

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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WHAT SHALL WE DO?

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We have no two beliefs or hypotheses on the same subject.

—H.P.B. in *The Key to Theosophy*

ADVERSITY is at once an inspirer and a teacher. Pain and disease are eye-openers which spur us on to health and prosperity. In the midst of grief and difficulties individuals ask the question: “What shall we do?” As the human being is constituted at the present moment, his tendency is to deal with effects in a superficial manner. Personality and personal equations are such formidable factors in our existence that we examine everything from the personal point of view and reduce everything to terms of personality. Thus in the maze of mere effects and personality we lose ourselves.

In his career as a seeker after Truth, a student of Theosophy encounters difficulties. In his serious attempt to live the Theosophic life, he meets with failures. These difficulties and failures so discourage him that often he gives up the fight, blaming the Science instead of his incapacity to grasp the reality of its tenets. There are a few, however, who refuse to be discouraged and who persist in the struggle as people who fear no failure, courting only success, till at some critical hour they face a deadlock and ask the question: “What shall we do?”

Whether individualistic or institutional, our difficulty can be removed if we know the causes thereof and possess the capacity to deal with them. The finding of the cause of our sorrows and difficulties consists in going back to principles. The philosophy of Theosophy is of Universal application; there is not a problem of life on which it does not shed clear light. Theosophy being the Science of Life and the Art of

Living has the power to illuminate our minds when they are perplexed, to energize us in our hours of dejection and inspire us in moods of spiritual deadness. When difficulties are overwhelming, when grief overtakes us, the teachings of Theosophy give clear answer to the question, "What shall we do?" — that is, if we have a clear understanding of its fundamental principles and, secondly, the capacity and the will to apply in a practical way what has been understood.

There is, however, one serious obstacle which the student finds on his Path when he begins to look for the Wisdom of Theosophy as expounded in books made easily available to all and sundry. Suffice to utter a word of warning, and recommend to the earnest seeker in each case to examine the inherent value of the teachings under whatever name they are given. Many books pass under the general title of Theosophical to which they have no real claim; on the other hand true Theosophical Teachings are left unnoticed and remain unknown, unrecognized and unappreciated. Our personal prejudices and opinions, our impressions varied and sundry of men, books and things, play sad havoc with our search for Truth. Let not the student, face to face with the problems of life, with the difficulties of existence, in the midst of family, national and racial struggles, in his zeal to save his society or his sect, forget to raise the preliminary question: "If I want the light of Theosophy let me make sure that it is the light of Theosophy and not some other system of thought which I am getting."

What a saving of precious time it would be if instead of rushing about doing something to somebody, those in difficulties would sit down and for a while reflect over causes of effects, over principles and not personalities, on simple Truth as against complexities of ideas and words; if they would make application of the mighty truth underlying these words of H. P. Blavatsky, to their own cases — to each difficulty, to each problem, in every situation and station of life. In Theosophy "we have no two beliefs or hypotheses on the same subject." Every problem has one true solution; every question has one true answer; there are no two solutions to any problem; there are no two answers to any question. To the question "What shall we do?" Theosophy gives but one answer.

THE DESIRE and pursuit of the whole is called love.

—PLATO

H.P.B. IN INDIA CENTENARY OF HER ARRIVAL

I found them blind; I taught them how to see;
And now they neither know themselves nor me.

—BLAKE

IT WAS on the 16th day of February 1879 that Madame Blavatsky and her party landed at Bombay to carry on the work she had initiated in America by the founding of the Theosophical Society.

Little known in the India of those times, this Russian lady of noble lineage was to spend several years of her dedicated life on Indian soil. During that period she was loved and revered and venerated by those who understood her mission and shared in its responsibilities. But she also came to be hated and maligned, attacked and reviled by those who knew not of her eminence or were jealous of her stature and the dignity of her high office. Thus, during those early formative years of the T.S. in India, as later, she became the most controversial figure of her time.

That fateful day when she stepped ashore from the steamer *Speke Hall*, what plans had she, what hopes, what guidance that were ultimately to make of her teachings and ideology the greatest movement of the age?

It is an historical fact that during the last quarter of each century an attempt has been made by those who have come to be known as "Masters" to help on the spiritual progress of humanity in a marked and definite manner. Each century has thus witnessed the advent of one or more who have acted as the accredited Agents of these Masters. It was in unbroken continuation of this effort that H.P.B. was sent as their ambassador on earth for the closing quarter of the 19th century. The craze for Spiritualistic phenomena which was then sweeping America was utilized by H.P.B. and her Masters to induce men to turn their minds away from the questionable to the more fruitful investigation of the spiritual and psychic powers latent in man. In the process of carrying out this plan, H.P.B. attracted to herself a motley crowd of Spiritualists, Kabalists, Platonists, Free Masons, students of the Ancient Mysteries, the wonder-seekers, and the seekers after wisdom. It was in those early days in New York that William Q. Judge came to H.P.B., thus renewing his old relationship with her which had existed, as she later described it, since aeons. It was here that *Isis Unveiled* was written, with considerable parts impressed upon H.P.B. by her Masters. The first edi-

tion of that book was sold out in just ten days, and today, even a hundred years after its publication, this opus remains the enigma of the learned, the wonder of those interested in the occult, the nightmare of priests and churches, and the textbook *par excellence* of the man who wishes to launch himself on the Path of Wisdom. With that publication the first stage of the great Messenger's work was nearing its close.

The next stage, that of making the Movement global, could now be commenced. In 1878, H.P.B. and Olcott were given orders by the Brotherhood to proceed to India to initiate a movement and propagate a knowledge that for its content and coverage had no equal in recorded history. It thus came about that on December 18, 1878, H.P.B., Olcott and two others embarked for England *en route* to India. After a short stay in London, they resumed their journey, this time from Liverpool, and arrived at Bombay on February 16, 1879.

In Bombay, they were not wholly unknown. The fame of H.P.B. as the author of *Isis Unveiled* had preceded them. On February 17, a day after their arrival, a reception was held in their honour at the Elphinstone Theatre where the drama *Sitaram* was performed. To convince the public that the Founders did not represent the domineering white classes of that era, H.P.B. and Olcott secured accommodation in the native quarter of the town, in a small house on Girgaum Back Road, and soon their home became the rendezvous of such persons as desired knowledge. On February 25, just nine days after landing, the first important connection from the Theosophical point of view was established. A. P. Sinnett, editor of *The Pioneer* of Allahabad (a semi-official journal), wrote a letter expressing his desire to become acquainted with the Founders of the T.S., and at the same time offering to publish anything of interest regarding their mission in India.

With interest in Theosophy gathering momentum and the burden of correspondence (with inquiries often on the same philosophical questions from numerous persons) increasingly taxing the strength of both the Founders, it was felt that the establishment of a magazine would be the right thing for the propagation of the philosophy and the answering of questions. The first issue of *The Theosophist* came out in October 1879. This was the greatest event of H.P.B.'s stay in India, so far as the future work of the Movement was concerned. This publication became a primary record of the Theosophical literature, printing many basic articles on both the philosophy and the educational activities of Theosophists. As interest in Theosophy spread in India, the pages of

The Theosophist reflected the progress of the Society. The issues are filled with profound discussions of Hindu metaphysics, commentaries and translations of sacred literature. European contributors provided articles dealing with various phases of Western metaphysics and mysticism, making the magazine the most cosmopolitan philosophical publication of its time; and, while conducted by H.P.B., it was pervaded with a living devotion to truth that inspired and energized Theosophists everywhere in the world.

In August 1879, Damodar K. Mavalankar joined the Society. Contact with H.P.B. and with Theosophy caused a sudden revolution in his life. He offered his services to the Cause and took up permanent residence at the headquarters of the T.S. from January 1880. Thereafter, his life and his days were tinged with devotion and dedicated to service. Today, he stands out as an example of what Theosophy can achieve when it touches an aspiring heart. His declaration of faith recorded in his article "Castes in India" appeared in *The Theosophist* for May 1880. He says:

I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss. I feel that now for the first time I have a glimpse of what man and life are — the nature and powers of the one, the possibilities, duties and joys of the other. . . . Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers. . . . I saw that if it were not for this distinction, India would not have been so degraded, for this distinction engendered hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. . . . The world, as I see it, imposes on me a duty, and I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty. (*U.L.T. Pamphlet No. 4*)

Force followed that proclamation. Damodar met his Master and became his disciple. Thus, even at that early stage the T.S. received its valued recruit from out of the preserves of orthodoxy. The spiritual work of H.P.B. was already throwing up shoots from her early sowings.

