

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE PATHFINDERS

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Some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it.

—W. Q. JUDGE

IN THESE WORDS, in the very first chapter of his *Ocean of Theosophy*, the Ideal Companion has pointed to the work to be undertaken by every sincere recruit who aspires to be a member of the Great Service which aims at the real betterment of humanity.

The Path is a very ancient symbol. “The Way” and “the Wayfarer” are common terms in the great Buddha's doctrine. But they are more ancient, Vedic and pre-Vedic. They are Bodhaic.

In the *Rig-Veda*, “the Path of Right” is mentioned. In the beginning this was full of spiritual meaning; then it was seen as the path of ritualistic magic, which in later ages deteriorated into narrow religious and priest-ridden ceremonialism. The Upanishads restored the Path to its pristine dignity. Thus the *Chhandogya Upanishad* mentions the path of perfection which liberates the human soul from the bondage of matter which is death; and Upanishadic quotations could be multiplied.

Gautama Buddha, following the pure tradition of the learned Kshatriyas, the *Rajarshis*, also used the terms “the Path” and “the Wayfarer” very frequently. The fourth of his four Noble Truths itself is named “the Noble Eightfold Path.” There is also the expression which forms the title of a famous work, *Visuddhi-magga*, the *Way of Purity*. The Pali *Magga* is, of course, the Sanskrit *Marga*, the Way or

the Path, commonly used in the expression *Karma-Marga*, the Way of Good Works, *Bhakti-Marga*, the Way of Devotion, etc.

Again, in the *Gathas* of Zoroaster appears the word *patho*, the Path of Purity, "the Path that leads up to the world of Truth, where dwells Ahura." In a historic inscription hewn high on the rocky cliff at Naksh-e-Rustam, by the order of Darius I, we read — "*pathim tyām rāstām mā avarḍa*" — "Abandon not the Path which is right."

In Europe, too, the symbol of the Path is used. Not only does the Bible refer to the Way, the Truth and the Life; the Greeks and the Romans also used the symbol; e.g., Cicero's *Rectam Vitæ Viam* — "The Right Way of Life."

*The Voice of the Silence* speaks of the Path: "Thou canst not travel on the Path before thou hast become that Path itself"; and H.P.B. states in a foot-note that this "Path" is mentioned in all the mystic works. She quotes the *Dnyaneshvari*:

When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this Path, to whatever place one would go, *that place one's own self becomes*.

H.P.B. further explains that " 'Thou art the Path' is said to the Adept Guru, and by the latter to the disciple, after initiation." This is the highest expression of the symbol and it is in that sense that another Master exclaims — "I am the Way and the Path." The connection between the inner Path and the outer, between the Master within and Him who gives the disciple "birth" and guides him on the Path, is well brought out in *The Voice of the Silence*. The Pathfinder has to learn to attune his ear to what is said there. To begin with, it distinguishes between the open and the hidden Path; the former can be found by head-learning, the other only by the Heart Doctrine. All can find the Path, for

. . . no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads towards the field of Battle.

It should be understood that every member of the human family is engaged in the greatest of all wars; that war is between the Living within in himself and the dead and dying which he himself as a personality represents. But, in the beginning, he is not engaged self-consciously in this war; he is unaware of the struggle within which shadows itself forth outside as the struggle for existence. When he contacts Theosophy, learn

about the invisible universe, its spiritual as well as its psychic aspects, about his own Inner Ruler, the individuality as opposed to the personality, about the moral law of compensation — these ideas make him a member of the occult clan.

Mere knowledge of the fact that the Science of Occultism, the Art of Magic, exists, works a subtle change in his consciousness; never again can he totally ignore the influence of that knowledge in any aspect of existence. He cannot help aspiring that he shall cease from being one of the useless portions of mankind, and act as a Living Mind, an intelligence which cannot remain fettered to the surfaces of objects, inanimate or animate, but must probe these to their very core, where Soul and Spirit abide.

Therefore the term "Pathfinder" has a particular meaning when applied to a student-server of Theosophy — the Wisdom which the Masters preserve and which is to be rediscovered on the Path by the companion.

A geologist and a geographer are pathfinders; an astronomer and an anthropologist also; a biologist and a botanist too; but unless they know of the invisible universe, of the moral aspect of the Law, of the Spiritual and Psychic Intelligences which govern the Universe from within without — their quest will be superficial; it will be a study of matter with instruments of matter, of objects of sense with the brain and the organs. The Theosophical Pathfinder is different. He cannot possibly be

one, all eyes,  
Philosopher! a fingering slave,  
One that would peep and botanize  
Upon his mother's grave.

Modern materialistic science, modern psychology and psychiatry, modern psychoanalysis and psychical research are not dependable as the Esoteric Philosophy or Wisdom-Religion is dependable. The former are new fields of knowledge compared to Theosophy. Very few facts of modern head-learning are firmly established. Every teaching of the Esoteric Philosophy is the final outcome of the checking and rechecking, verifying and reverifying of "thousands of generations of Seers."

The Theosophical Pathfinder is on firmer ground, for, near at hand he has available data to confirm his own impressions, cogitations, ideations or intuitions. It is not of much use for the Theosophical Pathfinder to spend his time, energy and money on mundane objects, mundane recreations, mundane knowledge; he must learn to penetrate the soul

of objects, to spiritualize his recreations, to theosophize his knowledge — the investigating of it, the collecting of it, the collating of it. Above all, the Theosophical Pathfinder must learn to measure all mundane knowledge and mundane events in the light of Theosophy. The world has to be raised to the high level of Theosophy; Theosophy cannot descend to accommodate men of modern knowledge — the so-called doctors of body, mind or psyche; those doctors themselves need the healing influence of the Esoteric Philosophy.

Robert Crosbie, who found the Path by his own endeavours, has said:

Theosophy, pure and undefiled, is the most real thing in the world, or we are all wasting our time and effort.

And again:

Theosophy serves to explain the hidden side, the real and inner meaning of all things, for it is a friend to understanding, an aid to knowledge.

The work of the Theosophical Pathfinder is to acquire knowledge of the real which is hidden in dust and crystal, in flower and fruit, in bird and beast, in himself and his fellow-men. To investigate the hidden realm of the psyche so that the rhythm of Nature may be appreciated. To learn of the superb adaptability which is the object of Nature. We should learn to adapt ourselves to our environment so that harmony results and not discord, so that beauty dissolves all ugliness of word and deed — this ability the Pathfinder gains as he observes, studies, assimilates Nature. What natural impulse accomplishes elsewhere the Pathfinder has to learn to achieve in the human kingdom by self-induced and self-devised ways and means. Success in companionship implies this. Companions should grow as flowers grow — different in form and texture, in fragrance and colour, but smiling all together to rejoice the heart of every beholder. True success in companionship leads to a very sure probability of success in Chelaship. The Pathfinder very naturally meets on his excursions other Pathfinders. He is not a lone wolf on a lonely quest of prey. He has companions. Growing together, observing all points of fellowship, the companions gain intimation, at long last, of the secret of the Divine Heart of the Universe.

Advancing without, on the great quest, with no proportionate preparation within, is to court disappointment, frustration and failure. A clean life opens the mind to understanding. Purity of motive and purity of method, integrity of character and propriety of conduct, respect for

one's own vision or intuition, but also for Tradition which we inherit from the past—having these, the companions on the Path can find Truth in the midst of lies, Light in the midst of darkness, Beauty in the midst of ugliness.

*Shruti*, the recorded Wisdom, *Smriti*, the memorized Tradition, are aids to knowledge of the self—of the foibles of the lower, of the powers of the higher.

The Theosophical Pathfinder should prepare himself to train his body, but not as the athlete does; to train his mind, but not as the scholar does; to train his psyche, but not as the modern psychologist recommends; on the contrary, he has to make of his body a sensitive Temple for the Soul—a Shrine of his Sensations; of his mind a polished, urbane and gracious illuminator of other minds; his psyche must come to hold “the agate lamp” and radiate the Peace and the Power of “holy land.”

The Path of the Theosophical searcher is different from that of others. There are paths—many and varied—of mortals, male and female. The Theosophical Pathfinder's is the Path which leads to the Place of Peace. It always goes inwards—from the body and the senses, to the elemental powers; from thoughts and feelings to Gods and Sages; from human will to the Divine Will of the infallible Fohat. The Sun rises in the east where the Heart is situated. Wisdom streams from the north where the Sages dwell. The east and north of the human body reveal the starting-points. Freemasons lay the foundation-stone of the temple they are raising on the north-east corner of the edifice. But the Theosophical Pathfinder must not remain a speculative mason; he must become an operative mason, and build his Temple as the Wise Solomon did. He will need material for this sublime task. He will find it on the Path of the Inner Light. No more as an adult of flesh and blood but as a Child of Light he must walk, learning to follow in the footsteps of the Illustrious Predecessors.

