the lethal nature of the drugs employed. Recent publicity given to the terrible results of the use of the allopathic drug Thalidomide for pregnancy sickness has served to focus attention on this very point.

Homœopathy is that branch of medicine which is based on what is known as the Law of Similars ("*Similia Similibus Curantur*" — likes may be cured by likes). This is a fundamental law of nature, whereby substances producing symptoms when given to a healthy person may also be used to treat a sick person who shows similar symptoms. In other words, a drug which in a symptom-producing dose can cause a disease can be used to cure a disease manifesting similar symptoms. This was the hypothesis which Hahnemann set out to prove and, over a long lifetime as a physician of increasing repute, he was able to demonstrate that it worked. Since his time, doctors and patients alike have had cause to be grateful

for his painstaking research in the face of many difficulties and bitter opposition.

A further discovery of Hahnemann was that, in order to achieve the vital stimulation of the patient's own resources, only quite small doses were necessary. For many years these doses were scoffed at. The immense power of the infinitely small had not then been demonstrated by scientists. It was only possible to adduce *clinical* proof and those practising Homœopathy had to be content with the self-evident fact that their patients recovered after taking these tiny doses. Now, however, as the result of a long series of tests carried out by the Boyd Medical Research Institute, Glasgow, it has been possible for science to demonstrate to the world that a drug diluted almost infinitesimally retains a form of energy which will affect living cells. The power of the solution does not, however, depend solely on the degree of dilution but on a special method in its preparation. The energy latent in the drug is liberated by succussion or shaking at each stage of the process.

The drugs used ("remedies" is a better word) are drawn from all the kingdoms of nature and they are prepared in such a way that, by a process of attenuation and succussion, not only are they purified of their harmful character but also their hidden strength becomes active. They are then tested (or "proved") by human beings who *volunteer* for the purpose. And it is interesting to note that, despite discomfort in some cases, the health of the volunteers is not adversely affected. The contrast between this procedure and the vivisectional testing employed by the dominant school will alone commend the homœopathic system to all who on ethical and humanitarian grounds deplore the infliction of suffering on the kingdoms below man.

The homœopathic method is based on the assumption that the real problem confronting the physician is the sick patient himself and *not* the treatment of a named disease. That is to say, the treatment must be individual and not according to set methods. It must be directed towards the restoration of the disordered state of the sick person and not towards the mere suppression of the symptoms he displays. The disturbed bodily processes must be restored to normal balance and rhythm in order to effect a cure. Thus it is that a patient under homœopathic treatment often reports that, though his symptoms are still in evidence, he *feels better in himself*. This means that the remedy is working and that in time the symptoms will disappear. In other words, the cure will be from within outwards.

It may be wondered how it is that a drug which produces the symptoms of a disease can also be the means of its cure. The reason is to be found — in part at least — in the fact that large and small drug doses have *opposite* effects on cells. This has been shown by experiments with yeast and arsenic. It was found that, while large doses of the drug destroyed cell life and smaller doses inhibited its activities, *very small* doses stimulated the growth of the yeast cells. This use of minute doses

is a necessary corollary of the Law of Similars. And the great power of the infinitely small is to be seen, for example, in the case of vitamins, in the minute traces of certain minerals necessary to plant life — and in atomic fission.

The foregoing will, it is hoped, give some idea of the investigations to which Samuel Hahnemann devoted his life. As is stated in the Preface to the *Organon* — whose opening words were quoted at the beginning of this article:

It remains to be seen whether physicians who intend to deal fairly with their consciences and with humanity can open their eyes to the health-giving truth, or whether they will continue to abide by their baleful tissue of arbitrary conjectures.

---

The *rationale* of fasts lies on the surface. If there is one thing more than another which paralyses the will-power in man and thereby paves the way to physical and moral degradation it is intemperance in eating. "Gluttony, of the seven deadly sins is the worst." . . . The institution of fasts goes hand in hand with the institution of feasts. When too severe a strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for some time and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of overeating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life. A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenized food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man."

—"Editor's Note in *The Theosophist*, January 1883

# STUDIES IN "THE VOICE OF THE SILENCE"

## IV.—THE VIRTUOUS MIND

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. X, pp. 189-91, for October 1940.—Eds.]