While on the subject of the great Indian Chelas who came to be affiliated with the Theosophical Movement, mention must be made of

Bhavani Shankar. He was a chela so high in development as to merit the following words of Master K.H. in his letter to Sinnett: "Bhavani Shankar . . . is stronger and fitter in many a way more than Damodar or even our mutual 'female' friend." He remained loyal throughout his life to the Great Cause. For several years he remained within the T.S., but after the formation of the United Lodge of Theosophists in Bombay, he became sympathetic to it. He visited the Bombay Lodge and his presence and talks there were an inspiration and a hope to the younger generation of Theosophists. Writing to Damodar on December 15, 1883, Bhavani Shankar said: "The magnetic chain that binds me to OUR MOST VENERATED CHOHAN compels me to work for the Holy Cause of Humanity with which OUR VENERATED MASTERS identify Themselves." (*Damodar and the Pioneers of the Theosophical Movement*, p. 332)

Shortly after their arrival in India, both H.P.B. and Olcott toured the country for the purpose of arousing interest in Theosophy and for establishing branches in various districts. In September 1880, they paid their second visit to the Sinnetts at Simla. It was on this occasion that there came to be produced phenomena which Sinnett recorded in his book, *The Occult World*. It was also at this time that Sinnett started written communication with the Mahatma K.H. The first letter to him from the Master was received at Simla about October 15, 1880.

Some time later, Sinnett introduced Allan Octavian Hume to the Founders. Hume became a member of the T.S. and for a time was privileged to carry on correspondence with the Masters. For the first few years, the interest of these highly placed Englishmen was an important factor in the spread of Theosophy, in both India and Europe. The letters which they received from the Masters covered a vast area of human thought from Cosmogogenesis to ethics, from the Occult Sciences to the qualifications for chelaship. Hume finally severed himself from the Theosophical Movement, but continued in humanitarian pursuits, becoming a prime mover in the formation of the Indian National Congress.

In her letter addressed "To my Brothers of Aryavarta" and written during the last year of her life, H.P.B. records some of the achievements of her mission in India in these words:

One of the chief factors in the reawakening of Aryavarta which has been part of the work of the Theosophical Society, was the ideal of Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with Their names and *Per-*

sonalities, great misconceptions arose concerning Them. . . . These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without the Theosophical Society, would India have ever thought of wrenching from the hands of the learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. . . .

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other — Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths. ("Why I Do Not Return to India," THE THEOSOPHICAL MOVEMENT, April 1972)

And so, branches were formed, a magazine established, membership vastly expanded, a Ceylon grateful for the unstinted help given to the Buddhists by Olcott, the Masters recognized as facts, Chelas recruited from the devoted Theosophists of the day — these were no mean achievements by any standard. But few of the actors realized that the seven-year probationary cycle of the T.S. had come to a close. The time to test men's minds and hearts had arrived. The chaff was to be winnowed

from the corn. Precipitation of trials, nemesis for violation of time-honoured rules together with temptations to test the discriminating ability of the principal actors were about to come from the least suspected sources. In 1884, the storm clouds had already gathered and were about to burst the while complacency marked the attitude of those who should have known better. During the absence of H.P.B. and Olcott from India, the Coulombs — husband and wife — who had been allowed in charity to stay at the headquarters of the Society at Adyar although they had been plotting against H.P.B., had their feelings hurt by some tactless handling of a delicate situation by the Board of Control appointed for the period of absence of the two Founders. They decided to take revenge for the supposed insult. They first tried blackmail, and when that failed, their vengeance turned to forgeries and the fabrication of contraptions such as sliding panels and false doors in the so-called “occult room” in H.P.B.’s apartments, so as to give such an appearance of mechanical contrivance as might support charges of fraud in the phenomena taking place at headquarters. They traded these to the Caiaphases of their day for the modern equivalent of “thirty pieces of silver.”

But this was not all. More disasters were yet to precipitate. The unintentional yet real desecration of the Secret Science had already commenced and was now about to bring retribution. Fuel was about to be added to the fire. The publication of Sinnett’s *Occult World* and the visit to London of Olcott and Mohini M. Chatterji, one of the most brilliant Hindu members of the early Theosophical Society, had, each in its own way, stressed those very points which ought to have been limited to an inner and very strict circle. At London, an enthusiastic but not too discriminating Olcott committed the indiscretion of addressing the Society for Psychical Research impromptu and uninvited. The subjects on which he dwelt were the so-called “miracles” of H.P.B. and the Masters. It was this which led the S.P.R. to appoint a Committee “to take the evidence which Colonel Olcott, Mr. Mohini and Mr. Sinnett . . . kindly volunteered to give as regards these Orient apparitions” (*S.P.R. Journal*, Vol. I, p. 50). In the autumn of 1884, the S.P.R. issued its preliminary report of the testimony of Olcott and Mohini, with forty-two documentary appendices. The documents covered, among other things: (a) the testimony of visits to the witness by living Mahatmas and Adepts; (b) the phenomenal receipt of written documents; (c) the precipitation of Masters’ remarks and instructions on letters during the time they

were in postal transit, etc. This violation of secrecy on holy themes was bound to have its Karmic repercussions. Richard Hodgson was appointed by the S.P.R. to go to India to investigate the phenomena and the charges made by the Coulombs, and his adverse report shook the Society to its foundations. How did it affect the principal actors on the Theosophical stage? What was their contribution to the confusion? How did it influence their future relations with their companions?

The faint-heartedness of the Theosophists of those days was a major factor in giving the enemies of H.P.B. and of the T.S. an upper hand. As she wrote in the same letter "To my Brothers of Aryavarta":

...so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb "thunderbolt" descended... What with the Patterson-Coulomb-Hodgson conspiracy, and the faint-heartedness of the chief Theosophists, that the Society did not then and there collapse should be sufficient proof of how it was protected... If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realized, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter...

You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, than I found people — the S.P.R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding — ready to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*. ("Why I Do Not Return to India," THE THEOSOPHICAL MOVEMENT, April 1972)

On the subject of the failure of the Chelas and Theosophists in India to rise to the occasion, H.P.B. wrote to Sinnett:

Mahatma K.H. holds him [Dharbagiri Nath], Damodar, and Subba Row responsible for the two-thirds of Mr. Hodgson's "mayas." It is *they*, who, irritated and insulted at his appearance at Adyar, regarding his (Hodgson's) cross-examination and talk about the *Masters* degrading to themselves and blasphemous with regard to Masters, instead of being frank with H. and telling him openly that there were many things they could not tell him — went on to work to augment his perplexity, allowed him to suggest things without contradicting them, and threw him out of the saddle altogether. You see, Hodgson counted without his host; he had no idea of the character of the true Hindu — especially of a chela — of his ferocious veneration for things sacred, of his reserve and exclusiveness in *religious* matters; and they (our Hindus) whom even *I* had never heard pronounce or mention one of the Masters *by name* — were goaded into fury in hearing Hodgson make so cheap of those names — speaking laughingly of "K.H." and "M." . . . and it is unfortunate *me* who now pays for all! (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 122)

This failure affected Damodar and Subba Row in different ways. In a letter to Dr. Franz Hartmann, H.P.B. wrote of Damodar being selected and called by the Masters:

He [Damodar] said, "I go for your sake. If the Maha Chohan is satisfied with my services and my devotion, He may permit me to vindicate you by proving that Masters *do* exist. If I fail no one shall ever see me for years to come." (*The Path*, February 1896)

Thus passed on and out of the Theosophical Movement of the 19th century the great Damodar K. Mavalankar, leaving it the poorer for his absence.

Subba Row saw things differently. Born to the Indian tradition, he could not reconcile himself to the fact that H.P.B. — a woman at that — was the Agent of the Masters and that she was revealing portions of the sacred knowledge, though such as were determined by the Masters. H.P.B. records his violent reactions to the crisis of 1884. In a letter to Mrs. and Miss Arundale, dated June 16, 1885, H.P.B. wrote:

Such as Subba Row — uncompromising *initiated* Brahmins, will never reveal even that which they are permitted to. They hate too much Europeans for it. Has he not gravely given out to Mr. and Mrs. C[oooper] O[akley] that I was henceforth "a shell deserted and abandoned by the Masters?" When I took him for it to task, he answered: "You have been guilty of the most terrible of crimes. You have given out secrets of Occultism — the most

sacred and the most hidden. Rather *that you should be sacrificed* than that which was never meant for European minds. People *had too much faith in you*. It was time to throw doubt into their minds. Otherwise they should have pumped *out of you all that you know*." And he is now acting on that principle. (*The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 95-96)

His undoubted brilliance notwithstanding, in his blind adherence to the principle of secrecy Subba Row never understood the value and worth of the Theosophical Movement, and eventually left the Society. It is passing strange that whereas he was unflagging in his devotion to the Masters, he became cold and antagonistic to H.P.B., who was doing the global work of those same Great Ones.