THEOSOPHY IS THE PATH AND MASTERS ARE THE PRIZE.

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WAIT in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

—*The Path*, November 1886

# LETTERS TO A LODGE

## I

[Reprinted from *The Irish Theosophist* for November 1894.

—EDS.]

You ask me, Comrades, how we may best assist our fellows, not in material fashion, but along lines of theosophic thought. I have given much attention to this subject. All of us who truly fulfil our pledges to humanity find ourselves placed soon or late where we are obliged to consider it with care. By "pledges" I do not alone refer to spoken vows or promises to any person or body of persons, but also (and chiefly) to the asseverations made within our own hearts and natures. What we thus promise within ourselves, what we aspire to there, finds there a witness, a recorder, an accusing or approving tribunal. This inner nature is judge. This it is which "obliges" us to weigh all questions arising within ourselves, thus demonstrating the existence of that spiritual law which is said to "contain within itself its own executioners." All that we do or think or refrain from has there its first and deepest effect.

Now, as students, you should know that there is in all things a natural or sequential development, according to which experience unfolds itself in a series of conditions no less regular than those of the flowers. The law of growth is everywhere one and the same. This matter of helping others is no exception; it too has its pre-natal stages. From one to other of these we pass, and must pass, if our experience be vital in the least; if we be growing, involving and evolving at all. The endeavour to observe these stages is at all times necessary. It is the means to that self-knowledge which is the parent of brotherly thought and action.

When first we asseverate within ourselves the wish to help the world, we are prone to go about with offers of help. We look at our fellows with a view to their salvation. Watchful we, to detect every need, every failure; is not our service a panacea for all these? Do not our fellows slip that we may help them rise?

Ah no, Comrades! Not we, but the Law. Are we alone that Law? Has it no other agents? Earth, air and all the seen and unseen elements, are they not full of these? The Dark, more full than all? So we meet with rebuffs. Or our service fails. Or that service results in the deeper bewilderment of our brothers, and we are shocked into the recognition that we are not saviours in the least. We have outrun the Law. Eager-

ness, over-anxiety to be doing, or personal habit have led us into situations not yet ripe for us, places all too remote, as yet, for any objective tread or touch. We precipitate crises; we stimulate unwise confidences; we startle unready natures into throes of untimely thought. Tangled events, confused issues, atrophied impulses, the jar of living nerve-lines everywhere proclaim our prentice hand. Despondent, we recoil, no more to involve ourselves in the strife of action.

The duration of this period of depression is governed by the reality of our wish to serve. Its fervour rallies us. We regain the base overpassed by our reaction; we examine the cause of our failure. The sincere light shows Law as being competent to designate its agents. Standing then upon our own base, we watch for a sign by which we shall know our own. Sometimes that watch is long. We are tried most by our highest aspirations, and often the answer made to him who asks only to serve is that mystic answer — “*Wait!*” Later on he learns that he serves most who most waits upon the Will, the Law. Other times we fail to recognize opportunities of service; we see them not at all, or all too late. Again the aspiring heart falls back to earth. But the heart of love is a winged thing; it has its home in the pure ether. Earth cannot stay it; it must again try the strength of its wings. It needs not to wait overlong. Some sign is seen and interpreted aright. From the ocean of life some airy form arises and beckons us. An interior prompting fills us with its urgency, or someone asks our aid. The tide of service comes pouring in. Then, when the eager hands knock at our hearts, from those hearts will arise a pure aspiration for wisdom in service.

This much-needed wisdom is slowly and painfully acquired. We learn through and by our mistakes, seen in the light of dawning self-knowledge. Yet there may be a royal road to it, if any who have learned through their own want of wisdom can point out to another the stumbling-blocks in the path of devotion to mankind.

The great source of our inadequacy is this: we think it all important that we should be wise givers of counsel to our friends. We should read aright the omens of their present and disentangle for their wearied eyes the labyrinths of Life. This were to be god-like! This were perfected sight indeed! It is a fallacy. Hope of its present attainment, an error. We cannot clearly read the simplest lifeline of our own. We are of import to Great Nature only by reason of our incompetence. She needs us, just as we are, in all our weakness, to work out the purposes of soul amid coil and counter-coil. Our imperfections are her means of advance.

What *is* all-important is that we should help our friends to find their own wisdom. From us, not wisdom, but self-effacement is required. Yet this is in very fact the highest wisdom.

For look at this. If we give definite advice, that will inevitably be the tincture of our own minds, the essence of our personal experience or belief. Our conclusions on another's difficulty are formed upon half-presented facts; effects, these, whose cause lies many a life — many an age, it may be — behind the fitful gleam of the present hour. They appear now on planes other than that in which they had their source; they wear an altered garb; human intellect cannot discern their underlying nature. The most reverent touch is still too rough for this strange potential fact, mighty for good as for evil in the life of our brother. Refrain! Fear to disturb the balance in which a soul trembles towards its destiny. Desire thou naught but the fulfilment of Law.

I said that definite advice or plan is the fruit of our own experience. But the questioning soul which comes to us is not improbably a stranger to the whole of that experience. Our advice will have no reality. It will evoke no interior response. Respect, or love of us, or many another impulse to action, may cause our advice to be followed. The result will be that false faith which breeds fear. Action taken without one's own hearty interior assent can only breed discord. The hidden will has never moved at all.

The subject bristles with difficulty. What then can we do?

This, as I think. By observation or by question to find out the ideals of our questioner and advise constancy to those at any cost. "Be your best! Be your highest! I trust you!" Observers of that duality which presents choice after choice to the human soul as it oscillates from this pole to that, we may side ever with the higher side of our fellow-nature. We may endeavour to broaden all ideals by comparison. Nearness to universality and unity is a good test. If our brother cannot formulate his ideal to himself, we can hold up one after another before his mind and see which thrills him to response; love will find out the way. It uplifts the banner of the mightiest ideal and gazes with its brother upon that. Or we may have glimpsed his higher nature. Dissevering that nature from the lower attributes, from the mirage of self, we can hold the mirror up to it and bid him see his worthier self, bid him fix his gaze there. He will, if we look too. "Be at each moment the highest self of which you are capable and hold yourself there." It is a blessed office, this, of reflecting to our brothers the image of their noblest possibilities.

We are too often but dim mirrors; feeble reflectors of their virtues, magnifiers of their defects. We turn a microscopic eye upon the more salient details of character, and loss of proportion results. False lights ourselves, we deflect the rays of the Self; the divine rays are beaten back, seeking other spheres than ours. Open the fixed mind to them and the rays pass, dissolving our poor limited forms, waxing glorious in that self-creative power which is the appanage of the living Light alone. That Light whose movement is the Law, is the only wise maker of plans. Yet it plans nothing. It provides action, reaction and circulation; mankind calls these down now as blessing, now as curse.

There are, of course, cases where actual wrong may be proposed, and in such elementary situations we can but point out, not so much the error, as the want of wisdom. The terms "right" and "wrong" have been so misused as dogmatic whips wherewith to flog people into the acceptance of creeds or personal ideas, that today their use irritates most minds, as with a hint of would-be authority. This revolt has its root in the soul's sense of its own freedom. It knows right and wrong to be relative terms of an existence only partially true. But Wisdom always IS. The appeal to that implies no self-righteousness.

When we have thus done all we can, we must stand aside. We cannot participate in the unwise deed. There are hours when silence is the only aid. In these we can remember that the weight of past Karma was too strong for our brother, and has set him the hard task of learning through the want of wisdom. We can look forward to meeting him at the next turning, stronger perhaps, while we are weaker, more apt to bear our burdens than we to bear his today; wise in that dread, yet calm, self-knowledge born of pain, pain, ever more pain. "The karmic root of all is one and runs deeper than you know. Never judge human nature on its lowest levels, and you never know all facts." So spoke one who too often speaks in vain. We are too careful for our own attitude. Desirers we, of perfection — *for ourselves*. Painful anxiety, ours, to be *ourselves* just and right. The spontaneous generosity which springs to the brother's aid is lost sight of in the cautious balancing of our own wise persons across the sea of sin. Would we discover any other's need by the torch of our own self-righteousness? Where were then Loyalty? Where Faith? These high virtues thrive not upon the husks of material proof. Does not the Christ-light say, as of old, to the sinner: "To thee much shall be forgiven, because thou hast loved much"?