Universal respect is paid to a man of virtue. A good-hearted man is admired, but so is a clever-minded man. In our modern civilization mental capacity and moral power are allowed to remain dissociated, education almost fostering the dissociation. A gentleman in clubland will not cheat at the card-table, but the same man will not hesitate to cut the throat of his friend who happens to be a business competitor. Most Occidental church-going people condemn polygamy and polyandry most severely, but they connive at adultery in both men and women. The orthodox Hindu, philosophizing, argues and proves that Brahman is in the heart of each, but he sees no illogicality in observing in practice the immoral doctrine of untouchability. We can go on multiplying instances to show how moral principles are set at nought by intelligent minds, even by so-called logicians and philosophers.

The integration of hands, head and heart is the central and fundamental teaching of *The Voice of the Silence*. Moral principles are not only to be acknowledged — all the world does that — they are to be applied. The value of the mental habit of looking for the underlying moral principle before any deed is done or any word spoken is not at all recognized by the "educated and the cultured." Occultism demands the constant practice of bringing into juxtaposition moral principles and intellectual doctrines. If it is immoral to cheat at the club, it is also immoral to cheat in the office; if polygamy is wrong, adultery is worse, for in the latter hypocrisy is present; if Brahman is in all men, then untouchability is false and its practitioner is an irreligious man. The man on the path of chelaship is called upon to consult his code of rules and laws at every turn. Like a lawyer he has his memory, but almost always the lawyer refreshes his memory and before acting consults his code-books. This the learner of Occultism is expected to do. "To sleep over a letter and to wait on a plan" is a rule because it gives the necessary time to refresh the memory and to search the scriptures. To seek the principles of action, both moral and mental, is essential, and even on the field of battle the Master Krishna thought it necessary to set them forth.

The general rule, the fundamental and foundational law to be always and ever kept in mind, is that of Brotherhood. If a thought or a feeling, a word or a deed, harms another soul, it is wrong. To the true practitioner H.P.B. gives this advice:

He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct

bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

The Law of Brotherhood is intellectually recognized by all students, and earnest practitioners begin to make applications. But the influence of the race-mind is very strong, and so even practitioners are swayed by the difference between mental understanding and moral application. All Probationers are called upon to examine themselves by the light of their own Inner Ego and with the help of the divine virtues — the *paramitas*. Ordinarily, virtues are considered to be attributes of the heart; we do not usually speak of mind-feelings; integration or yoga-union between mind and heart demands that the mind become virtuous. We have to learn to think of virtues and to use our reason and our intelligence, our discrimination and our discernment, in practising the *paramitas*, with which deals the third fragment of our textbook, called "The Seven Portals." It is from the point of view of the relation between mind and morals that we want to examine the golden Keys.

Because the mind is driven by human feelings and passions it roams in the field of the senses, destroying them and itself. Therefore the injunction: "Thou shalt not let thy senses make a playground of thy mind."

Before the mind can absorb the virtues the learner has to see within himself the difference between desire-mind and soul-mind. A bridge called Conscience exists as a third factor. Conscience is Antahkarana — the internal organ — and it is both the voice of experience accumulated in the world of matter and the channel of divine light streaming forth from the world of Spirit. Conscience rightly activated bridges the gulf which ordinarily exists between mental and moral activities. Before the actual treading of the Path begins and the first of the divine *paramitas* can be correctly practised, the integration between head and heart is necessary.

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal.

This does not imply that the art of separating the body from the mind is acquired; but it does mean that each time, if Dana-Charity is to be rightly expressed, an attempt has to be made to examine the relative position of body and mind, to live, be it but for a moment, in the eternal, to feel that something of ourself abides in all things and that all things are in the One Self. This preliminary to the exercise of the Dana-paramita

brings to it the strength of the mind and of true ideas. As it is most difficult, almost impossible, to attune our mind to the mind of the whole of humanity, advantage is taken of the Chela-institution, and we are told to attune our mind to "the collective minds of Lanoo-Shravakas." The feeling of unity illuminates the mind; the enlightened mind uses the virtue of Dana, charity and love immortal, not sentimentally and sensuously, but Egoically.

What is true of Dana is equally true of Shila and of Kshanti; these form a triad, for love creates harmony, and without patience, harmony cannot be created. The balanced offspring, whether a word or an act, a poem or a picture, has for its father love and for its mother patience. When the child is created, its nature of perfection makes it a masterpiece, and there is Bliss "for ever after."

Similarly, the last three paramitas, Virya, Dhyana and Prajna, form a triad. When, with dauntless energy, the father pursues contemplation, the result is Prajna — full spiritual perception.

Between the two triads is the paramita of Viraga (Vairagya) without which neither can Maya-Illusion be conquered nor can Truth-Sat be perceived. Detachment, dispassion, indifference, is, in more than one sense, the most important of the virtues. And we are told:

Have mastery o'er thy thoughts, O striver for perfection, if thou would'st cross its [the middle portal's] threshold.

