

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE KNOWLEDGE WHICH SAVES

The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal.

—*The Secret Doctrine*, II. 103

Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

—*Transactions of the Blavatsky Lodge*, p. 69

For the daily exercise of meditation the aspiring neophyte will find in the above two extracts valuable teaching. The practitioner is called upon to reflect on the nature of his Divine Soul and his Eternal Self. His Higher Manas, the Human Ego, is the Real Man, the Thinker. His Higher Self is the Monad, Atma-Buddhi.

The carnal, incarnated person is called upon to contact his Higher Mind, his Spiritual Soul and his Atman or Spirit. This contact is possible because the personality also is consciousness as is the Divine Triad.

The genesis of Higher Manas or of the Human Ego is referred to in the first extract. In our daily meditation we are called upon to repeat the process; we must vivify the personality as the Sons of Divine Mind or Mahat did. Our personal consciousness is that of the human animal, and it defies and defeats the attempt to turn inwards to the parent consciousness of Spirit, Soul and Mind.

The archetypal difficulty of the practitioner is thus described:—

But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating and the destroying, are only so many aspects of the divine spark within man. (*Transactions of the Blavatsky Lodge*, p. 69)

By right study and reflection we have to transform our personal consciousness; we should attempt to rise and assimilate, so as to radiate, the Light of “the only God man comes in contact with,” *i.e.*, the Monadic Trio of Spirit, Soul and Mind.

This death and rebirth have to be experienced in embodied existence.

Before the death of the body occurs the weeds of egotism, pride and violence must be destroyed. *Ahankara* is the "I"-making tendency of the personal man; this tendency should be used to "make of pride and self-regard bond-maidens to devotion" and to develop patience and humble submission to the Law.

Blessed knowledge of Karma has deeper and profounder aspects than the "tooth for a tooth and eye for an eye" dogma. As we sow so we reap; all students see that, and even a little study reveals that unless we perceive a higher aspect than that of retaliation embodied in the Mosaic law we are entangled more and more in the web of ignorance and suffering.

That aspect of Karma which teaches, in the words of Mr. Judge, that "we make our own storms," that "the hands which smite us are our own," needs to be considered and reflected upon. That we get what we deserve is obvious to the student, but he gets confused when difficulties overtake him in daily and hourly life. He is apt to blame others when *mayavic* appearances make him believe that another pair of hands than his own smote him, that somebody else made the storms. The student mistakes the agents of Karma by not recognizing that they are the agents of his own Karma. The application of this principle of the Law of Compensation takes him a long time; it is not easy to perceive that "causes sown each hour bear each its harvest of effects, for rigid Justice rules the World."

With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds. (*The Voice of the Silence*, p. 37)

Next, the student has to learn to acquire the attitude to karmic precipitations described by Mr. Judge, namely, that whatever comes to us is not only what we deserved but what we desired. This higher and spiritual aspect of the Law can be perceived and practised only when the student has been touched by the power of the Inner Man, the Monadic Trio.

From the point of view of the Divine Man every Karma provides an opportunity for learning. But the outer personal man must develop sufficiently to co-operate with his parent. Ordinary men and women are so engrossed in worldly and selfish pursuits that the voice of the Inner Man is not heard or heeded and the soul is like an encaged bird. "It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies." (p. 27)

But assiduity in study enables the practitioner to perceive that the higher Divine and Eternal Man must come to birth. The truth implicit in Mr. Judge's words gives him the key to right practice at this stage in his efforts:—

What then is good Karma and what bad? The all-embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right. (*Vernal Blooms*, pp. 8-9)

In the progress of time the devotee will see the profound reality of another statement of Mr. Judge's. In *Letters That Have Helped Me* (p. 73) he states:—

As They [Masters] are Atman and therefore the very law of Karma itself, They are in everything in life, and every phase of our changing days and years. If you will arouse your faith on this line you come nearer to help from Them than you will recognize.