Let us prate less of abstract perfection, abstain from so much "good advice," and give brotherly feeling, human love of the strong, quiet sort

to our beleaguered fellows. Justice, do we say? Man never has it in his power to deal abstract, pure justice to man. Our only justice is compassion, and not that personal judgement born of our knowledge of how *we* would act in some given case. There are souls of rectitude which scorn to defend themselves to doubting friends; strong lips on which the seal of silence is set; great ones too high to bend to self-defence before petty self-proclaimed tribunals. And there are also sinners so strong that their reaction from sin is like the birth pains of a new star. Wisdom comes from the abandonment of the self, and Love is her guide. Before the vast spectacle of nature in her death grapple, of the soul of the world weeping as the great human orphan struggles to become; of universal mind straining to be born again as mind divinely human, the thinker bows his humble head beneath the prayer:

“O Light of all lights which are in the boundless Light, have mercy upon us also and purify us!”

If, on the other hand, we attempt to advise as from our own minds, it must be clear that we either approve or disapprove a given course; both ways our advice is coloured by our own view. We fall into the trap set by our own natures. Wrong for me may be right for you. As we are dealing with others, not with ourselves, we can only help them to find out what aspect of truth is most visible to their minds at the time, and then hold up their hands as was done for the prophet of old. All this talk of influencing others appears to me nauseating, contemptible. If we have influence, let us use it on ourselves. He helps most who influences not at all. Resist the appeal to vanity, and our fellows seek our light because their trust is in us. Well they know those who have never used or betrayed them, even to themselves. Well they know that comrade true to the evolutionary trust, who, without assumed authority as without self-seeking, ever refers them back to the law of their own soul. Of such a one the vulgar will say that he (or she) strives to “influence,” but clean minds recognize the presence of that impersonal power which is the greatest force in nature. We can only exercise it fragmentarily now, but its smallest portion may feed a multitude. The world may vivisect those faithful ones whose simplicity of service makes naught of all its plans, the incense of grateful hearts may die away, but the deep “Well done, thou good and faithful servant,” from the inner altar of their worship is all the reward they understand. The true, the universal lover, will, at all hazards, prevent in himself the expression of that haughty form of separateness which gives the death-blow to compassion by saying, in the presence of wrong: “I could not do that.” We err. In the

very same position we would do the same thing, for that situation includes the mental and physical make-up, the entire Karma of that other person. Every determining factor would be the same. There were no possible escape from the same action were we the same actor. Do we thank heaven we are not the same? It imports more that our fellows shall have good cause to thank high heaven that we are other.

Again, strenuous opposition often forces the questioner in the contrary direction. And too often people ask our opinion to have their own confirmed. Failing that, it is sweet to find, in our opposition, a spur or a justification, it may be, of their course. The Maya of Nature is endless. It happens again that some who come to us for help, apparently, really man the lifeboat of the Law sent for our succour. They may bring to a focus some long-delayed choice of our own. They may throw, as it were, a search-light upon our position, revealing us to ourselves. "What men prize most is a privilege, even if it be that of chief mourner at a funeral." To most of us, a privilege means the exclusion of others. He who forgoes the privilege of adviser-in-chief to his fellows begins to learn a deeper wisdom of self-control that leads to wider helpfulness in fields of hidden space. Yet do not say that we can help but little. Sympathy is a vast force, and we develop by its exercise. Not the gush of puling sentiment, nor the blaze of emotion, but the quiet charity which is an occult power, that broad attractive current binding souls apparently dissevered. We touch the bond; they thrill response to its widespread harmonies.

I cannot make you more definite reply, yet you will feel helped, I venture to believe, because, while no definite path has been pointed out, a direction has been indicated where many paths do lie and are to be found. Each path must be freely chosen by him who is to tread it. Hence the wise guide will only indicate their direction.

There is more to it, though. Inasmuch as even two or three are thus met in the name of the universal Law of Brotherhood, or Identity of Souls, and when self has faded from sight, a very real guidance can and does arise from the inner selves of all. It arises from those spiritual spheres whose beings are selfless. Attracted by the harmonious aspirations quivering through the unseen light, they half incline, they listen, they recognize the voice of soul, they help the inner selves of men through the minds and hearts. Watch, then, for these, the descending gods.

Not men and women seek our aid, but souls. The soul, deeply buried in matter, seeks itself through the universe. Deep within us lies that

soundless Aum which the Mahatma — the soul made perfect — salutes in every human being. It lies so deeply hid and knocks. Material brain is occupied. The heart of desire cannot hear. Vainly the Voice resounds; the Aum knocks on, unheard by sinning man. But his brother may hear! On us Nature may have imposed that signal trust; we may have that gift to hear, to recognize the Aum in other lives. Then we may make reply. How? By returning trust for suspicion; silence for deeds of wrong; we may uphold to our brother the image of his creator and god. Ours it is to cause hatred to cease by love, to win for that distraught and warring comrade a moment of stillness, in which the inner Voice may be heard. When we return patience for anger, that fettered soul within his body vibrates to the universal harmony. Like a miner imprisoned within a ruined mine, it hears the signal of the rescuing party coming nearer, nearer still. It feels the hope of escape, of breaking down the walls; that light approaches from without, borne in a brother's hand, to free the inner light, itself. It leaps in its stony prison. The man feels, he hears, he obeys; the soul-light floods out to know itself, to know the worlds which are but its greatest expression. Is it not an august service, thus to assist the purposes of soul?

Only the Teacher can know whether the soul has done well or ill. The Voice is all the guide the soul can have. It will bring it to the broad places in the end.

—JASPER NIEMAND

*(To be continued)*

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As the human embryo in its ante-natal development, exhibits in rapid succession, but with longer pauses as it approaches the period of birth, the characteristics of the lower races of animal life from which man has evolved, so does the human soul realize in its passage through life the dominant desires and attractions which have affected it through countless past incarnations. The lower desires which in past lives may have been more or less completely conquered, will be experienced in rapid succession and left behind without much difficulty, till the great struggle of the life is reached, from which man must come out more or less victorious, if he is to continue the progress at all.

—*Lucifer*, December 1887

## OBEDIENCE

THERE WAS A TIME when obedience, purity and chastity were prized virtues and monasteries the world over drew to themselves men and women who were prepared to renounce the worldly life in favour of one where rigid discipline was required to be self-imposed. Each of these three virtues required for its flowering the inculcating of a genuine humility. Sacrifice was of course there and austerity, as also that particular type of charity which strength allied to humbleness can alone provide.

Why is it that the world of today has fallen off from discipline and has like the madman and the drunkard sought its felicity in the depths of depraved desires? The answer may, to some extent, be found in the inversion of ethic values which too great a familiarity with modern science has generated. Matter and material things now engross and even obsess the minds of men and have made inroads into his deeper nature, thus atrophying his higher instincts. In consequence, life has now degenerated into a race for acquiring ease through the agency of those physical possessions as have caught the personal fancy of the man. Rivalry is a natural outcome, and co-operation has become an expediency and a last resort for confronting a stronger rival. Even such an institution as the orthodox church has had to bow to the current epidemic of permissiveness on such ideals as obedience and celibacy. What has gone wrong with humanity or rather with those who have the power to mould its thinking?

The cause for the malaise which has gripped large masses of men is a shirking and even a deliberate violation of duties. Duties to oneself; to family, wife and household; duties to race and kin, to friend and foe; duties to kingdoms below the human as to those above it, are getting obliterated from the minds of men. It is the task of each student of the philosophy to enumerate to himself what those duties are and to give them the widest circulation possible. *The Voice of the Silence* and the *Bhagavad-Gita* give these in precise terms for the layman, the chela and the Guru.

When one comes to assess the relationship of oneself to duties, one begins to understand that obedience to the behests of duty is something impersonal. Principles are involved; personalities are incidental. To the average man caught in the treadmill of life, duties are oftentimes irksome, unpleasant and diametrically opposed to what seems the most desirable.

The mother has certain duties to discharge towards her child, duties which are bound to limit her outings and social activities. The father owes it to his children to implant in them the love of truth, honesty and tolerance. It demands of him drastic curtailment of club and sports activities; it demands patience, sacrifice and an abounding love. There is no substitute for the love and care of parents. Yet, parents themselves show today a singular slackness in obedience to elementary duties. They set an example of evasiveness, of selfish indulgence and a shocking disregard for truth and discipline. When they see these same traits being displayed by their children on the campus, they are horrified and want committees to probe and tell them what they already know — that disobedience to duty which they themselves portray gets reflected as an ugly image projected by their own children.

This straying away from discipline, this departure from paths of rectitude is nowhere more noticeable than in the teacher-pupil relationship. The ancient ideal of the Guru now no longer attracts the teaching profession. Not the evoking of human values but the mass production of money-spinning robots is the order of the day. There is no incentive nor even liking to forge a close intellectual and soul rapport which alone can give to education its human and even supra-human values. The modern teacher judges his own merit by the number of pupils whom he trains to jump successfully through intellectual hoops. All care, all energy is turned towards that end. It is thus that the teacher fails to obey the duties of his calling. He no longer educes and therefore fails to educate. The noble arts are weighed against material values and found to be wanting. Intellect is sharpened at the expense of intuition. Material advancement remains the only goal. The building of character, the pursuit of truth, goodness and beauty is considered of no great significance. Herein is to be perceived the shifting of allegiance from the true to the untrue; the unwillingness to obey and follow the stern discipline and the yielding to the seduction of the pleasanter and the less difficult path.