It is the mind which fructifies attachment to objects of sense. If the mind did not lend itself to the dictates of the desires and the passions there would be no attachment. Detached from the lower, it has within itself the power to attach itself to the higher.

Now, the gratification felt by the elemental beings who make up our desire nature is due to the interplay between them and the senses and the organs — the Gnyana-Indriyas and the Karma-Indriyas. Desire-perception leads to desire-action. Therefore we are told:

Stern and exacting is the virtue of Viraga. If thou its path would'st master thou must keep thy mind and thy perceptions far freer than before from killing action.

The action which is not pleasing to Ishvara and which kills the Soul is selfish action; its opposite is sacrifice; sacramental action is *yagna*. Any action, however trivial, can be transformed into a sacrament by the magic called Yagna (see *The Theosophical Glossary* under YAJNA). All the Karmas we inherit from the past form our duties, our Dharma; the Esotericist *has* to perform his Dharma, so that each performance becomes sacramental. But—

Before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thyself and slain the army of the thought sensations that, subtle and insidious, creep unmasked within the Soul's bright shrine.

The unwanted thoughts overpower the consciousness even before their presence is registered — that is the first stage. To oust them is difficult, but the effort brings the *Siddhi*, the power, of sensing their approach. In this second stage danger lies in keeping the mind vacant. It is important to learn to keep ourselves mentally engaged. It is necessary ever to have near at hand thoughts and things which would hold the mind steady and firm. "Possession is nine points of the law," it is said, and that is equally true of the mind possessing true ideas, which make it immune to attack from the enemy.

If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils.

It is through our thoughts, good and bad, that we bind ourselves to humanity, and to the universe. The thought-links are very powerful binders and Vairagya is detachment of our own mind from all thought-links. The thoughts of others bind us to them, in proportion as we are consubstantial with them. This law, however, works on the beneficent side as well: *thoughts* link us to the Supreme Self, to the Blessed Ones who live in the infinitudes of space or on earth. Our desires fill our world now; they impel us to think, to plan, to act; a void is the world of Spirit for the man of flesh. But when the higher choice is made and the resolve taken, the emptiness of the world of the senses is seen. Invocation of the higher, daily contact with the higher, sustained repose in the higher, reveal how grand and blissful the plenum is. Detachment from the lower, cleaving to the higher, transfer the loves of the aspiring practitioner to a spiritual realm, and from there the *Maya* of the material universe looks like a play, a drama, a *lila*. The symbols of the vacuum and the plenum are excellent metaphysical ideas, contemplation on which strengthens the virtue of Vairagya.

Thou hast to study the Voidness of the seeming full, the fulness of the seeming Void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?

Every effort to reach and to hold a new position in a higher world requires spiritual energy — Virya. The source thereof is in the spiritual pole of man's being. Bodily energy related to the prana-principle in man is but the lowest expression of Virya. Virya is called the semen of the Soul and it is activated by spiritual celibacy — Brahmacharya of the mind. The Chelas of the Great Gurus are real Brahmacharis — young learners gaining the strength of knowledge, who presently will enter the Great House of the Fathers of the Race. If the practice of bodily Brahmacharya is a difficult undertaking, much more difficult is Soul-celibacy, necessary for real one-pointedness, Dhyana. As in all else, unfoldment from within without is the law in Brahmacharya: inner psycho-spiritual

celibacy makes the outer psycho-physiological celibacy possible. Those who try to practise the latter without a basis of the former fail — and worse than fail.

For attaining Dhyana-paramita the learner has to acquire the art of using energy for both offensive and defensive purposes. The consciousness has to attain a state wherein attacks from the lower regions do not touch it; and also in that state the movement towards the ultimate goal is steadily continued. The Dhyana-state is static in relation to the lower, but dynamic in relation to the higher. In it the attacks from the astral light have to be met and warded off, while a steady rising in the Divine Astral or Akasha has to be attempted. This dual task is implicit in the following verses, arranged to facilitate the reader's understanding:

"Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind." Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold — so must all earthly thoughts fall dead before the fane.

Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

Thine "Isle" is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge — Dhyana-Marga, "path of pure knowledge" named.

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

As the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights, so are thy mind and Soul; plunged in Dhyana-Marga, these must mirror nought of Maya's realm illusive.

A task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.

The Dhyana gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma.

The Dhyana Path, the haven of the Yogi, the blessed goal that Srotapattis crave.