The realization of our Buddhahood by an inner process begins with the personal consciousness, purified and raised, step by step, by the correct use of knowledge of the Good Law of Justice, Mercy, Righteousness.

Then will come to us the truth implicit in what *Light on the Path* teaches:—

Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.

Men read books on this topic, and attend lectures on that; decide that their children shall be instructed in these branches of knowledge, and shall not be instructed in those; and all under the guidance of mere custom, or liking, or prejudice; without ever considering the enormous importance of determining in what rational way what things are really most worth learning. It is true that in all circles we hear occasional remarks on the importance of this or the other order of information. But whether the degree of its importance justifies the expenditure of the time needed to acquire it; and whether there are not things of more importance to which such time might be better devoted; are queries which, if raised at all, are disposed of quite summarily, according to personal predilections. . . . To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of an educational course is, to judge in what degree it discharges such function.

—HERBERT SPENCER

THE T.S. AND ITS BASIS

[This article by Mr. Judge was first published in *The Austral Theosophist* for June 1894. We are indebted for it to the magazine *Theosophy*, Vol. XXXIV, pp. 5-7, for November 1945.—Eds.]

As one of those who helped to form the Theosophical Society, I may claim to speak with personal knowledge of the facts, and having worked in its ranks ever since its first day, a few words respecting its basis and spirit will be of use. The society was founded in New York in 1875, the inaugural address of the president being delivered on the 17th of November. The preliminary meeting was held before that date, at the rooms of H. P. Blavatsky, in Irving Place, New York. [The minutes] read thus, in substance: "Mr. William Q. Judge took the chair, and read calling the meeting to order, nominated Col. H. S. Olcott as permanent chairman, who, being elected, suggested Mr. Judge as secretary. The latter was elected as secretary." Formal organization was provided for, and the minute is signed by myself. In November the constitution was reported and the President's address delivered.

Although the objects of the society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organization were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being universal brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, colour, religion, creed, sex have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.

Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole, but should be under the general federal jurisdiction of any section it might help to form or be formed in. Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.

Toleration can only really exist where brotherhood is admitted as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in all matters of religion, philosophy, and the like, but must not try to force that belief on others, though not prevented from promulgating it. The Society as a body has no belief save in universal brotherhood, and from that it gets its strength. The moment it should declare a creed or dogma, that moment its strength would begin to leave it, for division would arise and sides would be taken. Hence, also, it includes in its ranks men of all religions: Brahmins, Buddhists, Christians, Mahommedans and every other variety,

as they all know that the T.S. furnishes them a common ground on which to work. The bigoted dogmatist cannot feel moved to join the body, because its freedom is opposed to bigotry, and the member who is a Buddhist is just as good as the Christian or the Agnostic. Many times have persons asked that the Society formulate some doctrines as authoritative, but that has always been refused, and, indeed, would be its deathknell.

Its three objects cover the whole field of research and the first is essential because without brotherliness and toleration no calm inquiry would be possible. The second calls for an investigation of the religions and philosophies of all men, and for demonstrating the importance of that study. Its importance lies in the fact that the religions and philosophies of man are his revelations made by his greater better self, or God within, to his lower self, and must be all studied if we are to arrive at the one fountain or basis from which they have arisen and in which they are based. Hence the scriptures of the Christian do not rule, nor likewise do those of the Brahmin or the Buddhist, even though the last be the older.

But some people think the Society is a Buddhist one or Hindu one. This is because as a fact the religions of the West have come from those of the East, and the great age, and the similarity of the older ones to the newer ones of the West, must soon be apparent. And further, it is inevitable that a large body of members must come to a general tacit agreement or belief which is prominent because of their great devotion and constant work. But no one has to believe with this body of persons on any point. Reincarnation, Karma, the sevenfold nature of man, and the doctrine of the Masters, may be rejected, and one may still be a good member so long as he or she believes in and tries to practise Universal Brotherhood.