The remedy, it would seem, lies in arousing the desire to break away from paths of indiscipline and the generation of a firm resolve to obey those rules which must necessarily be governing a congregation of souls. It is always right to give unto Caesar the things which are Caesar's, but it is an abomination to render unto Caesar the things which are God's.

It will be readily conceded that obedience to certain rules is essential to preserve the health of the body. The gourmet who insists on satis

ifying his appetites and has therefore to rely on medicines to mitigate the ill effects of his indulgence is a cheat, a renegade who thinks that human ingenuity can bypass the nemesis which follows upon a breakage of Nature's laws. The health of body and mind is preserved by the observance of those obligations and duties as are ordained by their nature and characteristics. It is when man fails to obey a law which is essential to his well-being that illness and disease supervene.

In actual practice, obedience to laws has two broad aspects. The one is concerned with the discharge by oneself of one's own duties. The other is obedience to the laws of Brotherhood, one corollary of which demands that no man shall thwart another from carrying out his appointed tasks. In fact, if we pursue the matter to any appreciable depth, we shall find that obedience to the higher laws demands that we seek the good of another even at the sacrifice of our own. And it is futile to say that exceptions can be made to suit the exigencies of society, nation or family. Once a truth is accepted on principle, all action must conform to it unreservedly. The injunction to "help Nature and work on with her" when translated into daily action must mean strict obedience to laws, as rigidly and smoothly to be obeyed as is seen portrayed in the movement of the tides, the marshalling of planets and the whirl in the atoms and the elements.

When we pass from the physical to the inner worlds, obedience becomes imperative since the man who enters there has yet to get experience of the conditions that obtain in the new and unaccustomed realms. The laws that govern water are different from those which govern ice or steam, though it is the same water that undergoes the transformation. So, too, with man. As he steps into the higher worlds, he has to learn to breathe its atmosphere and develop new sinews to work in them. It is when he is new to the changed conditions, when like the new-born child he has to learn to use his eyes and adjust them to correct perspectives that he has to place his faith in his teachers and implicitly obey their behests. The child who studies the alphabet obeys the sequence of letters. He cannot say that he prefers 'F', for instance, to be placed next to and to immediately follow 'B'. Is the earthly man, used to having his own way and relying on the keenness of his intellect, prepared to change his mode of life, give up his prejudices, erase the memories of the half-baked knowledge of science and submit his mind to imbibe the new learning? Is he, for instance, prepared to take in the knowledge without the urge to compare it with the bits of knowledge he has hitherto picked up? Can he pledge himself to serve without cavil or

delay the injunctions of his teacher? Can he reverence the teaching? Can he be a servant? Can he react in gratitude, or are his instincts so dulled that only ingratitude can emerge? These considerations are vital to the man before he can dare venture on the paths that lead to the inner realms of light. It is here that obedience becomes imperative. The man who refuses to bow is not yet fit for the higher training and he must be left to the kind mercies of Nature to teach him that obedience is the key that opens the doors to the higher world of light.

Obedience implies the carrying out of orders or instructions which are unpleasant to the man. It may require him to subjugate his inclinations to another's behests and to carry out that which may be abhorrent to his sensibilities. What is it that engenders such obedience that it springs to instant action lending itself as a tool in the hands of its master? It will be seen that when servility creeps into obedience it makes it beggarly, for it may too often be the result of a fear of consequences that may follow upon disobedience. Such obedience is given to the tyrant and to an imaginary God who can consign one to purgatory or hell. Remove the fear and with it you will remove obedience. Obedience can also be a thing of barter and may be given in the hope of having a return in pleasure, or in gains and favours and the promises of a future heaven. It is not such obedience that is the mead of a truly religious life. The other type, the enduring variety, is not the cringing obedience of the slave nor the commercial type that expects a compensating return.

In the spiritual life, obedience carries more vital overtones, because it invariably springs from a full and grateful heart. Such obedience is humble and is kind. It survives all ordeals, is not easily disturbed. Injustice and calumny have no barbs in their armory to stay its course. When gratitude generates obedience, it no longer appears as an irksome imposition. It comes natural—a serene unimpeded flow as spontaneous as that of large rivers sweeping majestically towards the sea. True obedience reflects the stately movements of the heavens, the kiss of the tide as it recedes from the shore and the orderly sequence of the days and nights of Brahma and of men. The stooping of the larger to the weaker heart reflects an obedience to the laws of compassion which enjoin protection and a loving care of those less endowed. It precedes acts of beneficence and brings with it the strength to suffer all meekly and to render for offence nothing but grace and good.

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# WORDS OF LIGHT

## THE POOL OF CONSCIOUSNESS

*How can the pool serve the Sun save by reflecting it?*

### 1. HEED NOT THAT WHICH PASSETH

The Sun and the bird are both reflected in the pool of consciousness.

Look upon the central Sun of thy being, and distractions shall fly from thee as bats at the coming of the day.

What is that Sun, O my Master?

The knowledge of the ONE.

I will put to flight those things that affright thee.

Fix thy mind steadfastly on Me.

Look beyond the unreal to the Real.

Heed not that which passeth.

Heed only That which shall abide.

Distractions are but as reflections in the stream.

The stream floweth onward and findeth the deep.

I am in thee, and in all that would distress thee.

Stay thyself on Me.

At all times, stay thyself on Me.

When thou lookest in the pool, see that thou facest the light, for so shall thy shadow fall behind thee.

As water floweth through sand and leaveth gold behind it, so shall the thought of Me flow through thy mind.

Gather up the treasure, ignoring all else.

So shall thy consciousness be to thee a means of enlightenment.

Remember that by which thou seest, rather than that which thou dost see.

As the pebble in the whirlpool, so shalt thou abide.

I found thee in the midst of distraction.

Dost thou think that I shall lose thee therein?

The Sun shineth ever in the heart of the pool, though the bird and the leaf cast reflections on the water.

Look deep — deep.

Deeper than the things that are reflected is the Light overshadowing and underlying all.

Cease thy concern. Think only of Me, and all thoughts shall flow to Me, as rivers to the deep.

In the midst of distraction, when thou turnest to Me thou art delivered.

Thou thinkest too much concerning thought.

Think of Me only, if thou would'st see light.

Thou would'st do much:

Thou would'st do all:

Thou would'st do what I only can do — thou would'st rule the mind.

This is not for thee. Thy part is but to be quiescent.

Throw thyself wholly on My mercy and I will deliver thee.

The sands shall not cover the deep, but the deep shall cover the sands.

Fearst thou that which shifteth and changeth daily?

When the great waters rise, the sands will be hidden.

Make of thy distracted thought an offering unto Me.

Lay it on My altar, that the flame of My truth may consume it.

All thy living is in Me; how, then, shall thy thinking divide us?

Only do all things in accordance with My will. So shalt thou be ever in

My presence.

Heed not thy mind, what passes therein and what fades from it.

Deeper than the mind is the soul. Nourish thou its roots, for this is the

task that is appointed thee.

As corn springeth up into the light, so shall Truth ripen in thy soul.

Tend thou its shoots.

The harvest shall be reaped in due season.

All that is not distraction, THAT AM I.

*(To be continued)*

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By the practice of Inner-Life-Stillness we can continually conquer all things.

—LAO TZU

## THE BORROWERS

### THE ORIGIN OF THE JEWS AND THEIR PHILOSOPHY

[The following is based on excerpts from *The Secret Doctrine*.

—EDS.]

TO THE PRESENT MOMENT, in spite of all controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may be as well the exiled *Tchandalas* of old India, the “bricklayers” mentioned by Vivasvata, Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyk-Sos of Josephus, or descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them. . . . Yet whatever they may have been, they became a hybrid people, not long after Moses, as the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with.<sup>1</sup>

Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Professor W. H. Flower aptly said in 1885, “I cannot resist the conclusion so often arrived at by various anthropologists — that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types. . . .” Considering that our Race has reached its Fifth Sub-race, how can it be otherwise?<sup>2</sup>

The Biblical Jews of today do not date from Moses but from David — even admitting the identity of the old genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of prehistoric darkness, the veil from which is now withdrawn. . . . It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism, as the approximately correct views that were current about the days of Moses.\*

The “Semitic” languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The

<sup>1</sup> I. 313 fn.

<sup>2</sup> II. 471 fn.