What were the reactions of Olcott towards the great emergency? We get glimpses of these from the letters that H.P.B. wrote to A. P. Sinnett:

He has stuffed the S.P.R. with what could not but appear to the majority *cock and bull* stories, and had fights with me for asking him not to take *them* as arbiters, not to have anything to do with the *Dons*; and now when their arbitration had such a glorious end for us, he got frightened out of his wits and has become a Brahmin, a regular Subba Row for secrecy. He forgets that "they who shall deny me before men, I shall deny them before my (Tibetan) father." (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 102)

In 1888, Master K.H. said:

... the Society has liberated itself from our grasp and influence and we have let it go — we make no unwilling slaves. He [Olcott] says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse. ... Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range.

On March 30, 1885, H.P.B. left India for the last time, never to return. But she left it for shelter under European skies to write the works which immortalized her name. A new leaf was turned in the history of the T.S.

Will the years to come find Indian Theosophists and aspirants rising to the occasion to atone for the failures of their Brothers of the previous century?

MAGICON, OR THE SECRET SYSTEM OF A SOCIETY OF UNKNOWN PHILOSOPHERS

[The following, compiled and translated from the German, appeared originally in *The Theosophist* for July 1884, and is concluded from our last issue.—Eds.]

VI.—LANGUAGE AND WRITING

PRIMORDIAL MAN was possessed of the superior advantage of being able to cognize the natures, qualities, powers and motions of things directly. His connection with the world of spirit and the world of matter was so intimate that he could read and understand the most secret thoughts of those that were superior as well as of those that were inferior to him; and man, even in his present state of degradation, is still in possession of that power, but in an extremely small degree. This primordial power or language is known as the power of intuition.

It is man's duty to strive to regain this primordial language, by cultivating his intuitional powers and by the use of that small ray of light which, in his present condition of darkness, only appears like the polar star instead of being his sun. He must do this by habitually collecting the primordial symbols and the true characters of things and grasping them with the powers of his mind. That means to meditate about the nature of things, to mentally penetrate into their centres and to understand their true meaning.¹ This was the true object of the ancient hieroglyphics and of the picture writing of the schools of secret science. The farther the true symbols have receded from the true forms of nature, the more do they render it difficult to express the truth. But there have been at all times men who were able to read and write the original symbolic signs, and the true hieroglyphics are up to the present day in the possession and care of such men.²

1. *Nature and Origin of Language.*

Man's actions are his writings. By putting his thoughts into action he expresses them and records them in the book of life.

The source of language is in man; but the manner of its birth cannot be explained simply by organization, tradition or instruction; the original language of the spirit is as old as man's intellectual powers and its source lies far back in the night of time, when man yet existed in his

¹ In other words, he must learn how to write, before he can read.

² The Mahatmas.

original purity. Man cannot use his intellectual powers without the influence or stimulus of a higher reaction; if left to himself, he would have no occasion to speak. If by "language" we simply mean the expression and revelation of his powers, then we find that everything in nature has its language;³ because not only are the powers of each being intimately connected with the means of their expression, but between both exists the most exact proportion in regard to measure and condition; but to avoid mistakes and confusion, it is convenient to call "language" the expression of intellectual and moral powers, and in this aspect it can only belong to intellectual beings.

2. *Original Language.*⁴

There is only one genuine language for man, the symbols of which are natural and must be intelligible to all, and it is either an interior direct communication of thought, or an exterior expression through and for the senses. This interior language is the parent of the exterior one, and being caused by the irradiation of the supreme, which is unity and with whom all men are one, it follows that if that original irradiation of the supreme ray had remained unchanged in all men, all men would understand the same interior language and also the same exterior one,

³ It would be an interesting study to investigate the relationship which exists between the faculties or attributes of beings, and the means with which they have to express their feelings.

⁴ The word "language" must here be looked upon as conveying a higher sense than what is usually implied by it. "Language" means in this case an irradiation of divine light into the human mind and an irradiation from the same into the intellectual and physical realms. Man in a state of purity being an image and external expression of divinity, must be able to reflect and to reproduce divine truth in its original purity, and man's expressions therefore ought to be a perfect reproduction or echo of the divine impressions which he receives; but as man has become immersed in matter, he receives the divine rays only in a state of refraction and can therefore reproduce them only in an imperfect or refracted condition. The act of speaking presupposes an act of thinking, and one method of thinking will be found to be better than another method, but the best among all the methods of thinking is the most perfect one, being a pure reflection of the divine light. Thinking and speaking being closely related to each other and depending for their expression on certain symbols, it follows that the existence of a universal method of expression by symbols must be possible, and if we are capable of having thoughts and feelings, which we cannot express by symbols, it does not follow that such symbols do not exist, but only that we are not acquainted with them.

As the moon reflects the light of the sun, so does the mind of man reflect the supreme mind. The human soul is not a musical instrument which merely plays itself, but may be compared to a harp which is made to sound harmoniously, if touched by the hand of a master; she may be compared to a "smaragdine tablet," upon which the thoughts of the Supreme are engraved in letters of light. The seers and prophets of all ages have heard and understood that divine language; but they could only reproduce it imperfectly through the imperfect languages of their times.—H.

as the latter is only the sensuous expression of the former. Such is in fact the case. This original language, formerly spoken by all, but now lost to nearly all, is still in the possession of a few men, whose high degree of purity renders them capable of understanding the same. This language breathes, so to say, spirit, where common languages only use letters.

This language consists of non-ambiguous indubitable symbols, which are no arbitrary creations, but which are inherent in the nature of things and expressed by truth, and can be communicated by sound or by signs. He who understands that language can interpret not only the Divine, but he can unite all spaces and look into the most distant past. A knowledge of that primitive language would at once explain the process of evolution of secondary languages and the intimate connection existing between the development of the various languages and the progress of evolution of the various nations; and this will be the language of a certain but far distant future. Man in his present condition hears the voice which speaks that language, but does not understand it; he sees the sacred symbols, but does not comprehend them; his ear is accustomed to human words, he seeks for human writings in books and is blind to the hieroglyphics of the divine. The key to that language is contained in the divine *logos*, the Christ (or the seventh principle of the Occultists).

Each word in that language is the character of the thing itself, a sign and symbol which men cultivate without knowing; the centre of each being, which is expressed by an indelible symbol, and whoever reaches that centre is in possession of the word and the sign. These symbols are the essential characteristics which distinguish men as such from other existences. An artist understands another artist by beholding the products of his art, without speaking with him in words, or meeting him personally. True spirit unites all distances of time and space and is independent of accidental relations.

There is a universal light which contains the light of all beings, and this light is the living organ of that universal language, the universal symbol and sound, the types and harmonies of which are offered by nature herself. Men have ever been desiring an universal language. Such a universal language cannot be arbitrarily established, or, if so established, would be more difficult to learn than any other. True language must express the harmony of our soul with the nature of things, and as long as there is disharmony, there cannot be one universal harmonious language.

There are many signs by which this language can be recognized, and many traces which lead us to the same. To study it, we need not go outside of visible nature, we must only seek its source in the same.

There is a threefold word of God; a physical, an intellectual and divine. The first is the language of nature, the second that of the divine agents, and the third the language of the *logos* or Christ. These signs are moreover contained in the nature of men, their products and imitations, and are pre-eminently visible in the creations of Genius as the expressions of the higher thought of poetry, music and art, and may therefore be considered as constituting the dialect of heroes and gods.

3. *Arbitrary Languages.*

As long as the light, which illuminated primordial man, continued in its original purity and perfection, his interior language could be expressed by corresponding symbols, in a plain and unmistakable manner; but as man's reason became involved in material pursuits, an endless variety of ambiguous, uncertain and unreliable inferior languages came into existence. All of them, however, have certain points of similarity, which proves their common origin; but it is not our object to investigate this subject at present.

Divine and Natural Writing.

Supreme wisdom uses certain invariable symbols to express certain ideas and each divine thought is represented by a certain allegorical sign. Besides this, there is another fixed original language, consisting in the collective characters of nature, which, like an open book, are before our eyes. The first language relates to divine things and its alphabet consists allegorically of four letters, which are the four primitive numbers ($1+2+3+4=10$). The second relates to intellectual and sensuous products and has 22 letters.⁵ Each being is a characteristic symbol and living exterior image of its interior, and the universe is a collection of such symbols, representing the natures, qualities, proportions, compositions, activities and passivities of things. Each body is the symbol of an invisible and corresponding power, and man, according to his origin, is the

⁵ That means allegorically $2+2$, or the intellectual and the sensuous. A new degradation of man would produce an alphabet of 88 letters; that is, $8+8$ signify a four times multiplied sensuousity, which would remove man four degrees farther from the source of light.