The Probationer is on the shore of the Manasa-sarovara where, Occult tradition teaches, great Sages recorded what they had heard as the Vedas. He has to enter the Waters of Wisdom and dive deep and deeper till he sees the Naga, the Dragon-Lord of the Lake. He teaches, it is said, the mantram to the new Arhan who comes out into Myalba to repeat it, and it is—

PEACE TO ALL BEINGS.

---

Neither man, nor the celestial, nor the planet, nor action, nor time is the cause of my happiness and misery. But it happens to be the mind, which sets the wheel of *Samsara* in motion.

Charity, observance of duty, restraint, equanimity, study of the Veda, actions and good *vratas* — all these obviously aim at the control of the mind; for the conquest of mind is the highest *Yoga*.

What has he to do with charity and such other acts, whose mind is collected and sober? And what has he whose mind is not controlled but is destroyed (by internal enemies) to do with these? The other gods are under the control of the mind, but the mind is not under subjection to any. The mind indeed is stronger than the strong. The aspirant should bring it under control, for it is the God of gods.

Without conquering that invincible enemy (the deity of the mind) of irresistible strength, some ignorant men indulge in a strife with others, some make friends, some enemies, and some are indifferent.

Men blinded in their intelligence seize this body which is a creation of the mind and roam about in dreadful, endless darkness, with the delusion of "I," "Mine," "I am this," "He is another."

If man (body) is the root of pleasure and pain, what has Atman to do with that? It (the body) is of the earth. If one bites his tongue with his teeth, with whom can he be angry for that pain?

If there is anything other than Atman, it is certainly unreal. The Atman cannot enjoy happiness or undergo misery (*i.e.*, by contact with the pairs of opposites) from anywhere, in any place, in any way or from anybody.

—*Bhikshu-Gita*

## EXTRACTS FROM UNPUBLISHED LETTERS

To accept a course as right and then not to act up to it — that is fatal. If you see that a step is right, take it; if you do not see it, abstain. After all, this is not difficult. Blind obedience is bad, but blind obstinacy is equally bad. Don't you think so? Why go by feelings? Try principles. You must learn to open yourself instead of remaining rigid in mind and heart. If you do not mistake obstinacy for will, you will succeed.

Who can expect discretion and discernment when the fogs of *Kama* and *Ahankara* descend? Conceit blinds people and they blunder in a variety of ways — what to do?

You can assist first and foremost by a sustained effort to calm your emotional nature and to steady your wandering mind; effort at these two will help you to control your tongue. Useless talk spoils good work. Always remember one thing: be positive and fully conscious in your daily life; accurate and heedful in all matters. Do everything smoothly. So, keep to your own time and speed without the least haste or rush. When a person overdoes what is not needed he overlooks what is wanted. Apply calmly the teachings of Theosophy in a practical way and you are bound to succeed.

I want you to realize that all these rulings are not to be observed rigidly, but in an understanding and intelligent way. The skeleton of our body is rigid but the muscles and the nerves are not. They become rigid when the body becomes a corpse. So be strict with yourself, and be flexible in dealing with other people.

It is necessary to take your stand as a Theosophical student openly. If you and others were to be energized, there would be understanding and unity. All of you would benefit.

Why have you *failed* so far in Theosophizing your own life? Because you *fear* —, and H.P.B. has definitely said that Fear and Hate are the same. When will you learn to do the right and Theosophical thing? So far no sustained effort has been made. You have indulged your own weakness; are you continuing to do so? This and all other things you can and you should remedy within yourself. A few years more and you will not be able to do it. Why do I write to you this now? So that you may take prompt advantage and re-establish a better relationship of faith and love and trust. If *you* stand up against wrong actions and policies others will be encouraged to do likewise. So, go to the Soul of the situation — yourself; a quiet self-examination will show you how you have not been true and faithful. So, wake up now.

Yes, make a fresh start; there is nothing else for you to do. Unless you do that in all sincerity and earnestness, you will come to grief, and in this cycle sooner than you calculate. It will not prove difficult if you

observe your Discipline: inner work on yourself of study, self-examination and reflection and proper outer behaviour with due control of tongue, holding back of impulsive action and remembrance that you are under trial and test. Karma has brought you support, guidance and protection. Strengthen your bond with those who are deep in their efforts at *living the life*.

What I want to write is not about details of this and that (and every detail of work is an opportunity and a test), but principally about soul-affecting influences. I had requested you separately to work in unity and harmony. I would like you to tell me why there is lack of faith in your own Ego, of trust in each other, and so of brotherliness among you. Have you not been losing good opportunities, and more, have you not been untrue to your Discipline in the treatment of each other? Are you exercising thoughtful endeavour in the earning of Right Livelihood in a business organization which ought to be bright with Theosophical radiance? These questions are more vital and of greater importance than what salaries you get, what sales you make, and what business acumen, sharpness and push you express.