<sup>3</sup> II. 473

occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans — degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the cutcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul, and along the Oxus, while others penetrated into and invaded Arabia.<sup>4</sup>

The oldest religions of the world — exoterically, for the esoteric root or foundation is one — are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these — entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions . . . comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. . . . Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors.<sup>5</sup> . . . If the results show that neither the *New* nor even the *Old* Testament borrowed anything from the more ancient religion of the Brahmans and Buddhists, it does not follow that the Jews have not borrowed all they knew from the Chaldean records, the latter being mutilated later on by Eusebius.<sup>6</sup>

We are told by a Kabbalist, who . . . contrasts the Kabala and Zohar with Aryan Esotericism, that "The Hebrew clear, short, terse and exact modes far and beyond measure surpass the toddling word-talk of the Hindus — just as by parallelisms the Psalmist says, "My mouth speaks with my tongue, I know not thy numbers (lxxi, 15). . . . The Hindu Glyph shows by its insufficiency in the large admixture of adventitious

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<sup>4</sup> II. 200

<sup>5</sup> I. 10-11

<sup>6</sup> I. xxxi

sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source (!?), or nearer the old original source than any of them.” This is entirely erroneous. Our learned brother and correspondent judges apparently the Hindu religious systems by their Shastras and Purânas, probably the latter, and in their modern translation moreover, which is disfigured out of all recognition, by the Orientalists. It is to their philosophical systems that one has to turn, to their esoteric teaching, if he would make a point of comparison. No doubt the symbology of the Pentateuch and even of the New Testament, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found repeated by Professor Piazzzi Smyth in Solomon’s alleged and mythical temple, is not of a later date than the Mosaic books? Hence, if there is any such great identity as claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians. The Jewish glyphs — and even their language, the Hebrew — are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phœnician and from the Hyksos, their (alleged) ancestors. . . . Aye; but who are the Hyksos shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousnesses of her historians. (See *Isis Unveiled*, Vol. II, pp. 430–38.) “Khamism, or old Coptic,” says Bunsen, “is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Aryan and Semitic races”; and he places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Aryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.<sup>7</sup>

While the moon-goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the lunar influence on women and conception, the occult and actual connection of our satellite with fecundation is to this day unknown to physiology, which regards every popular practice in this reference as gross superstition. . . . We may only stop at present to discuss the lunar symbology casually, to show that the said superstition belongs to the most ancient beliefs, and even to Judaism — the basis of Christianity. With the Israelites,

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<sup>7</sup> I. 115 fn.

the chief function of Jehovah was child-giving, and the esotericism of the Bible, interpreted Kabalistically, shows undeniably the Holy of Holies in the temple to be only the symbol of the womb. This is now proven beyond doubt and cavil, by the *numerical* reading of the Bible in general, and of Genesis especially. This idea must certainly have been borrowed by the Jews from the Egyptians and Indians, whose Holy of Holies was, and with the latter is to this day, symbolized by the King's chamber in the Great Pyramid and the Yoni symbols of exoteric Hinduism. To make the whole clearer and to show at the same time the enormous difference in the spirit of interpretation and the original meaning of the same symbols between the ancient Eastern Occultists and the Jewish Kabalists we refer the reader to Book II, "The Holy of Holies."<sup>8</sup>

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days; and that which the Church got from both, is still more misinterpreted. Yet their system is now proven identical in this special department of symbolism — the key, namely, to the mysteries of astronomy as connected with those of generation and conception — with those ideas of ancient religions, the theology of which has developed the phallic element. The Jewish system of sacred measures applied to religious symbols is the same, so far as geometrical and numerical combinations go, as those of Chaldea, Greece, and Egypt, having been adopted by the Jews during the centuries of their slavery and captivity with those nations. What was that system? It is the intimate conviction of the author of *The Source of Measures* that "the Mosaic Books were intended, by a mode of art speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures." Piazzzi Smyth believes likewise. This system and these measures are found by some scholars to be identical with those used in the construction of the great pyramid — but this is only partially so. "The foundation of these measures was the Parker ratio," says Mr. R. Skinner, in *The Source of Measures*.<sup>9</sup>

But it is extremely important to ascertain whether the measures used in the evolution and building of the Aryan symbolic religion, in the construction of their temples, the figures given in the Puranas, and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those

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<sup>8</sup> I. 264

<sup>9</sup> I. 312-13

used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians (Moses being an initiate of the Priests) must have got those notions from India. At any rate they passed them to the early Christians. Hence, it is the Occultists and Kabalists who are the "true" heirs to the KNOWLEDGE, or the secret wisdom which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof. That it is the system of measures which led to the invention of the God-names Elohim and Jehovah, and their adaptation to phallicism, and that Jehovah is a not very flattered copy of Osiris, is now demonstrated by the author of *The Source of Measures*. But the latter and Mr. Piazzzi Smyth both seem to labour under the impression that (a) the priority of the system belongs to the Israelites, the Hebrew language being the *divine* language, and that (b) this universal language belongs to direct revelation! This latter hypothesis is correct only in the sense shown in the last paragraph of the preceding section;\* but we have yet to agree as to the nature and character of the divine "Revealer."<sup>10</sup>

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KNOW of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, *is* even now and forever.

—THOMAS CARLYLE

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\* ... not a revelation from an anthropomorphic god on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to the early mankind by a more advanced *mankind*, so much higher as to be *divine* in the sight of that infant humanity. (I. 309)

<sup>10</sup> I. 316-17

# SLEEP AND DREAMS—A SUBLUNAR MYSTERY

## VIII. — DREAMS AND DREAMERS

THE TEACHING of the ancients on dreams, a teaching centring round the Immortal Ego, has its vital, intimate and practical bearing on human evolution in general, and on the upward progress of spiritual aspirants more particularly. Whereas the scientific treatment of dreams has confined itself to external factors on the basis of the automatic and reflex action of the brain and the nervous system, the study of dreams by the disciple wanting to tread the Higher Path is directed to obtaining suggestions as to how the power of dreaming may be cultivated and how one may make something of the energy that pours into this channel of dreaming.

Dreams can be utilized to purify the mind and body and obtain moderation in all things, so that a unique kind of tranquillity prevails in life. Behind the foam and flotsam of life, which form the basis of remembered dreams, at once incoherent and confused, there lie hidden treasures and rich argosies of experience which can only be inferred from the foaming tide on the nether shore, caused by the tired brain in sleep. The dreams that we do not remember are the most wonderful, for around them

Doth heaven with all its splendours lie;  
Daily, with souls that cringe and plot,  
We Sinais climb and know it not.

Many are the occasions when we wake up with the sense of some incommunicable experience — may be frightful or felicitous — too strange and poignant to submit itself to concrete symbolization and so is groped for by the memory in vain. It is a matter of worldly wisdom that dreams grow more ordered and significant as they recede from the surface of consciousness to its depths. Deep-sleep dreams, therefore, are in a true sense clairvoyant and prophetic, though for the most part irrecoverable.

Du Prel and others have shown that the difference between ordinary dreaming, somnambulism, trance and ecstasy is only a matter of redistribution of thresholds, that they are all related stages and merge into one another. This means that for a certain number of hours every day we are all sibyls and seers, however little we may be able to profit by it. But occasionally, in moments of peculiar sensibility, the veil is lifted. The art

of true dreaming, however, though one of the precious gifts possessed by mankind from times immemorial, remains for the most part unmastered. But times were when the art was studied, cultivated and mastered in the schools of Raja Yoga or spiritual Occultism. Even in the Biblical *Book of Job*, which is really an ancient book dealing with the trials of initiation, this teaching is to be found:

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he [man's own inner God] openeth the ears of men, and sealeth their instruction.

If, as it is stated, in the state of dreamless sleep “even criminals commune through their higher nature with spiritual beings and enter the spiritual plane,” how much more would this be true of those earnest souls who are pledged to renunciation of all selfish interests in treading the spiritual path! That the mastery of the states of consciousness experienced during sleep formed part of the discipline and training of earnest souls in all ages is shown in the article on “The Three Planes of Human Life” by W. Q. Judge. Among the steps to final attainment is an acquaintance with and understanding of the three states — waking, dreaming and dreamless sleep; and as the subject is one of enormous extent and of great importance, students are urged

to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow-men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

As the subject of dreams formed part of the curriculum of studies in the occult school, it would be of interest to know what H. P. Blavatsky has to say to the question: “Who is it that sleeps, dreams and wakes?” which has been ignored by present-day psychologists and to which the Upanishads have given a partial answer.