These three true languages are opposed by three false ones, of which the first one contains 2, the second 5, and the third one would have 10. (2 and 5 are the division of 4 and 10, and by division evil and darkness was created.) The third number relates as well to 5 as to 22.—H.

most noble expression of God and a perfect copy of his invisible divinity. Man is the most beautiful letter of the alphabets of earth, and he who is able to read and understand that letter has nothing further to learn; for he will have obtained the wisdom of the ages and be himself a God.

VII. — EXPLANATIONS OF SOME OF THE PRINCIPAL ALLEGORIES

1. *The impenetrable armour.* By this is meant the ethereal body of man, which surrounded his spiritual principle, before his immersion into matter made it necessary for him to be protected by a physical body. That primitive body was and still is indestructible, immortal and not subject to the inimical influences of the elements. It is not said whether that body corresponds to the shape of man's present form; but some philosophers consider it in its perfection as representing a radiant sphere (the sphere being the most perfect form) whose circumference, however, is without limits.

2. *The fiery sword* refers to his spiritual power, expressed through the living word⁶ or the irresistible force of his Will, when put into action.

3. *The forest of seven trees* symbolizes the seven primordial emanations or evolutions of the divine "logos," by whose influence everything lives and exists.

4. *The ten leaves of the book of life* represent the universe, or the abundance and completeness of everything. They are called *ten* leaves on account of the occult signification of that word. Primordial man could see and understand all the ten leaves at once, but we have to study painfully one leaf after another.

5. *The intellectual square* symbolizes the totality of all intellectual beings and their powers. In it everything is spirit and life and power. It is the throne of him who is called the alpha and omega, the highest which thinking beings can obtain, a temple of activity and rest, pure light and enjoyment. It is also called the paradise with its four rivers (or Nirvana).

6. *The destroyed and to be reconstructed temple* of the spirit means human nature in its original purity and the great work of reconstructing or regenerating the same. The columns of that temple are represented by the sages of all nations, those that are illuminated by the true light; and the altar with the inextinguishable lamps refers to man's ever-present power to exercise his divine rights of adoration, meditation and the practice of charity and self-sacrifice.

⁶ Bulwer-Lytton in his *Coming Race* calls it the "Vril."

7. *The great name of the Hebrews* refers to the Logos or Christ, the first emanation from deity, and the *holy names* represent the seven divine powers, which are the sources from which all life flows into the beings, and which are the first approaches to the inexpressible name, the supreme source of everything that comes into existence.

AND there came to me a young man filled with a great ideal, the service of his fellow-men, yet not unknown to bitterness. "Long have I toiled," he said, "yet nothing done. For seven years I have but sought the needs of others, never of my own, and now, where is the outcome of my efforts? Or is it foolishness to dedicate oneself to those who care not for the sacrifice?"

"My son," I made reply, "so that the service be pure-hearted, look not for reward. He is indeed a fool who in the service of his brothers thinks to reap their gratitude. It is enough that in the long hereafter there will come to him upon the stream of time the perfect recompense. Wise is he who is content to live by the Unswerving Law, for in its arms the Yin and Yang are unified, the need of doing and the deed.

"For some there are who live by such a Law, whose lives are dedicated to its service as are those who serve a Master whom they love, as those who serve the whole of which they are a part. These have no other duties, rights or interests than helping all, according to their needs, towards Enlightenment. From deep compassion for the woes of men these fearless few have laid upon the altar of humanity all comfort, wealth, and luxury and, resolute of heart, go forth as pioneers to face the consequences of their sacrifice. Misunderstanding, persecution, utter loneliness, self-seeking, treachery, despair, all these, my son, will lie about your path, and be your sole reward. If it be asked of what avail this sacrifice, know that compassion comes not from the head but from the inmost chamber of the the heart, which is the heart of all humanity.

"Choose, then, my son, for it is a choice which must be made. Work wisely for the welfare of men's bodies and you will reap their gratitude. Work for the mind's enlightenment and you will seek their gratitude in vain. Yet one day all will reach Enlightenment, and blessed are the few who strive to lead men to that end. Yet hearken, for the words I speak are true: such leadership is only purchased at the price of self. Choose, then, and be thoughtful in your choice, for in the realm of Law there is no compromise."

—From the Meditations of Komo Ki

LOOK INWARD

THE PARACLETE — the Comforter and Advocate — was promised by Jesus to his followers as a parting gift. They were despondent and did not know where to look for help and guidance when the Teacher departed. They desired a pillar to lean upon as strong as Jesus himself, and wished that to be an ever-present source of inspiration even as the Teacher was. In response Jesus offered them the Paraclete.

“Paraclete” is translated Comforter and Advocate; he is defined as the Holy Ghost and the Spirit of Truth which would abide with one for ever — the Divine Spirit which comes to one’s aid from within oneself and defends against evil without and within.

This promise of another advocate implies that men can never find discipleship an easy matter. Discipleship not being the sole privilege of the followers of Jesus, it is equally hard to be a disciple of Buddha, or Krishna, or Zarathushtra, or Lao Tzu. Every Guru has reiterated the teaching about the Paraclete; this biblical concept is very old and universal.

Theosophy teaches that Jesus and his like come to mankind from age to age (as Krishna-Christ points out in the *Gita*, IV. 8) and in spite of all the inspiration and wisdom they shower upon their followers and others, there is no spiritual hope for man save as he turns within for comfort in darkness and for advocacy in the performance of the deeds of light.

This view stands unveiled in its profundity when we consider the biblical assertion that it is expedient that Jesus should go away, for then only the Comforter will come (*John*, XVI. 7). It is not merely basking in the spiritual radiance of the Guru that confirms us in discipleship; it is the assimilation of his instruction and the absorption of his life, by osmosis and in other ways, which produces a change of heart, bestows a deeper perception and compels a different mode of life. How far this osmosis has taken place is best known when the Master becomes absent to the perception of the Chela, driving the latter to turn within for guidance. This is one of the reasons why the Great Ones break the continuity of Their public work — labouring visibly, though also in secrecy, for 25 years in every century, and watching from Their occult world the doings of this world for the remaining 75 years.

In this ancient and universal teaching would-be disciples will find today the approach to the Path of Discipleship, which is not reserved

for any special caste or creed, but is open to the most untouchable of sinners.

What is that approach? That he shall turn within where is the true world of Spirit and note the existence of the Soul and find out its nature and ways. Not by any other member of our being but by Soul, and Soul alone, the world-process can be truly understood. Senses mislead, feelings becloud, mind itself proves abortive; Soul alone, using all these, is capable of true perception.

The ordinary man views the drama of evolution by his senses; he enjoys it or is bored with it, centred in emotion; he criticizes it by the analytical power of his mind; finally he chafes against its decrees and methods, or is dumbfounded before its meaning, or becomes superstitious about its mystery. How many observe the Play with the single eye of Soul? Even when Great Ones appear on the stage to act Their lofty parts, the spectator sees with the eyes of flesh and tries to fathom Their words with his clever mind.

History shows that every Teacher invariably proceeds to deliver his Message in three stages: Beginning with a dispassionate exposure of the wrong morale of the people to whom he comes, he proceeds to expound positive principles of life based on a clear understanding of the universal laws of nature, and then only, as a third step, he calls upon his hearers to look within. In other words, he says to the individual that his morale is wrong because he is centred in his senses and is moved by his passionate mind. Not till man finds his own Soul which is capable of moving the mind and mastering the passions and using the senses can he know what life is or its meaning, not till then is the pupil ready to comprehend the words of the Teacher.

We cannot even know what is wrong with us till the admonisher within is found. The sayings of the Teacher remain parables till Soul and not senses becomes the hearer. Hence the injunction to look within, and look from within — first, so that we may find ourselves; secondly, for the purpose of understanding the universe without. Senses make our illusory horizon; mind establishes our limited universe of discourse; but the Soul, boundless and beginningless, can see the vision of an infinite immortality. The Teacher present, his power energizes us to grasp some of this wisdom, to catch a glimpse of that infinite immortality; but unless our own power is evoked, his going away will deprive us of the inspiration of our vision. Therefore this particular message of every true Guru — to keep the link of wisdom unbroken by holding fast to the Soul

and going slow with the senses.

Holy Writ is profaned when mind tries to manipulate it; its holiness is assimilated when the Soul uses it. It is in this sense that the puzzling occult teaching should be understood — “even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.” Head-learning puts us on a wrong track, and we have to retrace the steps taken by the light of such learning; ignorance, though weak, is devoid of encumbrances.

Look within and look from within!