It seems to me — correct me if I am wrong — that you have, perhaps unconsciously to yourselves, fallen prey to irresponsible talk. Instead of working jointly, unitedly and harmoniously, you have listened to adverse criticism of each other and in self-justification done injustice to your brothers and companions. Among brothers and companions there should be no fear, but frank speech, free expression ensouled by brotherliness. Things which are common and accepted and stealthily practised in the business world are not in conformity with Theosophical ethics and morality and you should neither fall prey to such nor allow any of them to creep into business concerns. *Your* most pressing task is to purify the atmosphere, to discipline your own self.

My heartfelt wishes for your betterment and prosperity are there always. The coming year will be important for all of us and I must take this opportunity to send you a word which ought to prove helpful. What *you* have to remember and ever recall to your consciousness is the fact of your special avenue of service. It can and should show that it is ensouled and moved by Theosophical Ethics. I would like you to think over this. What is needed is not personal actions but a calm, considered, impersonal attitude and behaviour in speech and deeds. You must learn to be stricter in business rectitude, stricter in veracity, stricter in observing your Discipline so that your example is copied and the staff observes its discipline. Here I am giving a few principles. Avoid long discussions and long sermons. Much time is wasted. Save minutes and the hours will save themselves.

Outside of business, continue the good work of assimilation going on between you, — and —. This does not mean talking — once again

it is attitude and behaviour. Do not neglect your study and set an example of how a student should think and feel, speak and act.

Do not allow the rush and the impatience of business to mar your Theosophical output in the way of right conversation, balanced judgment, etc. You must not compartmentalize your conversations on business and your conversations on Theosophy. There should be Theosophizing of the business, and the business atmosphere of earnestness and right gain in Theosophical conversation. You speak of your own study and of yourself. In a way it is good that you are not satisfied with your own self. Who can really be if he is sincere? As Judge has said, in this life of occultism there are struggles always. Impulsive action you must curb and must take your time to produce deliberate action.

In this cycle which is now opening, the discipline about small talk and big gossip will need to be applied with greater tact, remembrance and without fear. Make it a rule not to speak about anyone behind his back. Real unity remains to be established. You should practise mental honesty; *i.e.*, should think justly, rightly, with adverse feeling towards none, with due appreciation of all, if you are to make further progress.

One more piece of advice: Try to hold your Inner Centre firm, to control your mind to deliberate and orderly behaviour. Don't let your consciousness rush out, but conserve it within your brain. Use your force of affection with discrimination and expand your circle of friends while you deepen your ties with old friends. Begin to think for yourself, making proper use of our texts.

How about your own study, meditation, self-examination and application? Keep yourself collected; avoid impulses; talk cautiously; eat adequately; observe silence so that Nature-Prakriti may speak to you successfully and then there are the great *Purushas* — the Lords and Masters of Matter.

Years are rolling on like the majestic clouds I have been watching these days. They pour down what are called April showers. So with us. One way or another Time goes on. You have come some way, but you have a great, long way to go. You need to integrate your life; Lodge and office, sacred and secular, are to become all one, all Sacred Vibrations. Sunday is different from other days in the week, but all days are sacred and so the difference enriches. So think; all you do should be holy, each a different type of holiness. This implies three things — memory, attention and imagination. All of us have to learn to remember, then to be attentive to whatever we have to do, and by the power of imagination to hitch our wagon to our star!

## IN THE LIGHT OF THEOSOPHY

Scholars from different parts of the world gathered together in New Delhi early in January for the International Congress of Orientalists, held in India for the first time. The congress was opened with a call from President Radhakrishnan to the assembled delegates to dedicate themselves to the task of building a new world, rid of every trace of hatred, intolerance and fanaticism. He underlined the role the Orientalists had to play in shaping the minds and hearts of the people to an attitude of "mutual respect for every man, every race, every culture and every creed."

Professor Humayun Kabir, chairman of the organizing committee, also expressed similar sentiments and hoped that the congress would instil the spirit of compassion and understanding among the scholars of the world and lead towards an outlook in which the acceptance of diversity in a unified world would be the guiding principle of thought and action for all mankind.