There is no simple answer to this question, she says, as the dream embraces within it “the whole range of all the sublunar mysteries”; but she adds that it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten. She has given an exposition of the occult teaching on dreams, in the form of answers to questions. In reply to “What is it that dreams?” she says:

Generally, the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze, the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic animal nature, there will be probably no dreams; or, if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. (*Transactions*, pp. 72-73)

As in the parable of the two birds in the Upanishads, the struggle between the two "selves" in man forms the drama of human evolution and in this struggle the higher is always fully aware of the successes the failures and the fluctuations of the lower. The warning voice of conscience, always pulling up the man of flesh whenever he goes astray is the Soul's projection in man, during the waking state, of its awareness and ever-shadowing presence. During sleep, man is subject to a double set of impressions—the impressions from above or within—and the impressions from below or without. The brain's capacity to retain and remember these impressions produces the dream. The living acts and deeds of the higher Ego, when reflected on the brain of the sleeper, undergo transformation and are more or less distorted, the degree of twists and knots depending on the obtuseness of the brain and lower mind. A certain amount of distortion, it has to be recognized is inevitable as consciousness descends from a higher to a lower plane.

Were this the only interference that the thoughts and acts of the higher Ego were subjected to, no great harm would be done, the experiences in dreamless sleep (*sushupti*) merely taking an allegorical form in dreams, and our brain catching and retaining glimpses of the real life of the soul. Dreams such as these would have a refreshing effect on the body and an uplifting effect on the mind. But man is also subjected during sleep to impacts having their origin in the temperament or purely personal nature and it is these impressions which are respon-

sible for the chaotic and confused dreams which are neither elevating to the mind nor refreshing to the body. It is these lower dreams and impressions which prevent the higher impressions from registering in the brain; or else, mixing with the higher impressions, they make confusion worse confounded.

The distortions caused by the various temperaments of the sleeper are described in detail in the Chapter on Dreams (“*Swapnadhyaya*”) in *Atharva Veda Parisishta*, Number 68. The spiritual and psychological knowledge enshrined in the Vedas is difficult of comprehension, as the verses are clothed in a veil of concrete material figures and symbols which hide the sense from the profane and reveal it to the initiated.

The *Atharva Veda* Chapter on Dreams is divided into five sections and contains 450 verses; and a cursory reading does not reveal the full import of the message intended to be conveyed. Only the soul earnest for self-knowledge will realize that there is in us THAT which is above the dreaming self. Our failure to recognize this fact has caused us to identify ourselves with the particular plane or state of consciousness in which we happen to find ourselves. Regarding this tendency, H. P. Blavatsky states:

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached “reality”; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*S.D.*, I. 40)

According to the Vedic canon, dreams are classified in terms of the temperaments of the individuals — choleric, windy, phlegmatic or mixed — which themselves are determined by the planets. Only dreams which are not caused by temperaments, nor by some object that *excites* the senses, are of divine origin.

The *Yoga-Vasishtha* discusses the subject of dreams at some length. Subscribing to the dictum “As above, so below,” it posits a view similar to the Leibnitzian doctrine about the nature of a monad. “The world is a collection of innumerable independent entities, monads, each representing the whole universe in miniature.” Each, being a unit of the

whole, creates its own world. Dreams offer a typical illustration of the strange phenomenon of creation, according to Vedanta. Every human being when he sleeps creates a universe of his own, and just as his dream is all inside his mind and not a bit beyond him, in the same way is this world inside the mind of Brahma and his creation is the Brahmanda.

It is a noteworthy fact that while man is continually creating a world for himself every night, he uses no material from outside, nor does he reproduce himself, nor again lose any part of himself in this act of creation. So, likewise, the universe and all it contains is a mental creation of Brahma and is nothing but mind — *Manas-bandhana* — and just as the dreamer is beyond the temporal and spatial relations that hold in his dreams, so too should Brahma be above the laws that hold good in his creation.

Among the writers who in the West hold the Vedantic view about dreams are Pascal, Schopenhauer, Emerson, AE, Mark Twain, Gerald Bullet and a host of others. Pascal is not sure whether we are awake or dreaming, and feels that life itself is but a dream from which we wake at death.

Since all our sentiments are illusions, who can tell but that the other half of life wherein we fancy ourselves awake be not another sleep somewhat different from the former, from which we awake when we fancy ourselves asleep?

“May not our whole life be a dream?” asks Schopenhauer, and adds that “Life and dreams are leaves of the same book.”

Nietzsche holds that real life lacks the freedom of interpretation possessed by dream life, that it is less poetic and less unrestrained, and asks:

Is it necessary for me to show that our instincts, when we are awake, likewise merely interpret our nervous irritations and determine their “causes” in accordance with the requirements, that there is really no essential difference between waking and dreaming?

As the event is only the actualizing of the soul’s thoughts, Emerson feels that it is no wonder that particular dreams and presentiments should fall out and be prophetic. He adds:

The fallacy consists in selecting a few insignificant hints when all are inspired with the same sense. As if one should exhaust his astonishment at the economy of this thumbnail, and overlook the central causal miracle of his being a man. . . . The Ego partial

makes the dream; the Ego total the interpretation. Life is also a dream on the same terms.

AE (George W. Russell) marvels at the actual architecture of dreams and says:

Man is a protean being, within whose unity there is diversity, and there are creatures in the soul which can inform the images of our memory, or the eternal memory, aye, and speak through them to us in dream, so that we hear their voices, and it is with us in our minute microcosmic fashion even as it was said of the universe that it is a soliloquy of Deity wherein Ain-Soph talks to Ain-soph.

Dreams are "images in the eternal memory," he adds, or "images of things yet to be in the world, begotten in that eternal mind where past, present and future coexist, and from which they stray into the imagination of scientist, engineer or poet to be out-realized in discovery, mechanism or song," as no power in us of which we are conscious can create such visionary forms.

Mark Twain in his autobiographical *Notebook* says that

... as I take it, my other self, my dream self, is merely my ordinary body and mind freed from clogging flesh and become a spiritualized body and mind... For instance, to the ordinary vision, the vision of the X-ray is added—the invisible ray—and I am able to use it and see through opaque bodies. You have an instance of this in the biography of Agassiz. In a dream he saw through the stone that contained a fossil shell and woke up and drew a picture of that shell; and when he broke open the stone his picture was correct.

Several scientific discoveries owe their origin to dreams. Otto Leewi, Professor of Pharmacology, woke one night with a brilliant idea of the chemical mediation of nerve impulses. *The Anatomy of Inspiration* by Heffer gives many such illustrations. The mere scientific technician proceeds by the method of observation, classification, experimentation and generalization. The brilliant discoverer, on the other hand, depends on his intuition more than on his reason. Thinkers, scholars, artists and inventors have repeatedly asserted that they have suddenly and unexpectedly found in a dream the solution of a problem, the motive for a work of art, or the clearing up of a difficult thought which, in spite of their efforts, they had for days been unable to find while awake. Time and again there come to light well-authenticated instances of how some

men have had their problems solved in dreams — among them Elias Howe, the inventor of the sewing-machine, and René Descartes, the French mathematician and philosopher.

The well-known French mathematician, Henri Fehr, made a study of the working habits of his colleagues. Of the 69 mathematicians who replied to his queries, 51 said that they either had solved problems in dreams or believed it was possible. This is surely an amazing response when the precision needed in solving mathematical problems is considered. But the subconscious mind can be trained, being a responsive instrument much like an incredibly complex electronic brain.

Many poets, too, have been inspired by their nocturnal visions, the well-known instances being Goethe, Blake, Cowper, Coleridge and Poe. The subconscious mind tends to carry on with the activities that have concerned one during the day. The technique of conveying the message during dreams may be varied; sometimes thoughts are reduced to bizarre symbols as when Elias Howe's sewing machine needles got changed into the spears of savages. Often there appears to be something childlike about the messages from the subconscious, and often they are presented mischievously.

The acts and doings of the inner man, not the outer shell masquerading in wakeful life, are the unconscious actions of the subconscious mind. What exactly is the nature of the subconscious is described by W. Q. Judge thus:

The Sages say that . . . Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind." . . . But it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous

the lower nature that the spiritual nature may shine through it and become the guide and ruler.

There are many instances of creative writing being inspired in dreams. Diarmuid Russell, a New York literary agent, who grew up in an atmosphere of literature, decided to write and found no difficulty in getting a general theme; but his problem was to imagine the details with which to fill the plot. Day after day, while commuting home in the evening, and in the nights, too, he racked his brain to stimulate the imagination, to no avail. After a month of sterility he had a most vivid dream about which he wrote in *Harper's* (September 1942):

...it almost seemed as if some imaginative and interior intelligence had given me this as payment for the efforts I had been making. . . . But how swift and amazing the intelligence that tossed off these stories in a moment! . . . It has occurred to me since I had this experience that perhaps it is this interior intelligence that is really responsible for the prolific and imaginative output of many writers. There have not been many authors who have paid much attention to the sources of their material and perhaps they have hesitated to write about a process so unknown to science.