The higher life, however, does not consist in retirement from body and mind into a state of passivity, but in evoking the power of the Paraclete to behold the universe, to serve Mother Nature. But how to make sure that he who speaks and inspires is the Holy Ghost and not mere ghost, is Spirit and not spook, is Comforter and not soothsayer, is Advocate and not specious pleader? By the Light of Eternal Wisdom. The dying Buddha said:

Be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the Truth as a lamp. The truths set forth for you all, let them, after I am gone, be the Teacher to you. Work out your salvation with diligence. (*Mahāparinibbana Sutta*)

THIS “I and mine” causes the whole misery. With the sense of possession comes selfishness, and selfishness brings on misery. Every act of selfishness or thought of selfishness makes us attached to something, and immediately we are made slaves. Each wave in the Chitta that says “I and mine” immediately puts a chain round us and makes us slaves; and the more we say “I and mine” the more slavery grows, the more misery increases. Therefore, Karma-Yoga tells us to enjoy the beauty of all the pictures in the world but not to identify ourselves with any of them.

—SWAMI VIVEKANANDA

RETICENCE OF MAHATMAS AND EVOLUTION OF THE INDIVIDUAL

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MEMBERS of the Theosophical Society and the general public have alike manifested a wide divergence of opinion both as regards the fundamental aim of the Society, and its adaptation to individual cases. To get a right view of these points, it is first absolutely necessary that the Society should be considered as a whole, and to remember that like every movement in the physical or spiritual world, it must be governed by the great law of Evolution. This is its primal Cause, and the evolution of the individual its primary work. It is not, as its history shows, an ephemeral institution to last for a given period, like a hospital, or society to benefit animals, or poor children, or fallen women. It is a spoke of the universal wheel of Evolution. When the world contained a body of persons sufficiently developed on the spiritual plane, they naturally formed a nucleus, from which rays presently diverged to various parts of the globe, stimulating centres of energy which are constantly expanding through the individual efforts of their members. What is true of the whole body is true also of its component parts, and each individual, in mental capacity and psychical conditions, is precisely what his previous experience or his evolutionary ratio entitles him to be. Only by means of ever-increasing effort on his own part, can he invigorate these powers.

In founding the Theosophical Society, it was hoped that the united labours of all for each and of each for all might result in so much enlightenment and expansion of individuals as the friction of many minds, all directed to one issue, should through the correlation of moral forces afford. Hence the Society was based upon the idea of Universal Brotherhood.

There are at present two classes of persons who misinterpret this aim of the Society. The first class is variously composed of — (a) Those persons who suppose the Society to be solely devoted to a large phase of the subject, such as the progressive development of the entire body of the present race, or to the united interests of great masses of people, leaving the individual altogether alone in the uphill path of his own spiritual development. (b) Various persons in different parts of the world who have seen fit, coincidentally with giving in their adherence to the idea of Universal Brotherhood, to ridicule it as “a mere sham” or

“a pure formula” or “an utopian impossibility”; the wavering incredulity of every such person arises no doubt from individual or constitutional peculiarity. (*c*) Such as suppose this basic idea to be an elastic declaration which may always be used as a shield to ward off the unpopular or chaffing accusation of an interest in Mysticism. (*d*) Those who base their denial of universal brotherhood upon the very sensible rule requiring applicants for initiation to have endorsement from active fellows of the Society. “If you make distinctions you are not universal,” is the cry of these last.

All the above persons will sooner or later discover that the Society as a whole progresses through the spiritual advancement of individual members. If the individual retrogrades, the common welfare is minus so much; if he progresses, it is plus so much, and when many rise all are presently lifted as by specific gravity into a higher plane. For this reason not only the exoteric and much slandered founders of the Society, but also the hidden and real founders have always given much of their time and thought to individuals. At the same time they have unceasingly insisted upon the necessity for individual efforts, that each member might develop himself. This is the true meaning of Evolution. It is not the expansion of the man by means of an external force acting upon inert tissue, but an impulse from within outward and upward, enhanced by the cumulative effect of previous impulses, and further assisted by such favouring environment as his condition may permit him to assimilate.

It is in this final respect that the second class under consideration have erred. They demand greater extraneous aid for the individual. Such persons, having joined the Society and asserted their belief in the existence of Mahatmas, or Adepts, or highly advanced human beings, have after a time uttered complaints because they had no personal communications from these Great Beings, while they feel such attentions to be their due. These persons have said — “We have declared our belief in these wise and holy Men; we have joined the Society, but we have not been favoured with any proofs directly from them.” Such persons require a letter under seal, projected in a phenomenal manner through the air or otherwise. Nothing short of this will satisfy them, and if they do not get it, they are likely to leave the fold of the Society, as they themselves intimate. Their complaint, in general terms, is that the Mahatmas are reticent, altogether too reticent to suit their requirements. They say that it is declared that certain other persons have received such evidence in the shape of letters, and they cite Messrs. Sinnett, Olcott, Damodar,

Hume, Madame Blavatsky and several Hindus as favoured recipients. The complainants then state that their aspirations, their need, their merit, equal that of these persons, that they are, to put it roughly, "every bit as good." Some who do not say as much, think it, and a general outcry arises — "Why do we not get such letters as proofs? Are we not justified in ascribing undue reticence to the Mahatmas?" When in addition it is said that some others have seen the Mahatmas, or heard their voices and received gifts from them, the injured one reiterate the complaint — "Why are the Mahatmas so reticent?" This attitude has finally become that of the press and the public at large, so that the question presents itself — "Are the Mahatmas unduly reticent?"

The solution of this question is bound up in the subject of the "Evolution of the Individual." As regards the general evolution, the Mahatmas cannot be thus accused, for had we their knowledge of the whole, so as to be able to feel and know what all minerals, plants, animals and men feel collectively, we should see that in this department Mahatmas are never accused even in thought of withholding either knowledge, favour or blessing. The whole moves by law (which law includes the Mahatmas themselves), and as a whole recognizes this law and knows no possible departure from it.

As heretofore stated, the work of the Theosophical Society lies within the department of individual evolution, and just as its sphere may only be enlarged through the constant labours of its members, so every individual follows the same law, *will he, nill he*. The Mahatmas are not reticent. They can justly be no more than the favouring environment to the individual soul. They give to each human well just the water it can hold; to overflow it would be waste. It has been well said that the human mind, like the atmosphere, has its saturation point. To realize when we have reached this point is the first step on the path of self-knowledge: to strive to expand our boundaries by incessant study and observation, carries us leagues further on our way. Those who journey thus have neither time nor desire for complaint. We enter into this life through our parents, subject to law. From one mystery we pass, ignorant of the future, into another mystery; lessons are learned in each. So is the soul born into the higher life and becomes by degrees acquainted with its mysteries. Through each order of life runs the law of natural selection. "A man is a method, a progressive arrangement, a selecting principle," says Emerson. As the man chooses the friends and the pursuits best adapted to him, so by the law of spiritual dynamics is the soul attracted

to just such food as it can assimilate, to the influences necessary to its present development. If the individual mind fails to grasp this idea and to see that we ourselves (and not the Mahatmas) create our own possibilities, how far less fitted is it to profit usefully by the very opportunities it demands! The gratification of curiosity, the quickening of interest in personalities or phenomena as such, are not growths of the soul, nor can they advance the evolution of the individual. The Mahatmas do not withhold us from Truth, but we ourselves. When we come to be a part of it, we shall know it; when we come to live in its laws, who can shut us away from it? The upright heart cries — "Mine is mine, if the universe deny me, and not all the Mahatmas combined can convey to me one truth in which I am not ready to dwell. The Spirit communicates itself; the Masters but interpret the vision, as soothsayers the dreams of Kings. I am a king when the Spirit exalts me, made so by the super-royal act. I will not covet borrowed robes, nor whine as a beggar for charities, but wait until I am come into mine own estate. Then the Wise Ones will teach me how to rule it." The heart that chooses in truth this noble part, has felt already the quickening touch of the Divine. Like Jove of old, it bids the earth-bound waggoner abate his cries, and put first his own shoulder to the wheel.

Let complainants therefore reflect how ignorant they are of their own capacity to understand psychological data, and how necessary it is that they should first develop themselves in that direction. A ray of light may shoot by us unseen and unknown, to be lost in the further space, for want of the timely interposition of a reflective surface. Or it may stream directly into the eye, and even so may still be lost, should the eye lack the power to receive the impression. Thus an attempt at direct communication or illumination may be and often is frustrated for lack of the perceptive eye and soul. Shall we expect to receive these at other hands, as by a miracle, when we know well that we never fully profit by any experience which we have not lived out for ourselves? Who amongst us has not seen a child reject with impatience the teachings of his elders, and presently return home brimful of wonder and dogmatism over the very same fact which some companion had knocked into him? The strong soul must be self-delivered. Amongst our number there are indeed those who have the spiritual eye in part, and the Mahatmas, desirous to arouse it more fully, now and then project a beam of wisdom which the eye fails to receive and it passes on to those who are better fitted to absorb it. "No man can learn what he has not preparation for learning,

however near to his eye is the object. A chemist may tell his most precious secrets to a carpenter, and he shall never be the wiser — the secret he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream.”¹

Let us then press forward to this harvest time, neither asking for help, nor doubting that it is at hand though unseen, and remembering above all that what we consider reticence, or silence on the part of the Mahatmas, is often but a higher order of speech which we do not as yet understand, and to whose golden accents untiring endeavour alone can give the key.