Professor Kabir traced the contribution made by Orientalists to the advancement of human knowledge, but felt that Orientology should no longer remain the exclusive possession of a privileged few who were specialists in the subject. As in the field of natural sciences, the contributions of the Eastern and Western worlds in the spheres of philosophy, literature, language and history must commingle to form a common pool of human education and knowledge. Indian philosophy and history, Professor Kabir felt, should be viewed as an integral part of world philosophy and history and should be studied by every student of philosophy and history. No one in any part of the world should be regarded as fully educated if he was ignorant of the remarkable developments that had taken place in this part of the world, and similarly students in India and other Asian and African countries should claim the contributions of European and American scholars as part of their human heritage.

More than 500 papers were read at the congress on a variety of subjects, such as Semitic studies, Iranian studies, Egyptology, Islamic studies, African studies and Indology. The section on Indology was divided into five sub-sections of Vedic studies, classical studies, religion and philosophy, history and culture, and modern Indian languages and linguistics.

The attainment of independence by many nations of Asia and Africa has given a new impetus to Oriental studies and there is a keen desire all round to know more about their history and civilization, their customs and manners, their ideas and institutions. The departments of Oriental studies set up in many universities of the world testify to the growing importance of such studies.

It is to be hoped that the Orientalists of today will profit by the mistakes of their predecessors. Towards the end of the first quarter of the last century, a distinct class of literature, based on the scholarly researches of Sanskritists and Orientalists in general, appeared in the world.

Hindu, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbologist wanted them to yield, thus often giving out the rude *outward* form in place of the *inner* meaning. Works, most remarkable for their ingenious deductions and speculations, in *circulo vicioso*, foregone conclusions generally changing places with premises as in the syllogisms of more than one Sanskrit and Pali scholar, appeared rapidly in succession, over-flooding the libraries with dissertations rather on phallic and sexual worship than on real symbology, and each contradicting the other.

This is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. (*The Secret Doctrine*, I. xxi-xxii)

Most Western Orientalists, and also some Eastern, their blind copyists, have the tendency to view human history as a mechanical phenomenon, and hence they fall easily into the fallacy that because an age or a race is earlier in time, it therefore must be necessarily less enlightened. No one doubts that Western Orientalists have brought to light some manuscripts and a few doctrines of ancient Oriental philosophy; but much of their research was vitiated by the materialistic and Christian bias and led to the misrepresentation of ancient Eastern lore. It is hoped that one day Orientalists will find the courage to explore the rich erudition of H. P. Blavatsky's works, to their own benefit, and for the welfare of the world. It was her life-mission to spread the teachings of Eastern philosophy for their own sake and as they actually are. This part of Theosophical work is the real link between the East and the West, uniting them both in a bond of intellectual Brotherhood.

---

On December 10th, 1963, fell the 15th anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly. For the first time an international document proclaimed the rights of the individual and laid down the conditions required to assure the liberty and dignity of man.

The December issue of *The Unesco Courier* is devoted to Human Rights. It reminds us of the memorable words in which the Director-General of Unesco, Jaime Torres Bodet, hailed the adoption of the Declaration in 1948:

The declaration of 10 December 1948 is more than an historical summary, it is a programme. Every paragraph is a call to action, every line a condemnation of apathy, every sentence a repudiation of some moment of our individual or national history; every word forces us to scrutinize more closely the situation in the world today.

The destiny of mankind is an indivisible responsibility which we all must share. So long as it remains possible to flout with impunity even one of the rights of one single human being, the United Nations Declaration will continue to accuse us all of cowardice, sluggishness, laziness, and to remind us that we are lacking in human charity. So long as the greater part of the human race continues to live face to face with hunger and injustice and to die in squalor and ignorance, the Declaration adopted in Paris will represent nothing more than a remote ideal.

To make the Declaration known everywhere is to wage a world-wide campaign for a life worthy of man, to whom the governments have dedicated this Declaration, not in mere lip service, but in solemn recognition of their duties to civilization and to humanity.

To help States carry out these duties in the field of education, science and culture is the proud mission of UNESCO. What nobler task could be assigned to culture, education and science, than to make all men the guardians, and hence the fervent exponents, of the Universal Declaration of Human Rights?

Today, hundreds of millions of human beings are still waiting for their rights to become realities. The basis of the Universal Declaration is a truly Theosophical one — the inherent dignity of man, irrespective of race, colour, sex, language, religion, political or other opinion, national or social origin, birth or other status. The very first Article of the Declaration states: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

What is preventing the practical realization of brotherhood in the world of today? One reason is lack of understanding of its metaphysical basis. Mankind is of one species and forms one indivisible whole, one large family. Man's inherent dignity and the equal and inalienable rights of all members of the human family, whatever their station in life and outer labels and circumstances, derive from a threefold source: their divine origin, their sacred mission and their final destiny. This basis of true knowledge of what man is and why he is here on earth is essential for the upholding of fundamental human rights, which alone can establish freedom, justice and peace in the world.