Mr. Russell then quotes from the introduction of H. G. Wells' *The Country of the Blind*, where the source of Wells' writings from his fertile imagination in dreams is acknowledged, and adds:

These experiences have made me believe that if a man is willing to bend his will toward the effort of awakening his interior genius he may succeed surprisingly and be delighted with swift visions.

R. L. Stevenson is a classic instance of the good response obtained by a call on his own interior story-teller. This is confessed by him in the "Chapter on Dreams" from his book *Across the Plains*:

The past is all of one texture — whether feigned or suffered — whether acted out in three dimensions, or only witnessed in that small theatre of the brain which we keep brightly lighted all night long. . . . There is no distinction on the face of our experiences; one is vivid indeed, and one dull; one pleasant, and another agonizing to remember; but which of them is what we call true, and which a dream, there is not one hair to prove.

He has described in detail how what he calls his "Brownies" helped him in a dream to write the *Strange Case of Dr. Jekyll and Mr. Hyde*. Many artists and poets must have had their inspiration and imagery in

the treasury of dreams, although they may not be aware of it or be honest enough to acknowledge the fact.

Everyone is familiar with the genesis of Coleridge's *Kubla Khan*. "that when the poet was reading the following sentence in "Purchas's Pilgrimage": "Here the Khan Kubla commanded a palace to be built and a stately garden thereunto; and thus ten miles of fertile ground were inclosed with a wall," he fell asleep, and while he slept almost two to three hundred lines of poetry were composed in his mind without any sensation or consciousness of effort. On awaking he appeared to himself to have a distinct recollection of the whole piece, and taking his pen and paper, instantly and eagerly started writing down, but was interrupted by a visit and the memory of his vision faded away. Rightly has Coleridge expressed not only his feelings but those of others likewise blessed in dreams: "The visions of the night speak to us of powers within us that are not dreamt of in their day-dream of philosophy."

Coventry Patmore indicates in his essay on "Dreams" that to refuse to give to dreams the weight they deserve, "as being often among the most impressive and even life-affecting part of man's experience, is stupidity too great to be argued with."

Intimately connected with the inspiration of poets and scientists in their nocturnal visions are the prophetic dreams forecasting future events — for instance, Abraham Lincoln's dream about his assassination. A few days before the event, Lincoln had dreamt about a death in the White House and when he enquired of the attendants around the catafalque who was dead, he was told that it was the President. Concerning dreams and presentiments, Lincoln had a philosophy quite in consonance with his character. His intimate friend Ward Hill Lamon writes in his *Recollections of Abraham Lincoln*:

With Goethe, he held that "Nature cannot but do right eternally." Dreams, presentiments, in his judgment, are not of supernatural origin, that is, they proceed in natural order, their essence being preternatural, but not *above* Nature. The moving power of dreams and visions of an extraordinary nature he ascribed, as did the Patriarchs of old, to the Almighty Intelligence that governs the universe, their processes conforming strictly to natural laws. "Nature," said he, "is the workmanship of the Almighty; and we form but links in the general chain of intellectual and material life."

H. Addington Bruce, journalist and psychological adviser to the Associated Newspapers, has given a rational explanation of "creative" and

“true” dreams in his book *Sleep and Sleeplessness*. Talking of exceptional types of dreams, he refers to (1) dreams in which notable conceptions in art, in literature, or science are presented to the dreamer, and remembered by him with such clearness that they may be afterwards converted into permanent products of the mind; (2) dreams in which problems that have baffled the dreamer’s earnest endeavour while awake are instantaneously and often most dramatically solved for him while he sleeps; (3) dreams in which the hiding-places of lost articles are mysteriously made known; and (4) dreams in which information is gained of future events, or those occurring at a distance from the dreamer. To the question, “Why are such prophetic dreams so rare?” Bruce replies: “Are you sure? My own belief is that every one of us has, from time to time, exceptional dreams which fail to find remembrance in the waking state.”

Dreams have played a vital role in the religious, political and cultural history of the world. There are many dream narratives in the Bible, most of which have that peculiar characteristic of coming at the beginning of vital stages in the history of the Jews. This Judaic heritage is also to be noticed in the *Nocturnal Journey of Mahomet*. Dream activity was basic to the teachings of the Islamic founder, who is supposed to have received his prophetic mission in nocturnal visions.

There is considerable interest in the dream activity of St. Francis of Assisi and St. John Bosco. Dreams in series occurred also with Muslim mystics like Ruzbehan Baqhi and Ibn Arabi, the decisive stages of whose lives were signposted by dreams. It is stated that dreams exerted a decisive influence on Tippu, Sultan of Mysore, as may be adduced from the Sultan’s autograph notebook giving an account of 38 dreams. In Buddhist lore, too, the dreams of the Buddha’s mother, father and wife are significant.

In the political field, it is reported that Henry III and Henry IV of France dreamt of their assassination just before the event. Louis XIV dreamt of his conquests; Marie Antoinette of her end; and Napoleon of his defeat on the eve of Waterloo. Bismarck in his dream saw his victorious campaign against Austria foreshadowed.

Herodotus remains an invaluable source of information about dreams in antiquity, and relates 17 dreams of celebrated people of his day. Plutarch similarly relates 34. Among other great politico-historical dreams, those of Constantine and Tariq are of great importance, because they encouraged the former to impose Christianity on his Empire

and the latter to conquer Spain. But they were dreams confirming a decision already taken rather than provoking one. Cromwell dreamt of an old woman telling him that he would become the greatest man in England. Hitler's dream as a humble N.C.O. during World War I gave him confidence in his mission. More recent was the dream of Dr. Mossadeq, Iran's Prime Minister, which encouraged him in his struggle with the Anglo-Iranian Petroleum Company to nationalize oil.

In the cultural field, in addition to Coleridge, referred to earlier, Dante's *Divine Comedy* is supposed to have been inspired by a dream, as also Tartini's *Devil's Trill*. La Fontaine is supposed to have composed the fable of the Two Pigeons in a dream. Voltaire dreamt a whole canto of *La Henriade*. Goethe confessed to Wilhelm von Humboldt that his *Faust, Part II* was worked out in dreams. To add to the list are the names of Benvenuto Cellini, Mozart, Schumann, Wagner, Tolstoy, de Quincey, Edgar Allan Poe, Saint-Saëns, Vincent d'Indy, Sir Walter Scott and Van Gogh.

Among scientists, Galen is supposed to have been commanded, in dreams, by Apollo to devote himself to the study of medicine. Synesius claimed that most of his writings were inspired in dreams. The Danish scientist Niels Bohr's dream in 1913 helped him to discover the type of atom that bears his name and that preceded the idea of the atomic "mushroom" by 15 years. The Italian mathematician Cardan and the French philosopher Condorcet solved their problems in dreams. Descartes' dreams made Cartesian thought what it is.

There are many well-authenticated instances of "warning dreams for others who are unable to be impressed themselves," as classified by H. P. Blavatsky in *Transactions*. The rationale of such dreams can be understood only in conjunction with the occult doctrine of sevenfold man, and within the framework of man's total consciousness. As is remarked in *Transactions*:

Prophetic dreams are impressed on our memory by the Higher Self. . . . The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one. (pp. 79, 69)

(To be continued)

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## IN THE LIGHT OF THEOSOPHY

Dr. Margaret Mead, the first woman to win the Kalinga Prize for the popularization of science, has outlined a five-point programme to achieve the world culture she believes is essential to human survival. Speaking at the ceremony after Mr. René Maheu, Director-General of Unesco, had presented the prize to her on December 2, 1971, the renowned American anthropologist said, as reported in *Unesco Features* for December 1971:

We have reached the point where each country is endangered by disaster to any one of the other countries, but we have yet to translate this frightening interdependence into the kind of relationships which provide security and joy in living....

Outlining ways in which she believes such a world culture could be brought about, Dr. Mead recommended the following steps:

(1) A single world-wide system of measurement and symbolization of the physical universe, including scientific and engineering terminology, as well as currency and units of time and space, and the calendar.

(2) A written language independent of existing scripts and existing spoken languages, which permits the visual presentation of ideas, in the same way that the Chinese script transcends the different spoken languages of China.

(3) A shared spoken language based on a natural language, which all people would use as a second language, while retaining their mother tongue, the language learned in infancy, which is intricately related to the capacity for intimacy, poetry and religion. By natural language, Dr. Mead meant a language already spoken on earth, not an artificially constructed one, but she cautioned that it should not be chosen to give any group an advantage.

(4) New, universal systems of measuring society which, unlike our current use of economic statistics, reflect the complexity of each culture and its variety rather than uniformity. Comparisons of Gross National Product, literacy statistics and other terminologies are not applicable in describing growth in all societies and lead to invidious and unrealistic comparisons, she said.

(5) New urban systems in which small, face-to-face communities can be maintained and in which the countryside and the wilderness again become accessible to every individual.