—JULIUS

LIFE is indeed darkness save when there is urge,
 And all urge is blind save when there is knowledge,
 And all knowledge is vain save when there is work,
 And all work is empty save when there is love;
 And when you work with love you bind Yourself to your-
 self, and to one another, and to God.

And what is it to work with love?

It is to weave the cloth with threads drawn from your
 heart, even as if your beloved were to wear that cloth.

It is to build a house with affection, even as if your beloved
 were to live in that house.

It is to sow seeds with kindness and reap the harvest
 with joy, even as if your beloved were to eat the fruit.

It is to charge all things you fashion with a breath of
 your own spirit.

—KAHLIL GIBRAN

¹ Emerson.

THE GIVING AWAY AND THE GIVING UP

Two men look out through the same bars;
One sees the mud, and one the stars.

—FREDERICK LANGBRIDGE

TO GIVE AWAY is one thing. To give up is another. The two are different. A man may give away nearly all of his possessions and yet that act may not be meritorious if it has generated in him a sense of pride or if the thirst for things persists. In large measure or small, Karma puts this test to each aspirant for the higher life and he himself can tell whether he "gave up" in the act of giving away. After giving away, he may still cling to his old habit of bowing to those who wield the authority that possessions give. He may continue to regale himself with the remembrance of his previous dignity of possession and, forgetting the benefits that arise from frugality, he may give the benefit of his past experience to another who is trying to amass possessions. There is yet another pitfall. He may transfer his consciousness away from matter and yet be caught gloating over his hoard of goodness and virtue. He may have stopped counting money and the things that money can buy, but he continues in his old habits — counting those qualities to which he has transferred his desires. He may be learned in the ways of the world, may have studied ancient scriptures, but he is still held fast by the illusion of "mine" and not "thine."

In our times especially, very few build up possessions honourably. The many take short cuts, and through force or fraud take that which rightfully belongs to another. Men have started robbing nature, and fight among themselves over the spoils of that robbery. Giving away such ill-gotten gains builds no virtue. Nations have been known to give away such possessions and then to have complained that they did not get a compensating return. For centuries now, vice demands of virtue that it be rewarded for a surrender of the loot.

For much of our wrong thinking the blame must be placed squarely at the door of our educational institutions, though it must be admitted that they have to adapt themselves to the demands of the parents. These — people of much learning but little wisdom — require, nay insist, that their children be turned into money-spinners at as early an age as possible. The education that was imparted to these parents was not sufficient to impress them with the truth that the amassing of wealth is no sure remedy for the ills that are begotten of want. Neither riches nor poverty can bring

content. The cures are not found in externals. They are there in the minds of men, but have remained unadministered probably because they cannot be easily converted into money. Some nations have succeeded in acquiring great wealth through commerce and industry. Yet, they are finding out that when want is banished from one quarter, it has the resilience to spring up in another with redoubled energy. Squalor and disease, hunger in the midst of plenty, slavery (in its crude and finer forms) in the midst of freedom, and mayhem and murders in the midst of security still haunt their dreams. The reason? They frame and impose laws that violate the sanctity of life, of Brotherhood, and of the universal application of the one ethical code.

The study of the classics — the West does not go much beyond the age of Plato — is taken up as an embellishment and with a smug feeling that mankind has advanced considerably since those times. Politicians and industrialists shy away from a practical application of the truths that Plato and the Neo-Platonists have expounded. Modern man leans heavily on physics. He has no time to waste on metaphysics. In the East, in the lands of Confucius, of Krishna, Buddha and Shankara, people go madly after power and pelf and prosperity. Here, too, where they should know better, they are now administering torture on living things for what they call research. To discover a medicine the utility of which these same researchers will question in a decade, these self-styled minions of mercy will torture and then kill apes, mice, dogs, horses and frogs because these victims cannot fight back. These have died in their millions wherever the devil's workshops boasting the name of research institutions are established. Their torture and the deprivation of their legitimate span of existence cries to heaven for justice. And man, the devil in human garb, has the temerity of trampling his victims to death so that he may build for himself a freedom from want! Ethics? We have changed all that. Humanity (if that word can still apply to men) has much to give away and far more to give up.

Even if men give away, destroy, all engines of destruction, they will not have given up violence. This can happen only when they have bled their hearts of all impure desires. This cannot be done by physics and chemistry, nor by therapy or dietary. It can be done solely by the study of metaphysics which our institutions of learning teach only to the very few who opt for it, whereas it should be introduced at the primary stages of education.

The giving away becomes enhanced in merit only when it is made

a prelude to the giving up; but the latter must be total. The ethical code does not permit nor tolerate exceptions. This code is to be found scattered over all scriptures, but finds its completer treatment in the sermons of the Buddha. These sermons help in the formulation by individuals, as in the present case, of some rules of conduct which have their relevance for the existing conditions and times.

(1) *Kill not.* All life is sacred. It is not ours to give and therefore it cannot be ours to take. Each separate life, however lowly it may appear in our eyes, has its purpose and a definite evolutionary pattern. Each in its own time and in its own way moves onward, its duty to perform. When man interferes with it or destroys and kills the form, he by that act chooses to hinder the work-pattern of nature and so renders himself accountable in proportion to his guilt.

(2) *Each man has a right to the primary use of that which is his.* His possession is to be respected. Under this rule two considerations arise: (a) Since no one has the right to take away your property, do not hoard it and thus keep it out of circulation. Therefore, freely give and as freely receive. The brood of misers exists on planes other than the grossly material. (b) Take only that which is given to you. Take neither by force nor fraud that which does not belong to you. Such misappropriation in the realms of politics, labour and taxation has brought no contentment and, if at all, the ideal of freedom from want has receded.

(3) *Establish inner purity.* Purity connotes a total absence of stains and blemishes. Untruth shows up as a disfiguring medium on the pure white walls of soul. Untruth abides most in the false witness, in the slanderer and the carrier of tales and in those who encourage untruth either by word and act or by keeping silent.

(4) *Secure body and mind from harm.* Clarity of mind and cleanliness of body are best preserved by not taking into the body anything (solid, liquid or gaseous) that has a deleterious effect on bodily functions or that has the tendency to injure the reasoning and discriminating faculties.

(5) *Shun sins of the body.* The body of another is as sacred as one's own. Sins of the flesh are the great negators of spirituality.

(6) *Mastery of the senses.* Lordship over the senses is the first positive step in man's surrender to the Divine Will.

(7) *Know the purpose of life.* Each man's life can be an engine of more or less power to spread beneficence. Where goodwill is enthroned there unkindness dies.

(8) *Guard your speech.* Speech must ultimately attain that peace and purity as will permit it to chant the word of Power. Words that have the gift of the power to heal are words that are tranquil and fair and courteous.

(9) *Strengthen the discriminating faculty.* Action has to be motivated by that portion of the man who knows that all life is probationary. Therefore, in the main, action should have one of two purposes. It has to be so guided that it helps eradicate an existing fault. This calls for planned action and a regularized life. The second purpose is as deliberative if not more so. The action has to be so devised and manipulated that it encourages the growth and strengthening of merit. That action is the more laudatory which is envisaged and carried out for the same purposes but for the redemption and progress of another.

Neither the giving away nor the more difficult giving up is easy to the ordinary man. This is so because the mind has not been prepared to accept truths. The unprepared mind does not provide the environment necessary for the instructive aspects of Karma to work through. Would the ordinary man willingly give away to another an opportunity that comes to him to secure wealth and fame and precedence among men? Will the same man, not caring about his own salvation, go to the succour of one who is sinking in the mire of evil and pleads for assistance? Would he for incarnations refuse to scale the peaks where the Gurus are and remain rooted round dangerous slopes to help others who are on their way upwards? Preparation of the mind is required so that it may be ready to answer these questions when the time comes.

Learn!

Only when all the dross of sense is quit,
Only when life dies like a white flame spent
Death dies along with it.

THE bliss of the animals lies in this, that, on their lower level, they shadow the bliss of those — few at any moment on the earth — who do not “look before and after, and pine for what is not” but live in the holy carelessness of the eternal *now*.