---

Article 26 of the Universal Declaration of Human Rights lays down:

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.

Yet, widespread illiteracy still prevails. An important step has just been taken by the United Nations General Assembly toward the launching of a world campaign for universal literacy. A unanimous resolution,

co-sponsored by 40 nations, invites the Secretary General of the United Nations "to explore ways and means of supporting national efforts for the eradication of illiteracy through a world campaign and any other measures, if appropriate, of international co-operation and assistance, both financial and non-financial" (*Unesco Features*, November 29th, 1963).

"By participating in the preparation of this campaign, we feel we are laying the foundations of the most far-reaching action that has ever marked the history of human intelligence," said René Maheu, Unesco's Director General (*Unesco Features*, December 20th). The Unesco report on a world campaign for universal literacy states that

According to the best available estimates, more than 700 million adults of 15 years and over or more than two-fifths of the world's population were illiterate in the mid-twentieth century.

In many countries of Africa, Asia and Latin America, the percentage of adult illiterates is between 70% and 90% of the population and the rate of illiteracy among women is considerably higher. . . . Under present circumstances, in these countries alone, some 20-25 million new illiterates will be added to the adult population in the next six or seven years.

While on the one hand a section of the world's population boasts of the "tremendous progress" achieved in our age and civilization, hundreds of millions of their fellow men are still denied the right to even elementary education. Many illiterates are better human beings than those blessed with the "benefits" of education; but on the whole they are among the world's most backward, exploited and abused people. Being highly suggestible, they can easily be taken advantage of. It is hoped that countries where illiteracy is widespread will accord appropriate priority to its eradication for the benefit of all.

---

*Newsweek* for December 30th throws interesting light on "The Missionary's Mission in the World Today." While old-style churchmen held that the "benighted pagans" were fortunate to have missionaries, now the right to proselytize is being challenged by some church leaders. Among the estimated 100,000 Christian missionaries working around the world today, there is a change of mood; most are content with the more practical aspect of mission work — feeding, clothing, sheltering, healing the poor and the sick, teaching the young and succouring the troubled — and have rejected the forceful proselytizing of their predecessors. Many churchmen find this "a needed corrective." *Newsweek* states:

It is clear that the world which the missionary once viewed as a place to teach and baptize has changed drastically — and as it has changed, so has the missionary's mission. Though there are still exceptions, the missionary today practises Christianity more than he preaches it. Indeed, by his work, he may be more interested

in saving his own soul than in saving others. He bears witness to his faith not by trying to convert the heathen to the true belief but by helping them in material ways. Moreover, the whole basis of traditional missionary work — with its overtones of the white man's burden — is being questioned by more and more church groups. "The word mission carries a mistaken sense of *noblesse oblige*," says Bishop Stephen K. Bayne, executive director of the Anglican Communion. "It draws a difference between what men do at home and abroad. The church has the same work, the same problems, and the same hopes everywhere." . . .

. . . in a world where political, cultural, and economic independence are being pursued with a religious fervour, it is hard to argue that any one religion has a special virtue above any other.

A Catholic priest with long experience in South America reports the issue is especially vexing for the Roman Catholic Church. Statements about religious freedom and freedom of conscience by the late Pope John and in the Vatican Council have undercut the traditional position which once spurred mission work. To say that "every human being has the right to honour God according to the dictates of an upright conscience," as Pope John did in *Pacem in Terris*, is to undercut the notion of making converts and "conquering for Christ" that has been behind Catholic mission activity for so long. "Non-Catholics can no longer be judged persons in error who have no rights," says the priest. "People must now see that you don't have to be a Catholic to get into heaven. John's statement about freedom of conscience means the whole theology of missions must be rethought." The debate over the right to proselytize is indeed a "latecomer" to Christianity, but there is no question that it is here to stay. . . .

Appraising the present mood of the missionary, Bishop Bayne sees "none of the arrogance of the nineteenth century — the arrogance which was parallel to political feelings has given way to humility." How far Christians have come can be measured by the words of the Archbishop of Canterbury who recently urged African and Asian missionaries to come to England "to convert the post-Christian heathen. The whole world is a mission."