Summing up, Dr. Mead said:

Just because of the fragility of the whole life support system

of this small planet, we now know that we are bound together in a common fate, long proclaimed by prophets and poets, now for the first time spelled out for us by the painstaking and breathtaking advances of science. I believe that we need better models than the nation state, and better models than federation of previously sovereign national units. We have yet to develop such a model in which activities, rather than spatial entities, which are bounded and mutually exclusive, can be interwoven over the surface of the globe, transcending other lines of allegiance and participation.

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In an essay in *Time* magazine (January 17, 1972) on "The Need for New Myths," Gerald Clark calls the ancient legends and tales of the race "the master keys to the human psyche." Myths are now looked upon, not with sneers, but with respect and even awe, as veiled explanations of the truth. Modern scholarship has brought to light what the ancients knew, that mythology tells as much about humanity — its deepest fears, sorrows, joys and hopes — as dreams tell about an individual. According to Joseph Campbell, a leading expert on mythology, "myths are vehicles of communication between the conscious and the unconscious, just as dreams are." The *Time* essay continues:

The trouble is that this communication has broken down in the modern Western world. The old myths are no longer operative, and effective new myths have not arisen to replace them. As a result, Campbell maintains, the West is going through an agony of reorientation. . . .

What is a myth? In Campbell's academic jargon, it is a dreamlike "symbol that evokes and directs psychological energy." A vivid story or legend, it is but one part of a larger fabric of myths that, taken together, form a mythology that expresses a culture's attitude toward life, death and the universe around it. . . .

What should a mythology do? In Campbell's view, a "properly operating" mythology has four important functions:

To begin with, through its rites and imagery it awakens and maintains in the individual a sense of awe, gratitude and even rapture, rather than fear, in relation to the mystery both of the universe and of man's own existence within it.

Secondly, a mythology offers man a comprehensive, understandable image of the world around him, roughly in accord

with the best scientific knowledge of the time. In symbolic form, it tells him what his universe looks like and where he belongs in it.

The third function of a living mythology is to support the social order through rites and rituals that will impress and mould the young. . . .

The fourth and, in Campbell's view, the most important function of mythology, is to guide the individual, stage by stage, through the inevitable psychological crises of a useful life: from the childhood condition of dependency through the traumas of adolescence and the trials of adulthood to, finally, the deathbed.

Today, our lives are so greatly various in their backgrounds, aims and possibilities, Campbell says, that there cannot be a general mythology for all. Those in search of an ideal can begin by searching through the multitude of myths and legends that have been preserved to us, both in Western and Oriental heritages. In all of these the same message is there, though differently expressed. What mythologists are telling modern man is that he has not outgrown mythology and never will outgrow it so long as he has hopes and fears beyond the animals.

H.P.B. declared repeatedly that "no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction." We have been given, in the portion of the Secret Doctrine made public for our age, the partial interpretation of some of the ancient myths and legends. The Key held by Occult Science fits them all.

Myths were cloaked in allegory and symbol for their better preservation. Paper, papyrus and parchment decay, stone crumbles and languages change, but "the ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself."

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As long ago as 1879, H.P.B. published in *The Theosophist* two articles by "Forester" on the Indian forests, for she believed that the real cause of India's food problem lay "neither in foreign rule, excessive taxation, nor crude and exhaustive husbandry, so much as in the destruction of the forests." She pointed out then what is now generally promulgated, that, as put by Tom Gill in *Land Erosion in Mexico*:

the very basis of soil survival and the control of erosion lies not in the cornfields or in the irrigation dams, but up on the

hillsides where forests and forests alone can combat the destructive forces of wind, erosion and flood.

The importance of forest conservation has long been recognized in the West, where statistical and other investigations have shown that forests influence climate, hold the soil, conserve moisture and prevent or minimize floods. It is also known that forests, vegetation and plankton, by photosynthesis, provide the earth's supply of oxygen and control the quantity of carbon dioxide in the atmosphere.

In an article, "Our Vanishing Forests" (*The Times of India*, January 9), G. S. Ranganathan writes of the most valuable roles played by the forest:

With the enormous increase in industrial activity in the past few years, a sharp rise has been noticed in the percentage of carbon dioxide. A drastic increase of carbon dioxide in the atmosphere could affect the radiation from the sun which may result in the melting of the polar ice caps. If this should happen, the consequent rise of the ocean level would inundate most coastal cities in the world. Scientists are very worried, therefore, that the denudation of forests and the pollution of rivers leading to the destruction of plankton in the oceans may seriously affect human existence.

Sound principles of land use, arising from long experience backed by much experimental work, require a minimum one-third of the area of land to be under forest. In the U.S.A., France, Germany and the U.S.S.R., it is more than this. In Japan it is as high as 68%....

The true functions of forests are: (1) they produce oxygen and reduce carbon dioxide; (2) they prevent soil erosion, protect headwaters of rivers and prevent or minimize floods; (3) they have a beneficial effect on climate by attracting rain; (4) they provide timber; (5) they provide habitat for wildlife; and (6) they provide areas for recreation....

The removal of forests can lead to the creation of deserts. A large proportion of the deserts in the world are man-made. All this is part of history and is knowledge which should be used for the benefit of the people.

Here in India, the author deplures, forests have receded before the onslaught of the mounting population who are permitted to occupy forest land for cultivation and who help themselves to timber and firewood from the forest. As things are today, it is inevitable that the remaining forests will come under even greater pressure. They provide a source

of cheap fuel to the poor who form the preponderant majority. The public and the government must be made aware of the need for urgent action to stop the thoughtless destruction of forests. The idea that forests represent the country's wealth, that they sustain the fertility and productivity of adjacent land by protecting it from erosion and by conserving moisture, needs wider dissemination.

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"Woe to those who live without suffering," says H.P.B. in *The Secret Doctrine*, and she adds:

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

In line with the above is Dr. Donald Gould's argument, in *New Scientist and Science Journal* for September 16, 1971, that what we need to preserve our sanity is "a touch of trouble—a taste of strife." He characterizes as "rubbish" all the talk about the spread of mental illness due to the stress of modern living. Nor is there any evidence, he avers, that city life and the competitive nature of modern society put an unbearable load "on the tender threads of the web of consciousness," inciting men to suicide. It is the soulless tedium of life provided by our industrial society that is at the root of the trouble.

... we all know that the body provides a wonderful catalogue of excuses for a mind which is looking for some reason to avoid a distasteful effort or encounter, but it is outrageous to claim that all who make use of this handy subterfuge are "mentally ill."...

The truth is (as any casual observer can confirm) that the modern city dweller has an easier, lazier, less competitive, less demanding day than any other or earlier kind of man....

My own belief is that we are, most of us, just about as sane as people come, but bored to tears (and hypochondria) by the dreadful stability and placidity of modern life.

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David Cohen's account of an interview with Karl Menninger, psychiatrist and penal reformer, appears in the August 5 issue of *New Scientist and Science Journal*, under the title "The Crime of Punish-

ment." Dr. Menninger's campaign against jails is rooted in his belief that "a scientific approach desperately needs to be brought into the treatment of criminals." In our society, many who perform criminal acts get away with them. It is not the doer of wrong who is branded a criminal, but one who is foolish or clumsy enough to be caught. Many penologists now accept in principle that once a person has been caught the aim should be not just to punish him for his act but to rehabilitate him so that he does not do it again. But research has shown that far from being effectively deterred, many are, in fact, ruined by their experiences in jail. Menninger believes that

If by treating you for three months in a sanatorium or a hospital I could make you well again, make it likely that you wouldn't perform anti-social actions, why lock you up for 20 years at damn great cost to the state? It doesn't help anyone. You're not repaying your debt to society, you're costing society more and more every day. . . . It is bad public policy really to rely on fear of legal consequences as the motivating factor for law-abiding behaviour. "I prefer a sort of Platonic position on this — that you don't want to harm others because it threatens them and threatens the fabric of a stable society." . . .

No crime is entirely voluntary and no crime is entirely involuntary. The conditions and circumstances that lie behind a crime are very often long-term ones. They need to be investigated and evaluated. . . .

At the moment, there is no scientific and very little moral justification for the way most prisoners are treated, because so many of them simply get out of prison and start committing new offences. . . . Fierce in his belief that we must get a new system of detention that does not destroy men, Menninger is still fairly optimistic about the future. . . . "If we look back at the historical facts, we must concede that punishments have got much less cruel and brutal. The word 'punishment' is a pity because what we should have is a word that tells us how to stop certain people doing things others don't like." But, even given the existence and continued use of the word "punishment," he thinks that slowly a saner attitude will prevail. "You know why? It costs a billion dollars a year to make people suffer to no sensible end at the moment. That's too costly." Cost-effectiveness, that new goal, will force penal reform eventually far quicker than good sense or idealism ever did.

It's not a conclusion we should feel too proud of.

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