—GEORGE MACDONALD

RANDOM NOTES FROM "THE THEOSOPHIST"

"MIRACLES"

[The following appeared in reply to a correspondent:]

If there is one thing more than another that our Society's Founders do *not* believe in it is a miracle, whether as a disturbing effect in the laws of matter, or a special divine commission to any individual. There never was a time, in our opinion, when holiness or sinfulness "was combined with the power of doing *supernatural* things."

(March 1881)

[In an untitled note it was stated:]

In common with all who have made any study of Occult Science, we have the greatest repugnance to the fame of a worker of wonders or "miracles." Since the discussion of the Simla occurrences began, some two months ago, we have been flooded with all manner of absurd requests that we would find missing persons and property of sorts: as though no nobler use could be made of one's time and occult knowledge than the turning of one's self into an "occult retriever" — to use *The Pioneer's* happy expression. Once and for all let it be understood that Madame Blavatsky pays no attention to such idle requests....

(January 1881)

[Laurence Oliphant in his book *The Land of Gilead* gave an account of some "Dervish Miracles" he witnessed in 1879, in Damascus, at the home of Sheikh Ruslan Aboutou. The Sheikh and his Dervish subjects appeared quite unconscious of pain when pierced with knives and fed with burning charcoal. No blood was drawn and only slight cicatrices remained as evidence of the incisions. The *London Spiritualist* in reviewing Mr. Oliphant's book said: "There are secret circles in India in which, it is whispered, such miracles may be witnessed, and very likely Madame Blavatsky could, if she chose, have something to say upon the subject." H.P.B. replied:]

Most undoubtedly she would have much to say; and to begin with that she never saw "miracles" — the very name of which she rejects with scorn — either in such "circles" or in any other. But she has witnessed most wondrous "phenomena," and far more wonderful than any she has seen in Europe and America.

(March 1881)

[The following appeared as an untitled note.]

A brother Theosophist suggests one of the tersest and most satisfying definitions of the word "miracle" that we have seen. "Would it not be worthwhile," he asks, "to explain that 'miraculous' only means our ignorance of causes, and that in denying miracles we only intend to deny phenomena *incapable of any rational explanation whatever*; not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?" For lack of understanding, the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticized by opponents. These have even charged us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quarrel is with the assumption that whatever phenomenon is strange and unfamiliar must, *ipso facto*, be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or cajoled into the belief that anything whatever can happen or ever did happen outside natural law.

(September 1880)

[The author of an article on "Theosophy and Miracles" discussed the question of modern miracles in an endeavour "to show that they are invariably the effect of natural causes, which, though known but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes." H.P.B. commented on this in a footnote as follows.]

Last year, during Colonel Olcott's tour in Ceylon, an attempt was made by the Roman Catholic *padris* to inaugurate an era of *miracles* by means of a Singhalese "Lourdes." A fountain or well was discovered, "sanctified by the apparition of the Holy Virgin," and the lame and the blind, it was alleged, recovered their health by drinking of that holy water. Then it was that Colonel Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing "divine" miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his MASTER, one of the "men" alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.

(April 1883)

[A correspondent wrote: "St. Francis Xavier was a Roman Catholic priest. His sacred corpse is lodged at Goa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will *The Theosophist* please to give the public its views about this Great Saint in India?" H.P.B. replied:]

We regret we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the "miracles" performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court, it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Goa.
2. On such an occasion "miracles are wrought."

As to the *first* assertion, we are quite willing to believe that the corpse exposed at Goa is really that of St. Francis Xavier and no other. Besides it would make no difference; for even if the corpse exhibited in that costly shrine at the Church of *Bom Jesus* were that of the cruel bigot Don Fre Alexo de Menzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the *Casa Santa*, or that of some unknown criminal, it would make no difference as far as the working of "miracles" is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetish. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other "miracle-working" relics in the world. "A monk of St. Anthony," says Stevens, "having been at Jerusalem, saw several relics, among which was a bit of the finger of the Holy Ghost; the snout of the seraph that appeared to St. Francis; one of the ribs of the *Verbum caro factum* (the Word made flesh); some rays of the star that appeared to the three Kings of the East; a phial of St. Michael's sweat that exuded when he was fighting with the devil";¹ and up to this day there is a church in Italy, where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work "miracles," especially cures, provided the

¹ See *Isis Unveiled*, II. 71.

patient has sufficient faith. Neither is it at all necessary that such fetishes should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing, will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say "I cured thee," but he says: "Thy *faith* has made thee whole, go and sin no more." Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mohammedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids. The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know *how* they act, we advise him to study theosophical books. . . . The Theosophical Society is *no* secret society, she invites everybody to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real *miracle* can occur. Originally a "miracle" meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by "miracle" he probably meant "a wonderful thing." There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

(June 1884)

[The contributor of an article entitled "A Musalman Abdal (Yogi)" referred to a narrative in Sa'di's *Bustan* concerning a Dervish who crossed a river on a small carpet which he spread on the water, and he asked: "Why do the opponents not believe that *abdals* can go into water and fire?" H.P.B. replied as follows.]

This anecdote, kindly furnished by the accomplished Mr. Mahmood, has a real interest and value, in that it reminds the student of psychological science that a certain range of psycho-physiological powers may be developed, irrespective of creed or race, by whoever will undergo a certain system of training, or, as Mr. Mahmood expresses it in his note to his translation, who lead holy lives and so overcome the ordinary, that is, the more familiar, laws of matter. Mohammedan literature teems with authentic accounts of psychical phenomena performed by devotees and ascetics of that faith and it is to be hoped that a portion, at least,

may find their way into these columns through the friendly aid of Persian and Arabic scholars.

(February 1880)

[A correspondent related the story of a Brahmin "who was known to have attained a certain development of the higher faculties by a regular and constant practice of concentration in an enclosed room three hours a day." The question, "Now, is it possible to determine whether the events should be attributed to the gift of miracles or to the knowledge of futurity of the advanced students of Occult Philosophy?" drew the following reply in the form of an Editor's Note.]

We have much heard of, but little believed in, "gifts of miracles." We may go further and say at once that we deny most emphatically the possibility of producing "miracles," yet we believe as firmly in the possession by great Sadhus and Initiates of the power of stopping or rather of delaying and magnetically paralysing the rain cloud. We say that the facts of the story given are *possible*, though by no means *probable*. Sadhus who possess such powers are not usually *grihasthas*, passing their lives in small villages; and certainly it requires more than three hours a day of "constant concentration" to produce such a phenomenon, however much it may be based on the knowledge of natural laws .

(December 1883)

MY EXPERIENCE in the West, where I have realized the immense power of money and of organized propaganda — working everywhere behind screens of camouflage, creating an atmosphere of distrust, timidity and antipathy — has impressed me deeply with the truth that real freedom is of the mind and spirit; it can never come to us from outside. He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them; he who builds walls to create exclusion for others builds walls across his own freedom; he who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into the meshes of physical and moral servility.

—RABINDRANATH TAGORE

IN THE LIGHT OF THEOSOPHY

The Director-General of Unesco, Amadou Mahtar M'Bow, told the representatives of the Organization's 146 Member States, closing the 20th General Conference on November 28, 1978:

The world in which we live is characterized by interdependence, but this has not led to brotherhood.

It has put men and nations in a situation which is as full of threat as it is of promise. (*Unesco Features*, No. 738)

How to lift the threats and realize the promises? Unesco "aims to be a laboratory open to all the intellectual currents of a new ethic for relations between men and nations," Mr. M'Bow said, and the point of departure for this action is the awareness that the world has ceased to have a single meaning, a single model for the future, and that it was seeking new paths of development and a new planetary order which takes account of the new force of diversity. "The vital imperative for all of us," the Director-General said, "is that this quest should be carried out, not by confrontation based on mistrust, but through a peaceful process of reciprocal readaptation and of fruitful exchanges between varying systems."

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

Man's hostility to his own kind is an unnatural position, reminding us of what was written long ago by H.P.B.: "... the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name." (*The Secret Doctrine*, I. 644)

"Venturing Into Religious Maturity" is the title of an article by Leon J. Putnam, Professor of Philosophy and Religion, Heidelberg College, Tiffin, Ohio, U.S.A. (*Intellect*, June 1978). The author sees maturity "not as a product but as a process; not as a state of being, but as a

state of becoming." In recent years, this concept of maturity has been applied to religion. Some psychologists have recognized religion as an area to be explored, especially in terms of healthy and unhealthy forms; for, while religion may be a life-affirming and positive force, it can also be a repressive and crippling one. The author writes:

There appears to be a close link between psychological and religious maturity. Someone has observed, "Tell me what your God is like and I'll tell you who you are" Further, Karl Menninger has commented:

"The manner in which a man utilizes his religion — whether it be to enrich and ennoble his life or to excuse his selfishness and cruelty, or to rationalize his delusions and hallucinations, or to clothe himself in a comforting illusion of omnipotence — is a commentary on the state of his mental health."