The accent on practical work rather than on proselytizing activities is indeed a welcome trend. Proselytizing missions have been the greatest obstacle in the way of the spread of true Christian ideals. Even the social and educational activities of missionaries have been tarnished by their covert motive of winning converts to Christianity. What has time and again been stated in our pages bears repetition: Christian missionaries would serve the cause of real Christianity by cleansing their own consciousness of impurities, among them narrow sectarianism, and by practising the Gospel of Jesus in their own lives — and then by preaching that Gospel to Christendom itself. Buddhism, Hinduism, Islam,

Zoroastrianism and other religions of the Orient have little to learn from the Churches; and the teachings of Jesus will stand a better chance of appreciation by the followers of these religions when the missionaries have stopped their proselytizing work.

---

Student rowdyism all over the country has of late reached alarming proportions. Hardly a week passes without a strike by students in some school or college, in some part of the country. Most strikes are either accompanied by violence or lead to it. Anything is a good enough excuse to force the closure of schools and colleges and to demonstrate against authority. For instance, an engineering college in Kashmir had to be closed when students held a rowdy demonstration against the decision by the authorities to extend the duration of the course by six months. The suspension of a student leader from Allahabad University led to violent demonstrations and eventually to the closure of the university last September. More recently, ugly incidents involving college students were reported from Delhi; and in Mysore the State Government ordered all the colleges closed because the students went on strike following the announcement of the reduction in the number of freeships. In Bombay, students of a women's university went on strike because the examination fees were raised.

Some psychologists have attributed this growing indiscipline and recklessness among students to their deep sense of insecurity. Others blame lack of firmness on the part of school and college authorities in dealing with their students. It would seem more likely that the fault lies in the present system of education as also in the irresponsible attitude of parents and teachers.

The duty of parents and teachers is to draw out from the child all that lies latent in him, to foster his natural sense of responsibility and, by teaching and by example, to sow in his plastic mind the seeds of universal ideas, of right conduct, right feelings, right knowledge. One important aspect of their work, which is very much neglected today, is the training of the child's emotional nature. Failure to control the feeling nature needs to be seen to be on a par with failure to get a sum right. Not mere outer-imposed discipline but self-discipline over body, mind and feelings must be impressed on the mouldable character of the child or the adolescent.

As was pointed out in *THE THEOSOPHICAL MOVEMENT* for September 1962 (Vol. XXXII, p. 436), the responsibility for the prevailing situation in the student world rests on the entire society. The whole tenor of society needs to be raised. The Religion of Responsibility is what the general public needs. Men want privileges without responsibility, but privileges and responsibility are inseparable, the two sides of the same coin. Only responsible and self-disciplined adults can inculcate a sense of responsibility and of self-discipline in the growing generation.

---

Professor Dennis Gabor discusses "The Perils of Leisure" in the November 1963 *Horizon*. The potentially almost unlimited productivity of modern technology has given people, at least in the more affluent countries, more leisure than they know how to use. The modern industrial state finds itself in a position where it must encourage waste to keep people working. "Compulsory work is on the way out," Professor Gabor writes, "but *compulsive work* will have to stay with us until a new generation grows up, for whom there will be no sharp limit between work and play."

From the beginning of industrial civilization, very few people have liked work. Men work to live; only a small intellectual and administrative *élite* have become conscious of living for work. And yet most people *need* work.

To sum up the situation, until quite recently the majority of people had to work to support a leisured minority. For the first time in history we are now faced with the possibility of a world in which only a minority need work, to keep the great majority in idle luxury. Soon the minority which has to work for the rest may be so small that it could be recruited entirely from the gifted part of the population. The rest will be socially useless by the standards of our present-day civilization, founded on what William James called the "Gospel of Work." . . . We cannot let technology run away with us if we are to survive. We cannot let labour-saving and thought-saving devices proliferate to the point where the large majority of mankind can be kept in nervous equilibrium only by conditioning and by lies.

Man must be brought into equilibrium with his new environment. He must be adapted to leisure, and his work must become *occupational therapy*. It must not only entertain him (this is relatively easy) but keep him mentally alert and give him the feeling that he is useful and even creative. We shall never reach this goal merely by improving push-button machinery. . . .

I will also state that I wish for a future world in which people will sing and laugh spontaneously when they go to work, and when they return from work. A world in which there is much happiness for the common man, and much creative struggle for the uncommon man.

Limitless leisure without wisdom and altruism at worst leads downward, at best to wasting precious time. How can we set a proper value on leisure when *doing* is at such a premium and *being* at a discount? The purpose and manner of education need to be changed, root and branch, along the right lines laid down by H.P.B. in *The Key to Theosophy* (pp. 261-68) so that the rising generation, along with their demand for reasonable leisure, may assert their own inalienable right to think and, thinking, grow.

---