What clues to religious maturity have been found? Without attempting to be comprehensive, let us note three particular motifs that are frequently mentioned and are especially of value for our contemporary cultural context.

First, we would mention the characteristic of integration. If religion is interpreted as a total commitment to a way of life, then it should bring together into one focus all aspects of the self. The body, mind and spirit should be interrelated in their functioning — if they are not, the self loses its center and feels separated from God and others, but also from itself. Stated differently, beliefs, feelings and actions should be congruous and not fragmented or departmentalized, for wholeness is necessary for holiness and health.

A frequent criticism of religion is that persons believe one way, but act in quite another way. This produces credibility and performance gaps that disturb others as well as the persons themselves in terms of guilt, anxiety, and frustration. . . .

Indeed, because we are human, doubts regarding ultimate matters are unavoidable and the ability to be flexible, and not immobilized, when confronted by questions and frustrations constitutes a second clue to religious immaturity. . . . Mature faith, in contrast, would embrace dialogue with others and oneself. . . .

This suggests a third clue to religious maturity — love and communion with others. Maturity cannot be achieved in simply the personal and private sphere any more than one can find happiness by living in isolation. The religious perspective must incorporate a both/and, not an either/or, logic. A healthy outlook could be recognized by its ability to help build bridges and not barriers be-

tween people. It would be inclusive and not exclusive. . . .

The religiously mature person would recognize the interdependence of all of us who need the support of caring, helping, loving relationships. Maturity would therefore involve a continuing concern for the growth of others as well as oneself. It would encompass both giving and receiving, loving and being loved, helping and being helped.

It needs to be recognized more widely that Religion is one, religions are many. Because truth agrees with truth, everywhere and at all times truth is one and indivisible. Because truth agrees not with falsehood, wherever disagreement is seen, falsehood is present, immaturity is in evidence. Because falsehood does not agree with falsehood, war results wherever falsehood is pitted against falsehood. Between the true Prophets and Sages, who are "mature" men, there is unison; they are of one will, one thought, one feeling, and all their actions are but manifestations of Nature's Law. They embody Nature intelligently, *i.e.*, by knowledge, and thus are Masters of Nature. Therefore they are named Mahatmas, Great Souls. Ordinary men follow their religions mostly without knowledge, and on the basis of mere belief, often blind. The dependence of each on religious blind belief is the measure of his immaturity. Each one passes from immaturity to maturity as the differing, contesting and fighting propensity of his creed is given up and the facts of the one true Religion of Wisdom are ascertained, accepted and practised.

Students of H.P.B. who have been made familiar by her writings with the profound and real influence of the moon on earth life, will be interested in the evidence that continues to pile up in this direction. Alfred Douglas reports in the British monthly *Prediction* (August 1978) that according to the police chief of Ocean City, New Jersey, U.S.A., the full moon always brings an increase in crime, nuisance complaints, and assaults on police officers. Harvey Schlossberg, director of New York Police Department's psychological services unit, agrees with him. "There's really no way to explain it scientifically," he says, "but there was an increase in the number of assaults and crimes at a full moon."

In 1972, Dr. Arnold Lieber, a psychiatrist at the University of Miami, analysed homicide records in Dade County, Florida. The computerized tabulations, published in the *American Journal of Psychiatry*, showed that homicides peaked at the full moon, fell below normal within 72 hours, then surged again after the new moon.

The report goes on to state:

More recently, two experiments have tended to confirm the theory that certain plants grow best if they are sown when the moon is in a sidereal water sign. Tests conducted in both northern and southern hemispheres show that the "bio-dynamic" farming methods have some basis in fact.

In 1976 Simon Best conducted an experiment in which he found that lettuce planted in a sidereal water sign yielded over 50 per cent more weight than plantings in other sidereal zodiac elements. Further experiments were then carried out by Best and Colin Bishop to see if the earlier results could be confirmed. Their results have been published in the *Astrological Journal*.

One may hope that, with the increasing volume of *scientific* evidence and "proof" by *scientific* methods of observation and recording, the teachings of the ancients about the influence of the moon on mundane affairs will draw more attention. Such findings do several things: they serve to demonstrate to science, and to people at large, that there are still many areas of unsuspected knowledge — more subtle, perhaps, than the physical — which ought to be taken into account; they serve to vindicate ancient knowledge and should encourage further research into ancient statements, records, "superstitions," "folklore," etc.; they serve to add one more proof that in Theosophy we are studying the record of the "Wisdom of the Ages," and encourage us to add to this through study and promulgation.

Social scientists have been fascinated by the practice of firewalking ever since Westerners first visited Polynesia. But this enigmatic ritual is also practised in Japan, India, Central Asia and a host of other cultures. Although many detailed ethnographic reports on firewalking have been published, few have considered how this amazing feat of mind over matter is actually accomplished.

In a recent report in *Fate*, Mayne R. Coe, an American firewalker, rejects the theory that firewalkers' feet become insulated by a layer of perspiration that acts as a buffer between the hot coals and the soles of the feet. Red-hot coals are generating heat by oxidation, and after burning for some time the simmering coals reach a point at which only pure carbon is left, Coe points out.

The charcoal is fiercely hot [he explains], so hot you can't approach it without shielding your face. At that point, if air is ex-

cluded, the charcoal is immediately extinguished. Walking on coals in this condition cuts off oxygen at the point of contact and momentarily extinguishes the radiant glow. It is important that the coals be raked and tamped down slightly so that only the soles of the feet make contact.

Coe does not denigrate the theory that the ritual is sometimes performed while the practitioner is in a trance. "Psyching up for and performing the walk takes so much concentration that one actually does become momentarily oblivious to the outside world," Coe observes.

Such attempts at scientific explanation, however, fail to carry conviction. In *Isis Unveiled*, H.P.B. refers to some modern "mediums" who perform such phenomena while entranced, and remarks:

"Spirits," the spiritualists will argue. Perhaps so, in the case of American and English *fire-proof* mediums; but not so in Thibet and India. In the West a "sensitive" has to be entranced before being rendered invulnerable by the presiding "guides," and we defy any "medium," in his or her normal physical state, to bury the arms to the elbows in glowing coals. But in the East, whether the performer be a holy lama or a mercenary sorcerer (the latter class being generally termed "jugglers") he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead. We have seen in Southern India these "jugglers" keep their hands in a furnace of burning coals until the latter were reduced to cinders. (I. 445-46)

Some firewalkers ascribe their immunity to faith. In *Isis Unveiled* (I. 384), H.P.B. refers to "the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise." Elsewhere in *Isis Unveiled* (I. 378-79), invulnerability is mentioned as achievable by compressing the astral fluid about a person, "so as to form an elastic shell, absolutely non-penetrable by any physical object," and such invulnerability, it is said, can be imparted to persons by spirits as well as by living adepts, or it can be achieved by an act of self-will.

In an "Editor's Note" in *The Theosophist* for August 1883, the explanation is offered that

the fire-proof individual is a medium for the fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any

slight preponderance of one or the other determining the so-called "temperament."

Civilization and nature must go hand in hand, or perish, warns Norway's foremost explorer-writer, Thor Heyerdahl. An article by him, "The Last Call of the Wild," in the December *Reader's Digest* (Indian edition) states in part:

For generations man has struggled against the wilds to create a world where only he decides whether animals and plants survive or are wiped out. We accepted as self-evident that any changes in our environment brought about by science and technology must be an improvement over the primitive world of our ancestors. Until recently we were so sure of ourselves that we used the word "progress" to describe everything we did to separate ourselves from nature. But now thinking people all over the world have begun to feel that we are going too far, and that we should try to save some of the world's original life before it is too late. . . .

Are civilization and nature compatible as we approach the year 2000? The answer is that the two cannot be separated. The same sciences which in their early stages led us away from nature are now showing us the miracle of creation in which man, himself an incomplete part of an indivisible whole, like the top shoot of a tree, is totally dependent on the rest down to the deepest roots.

Our whole ecosystem was so ingeniously built up that every little organism had its function to make the whole gigantic system work. . . . Today, even apparently superfluous creatures, such as ants, mice, worms and other inedible "pests" still produce things we need, directly or indirectly, or remove something that must be eliminated or transformed so that the conditions necessary for life can endure. And there is an unwritten natural law in the system whereby one species helps to keep another in check.

But man has broken the laws of this ecosystem, in spite of the fact that he is a part of it and depends on it. We have driven other species to the brink of extinction, or wiped them out completely. . . .

Civilization is advancing in all parts of the world, and the process cannot be stopped. But today more than ever before we must distinguish between genuine progress and camouflaged deterioration. If civilization is to survive, and with it modern man, civilization and nature must go hand in hand. . . .