The main underlying effort of the work of the members of the Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practised by the nations who profess them. In this respect the work of the Society in Christian lands is ever tending to bring forth a real Christianity, and not to oppose it. Opposition to mere dogma is not opposition to truth, and hence the Society is a builder up and not a mere destroyer of old beliefs. In other lands it has its distinct work also; as in India it will be to revive the old pure spiritual life now covered with much dogma, and among the Buddhists it will show men how to live by the ethics of Buddha, which, promulgated centuries before the birth of Jesus, are the same *ipsissima verba* as those of the latter.

Apart from all religious views, the philosophy put forth by members of the Society gives reasonable explanations of life, of man, and of nature; tends to remove superstition by showing what physical phenomena are, and why they occur, instead of denying them and thus leaving

thousands without any solution for that which they know does happen, but which is generally denied by science and the church. This philosophy, though old, meets all the facts and solves them, and shows how man may, if he will, reach to the power hinted at by all the great teachers of the world, offered by Jesus to his disciples but denied by the dogmatist of the West. And all this philosophy may be brought out in the ranks of the organization, while at the same time the Society itself puts no seal of approval or disapproval thereupon. From this great freedom it has resulted in 19 years that the organization embraces the world, with members and branches in every nation, having the sympathy of those who think the mind of man should be free, and being hated only by those who prefer dogmatism and superstition to toleration and brotherly love.

WILLIAM Q. JUDGE

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not to be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

—A. P. RIL: *The Path*, September 1890

THE TRUE SELF-RELIANCE

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom and trade and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor working wherever a man works; that a true man belongs to no other time or place, but is the centre of things.

It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

—EMERSON

Every tyro in Theosophy knows that "in the world mental as in the world spiritual each man must progress by his own efforts"; that human evolution is by "self-induced and self-devised ways and means." Ways and means to what? To become the holiest of archangels, a Dhyani-Buddha. For this great achievement no special gifts are possible; it is only personal effort and merit that will win the prize.

From numerous statements of H.P.B. it seems clear that the real struggle of the coming cycle will be by individual souls for their psychomoral independence. The present is undoubtedly a time of the disintegration of authority—every sort of authority. The circumstances of our time give the indication that all external sources of security and authority will gradually be withdrawn from view, until human beings are constrained to think for themselves, to decide for themselves. Mr. Judge wrote in the closing issue of the first volume of *The Path*:—

... we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times, the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate

Student-aspirants of the present generation need to understand the implications of the true self-reliance which both H.P.B. and Judge preached. The admonition to be self-reliant is so common that we are apt to pass it by; to overlook the fact that in occultism common things and homely sayings acquire new meanings. Self-reliance in its deepest

sense implies that *nothing* of an external character, whether in the visible or invisible worlds, can ever be the final arbiter of Truth. It is the fundamental duty of everyone to stand on his own feet; for, in the words of Kipling, "the race is run by one and one and never by two and two." We grow ever from within; hence the ultimate objective of all true teaching is to throw the pupil back *upon himself*. "Desire only that which is within you," states *Light on the Path*; "for within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere." Further:—

There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself: this is the simple law of nature—which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself. (p. 30)

For long centuries men and women have fought shy of breaking customs and traditions, of doing anything which is not in conformity with social taboos, religious superstitions, scientific fetishes, political ideologies. "Whoso would be a man, must be a nonconformist," writes Emerson in his essay on "Self-Reliance." "The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character." The need of the hour is a change from dogma or creed to faith in law and justice impartial. This calls for iconoclasm toward the illusionary beliefs which like clamps of steel have been held tightly on the race-mind by vested interests. The practice of ceremonial and ritual for appeasing powers sub- or super-human has driven mankind further than ever from the goal. To all those who adhere to religious, philosophic, scientific, social or political systems which teach dependence on any power, force or law outside of man himself Theosophy says—"Come out from among them and be ye separate." Emerson further states:—

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

"For nonconformity," Emerson continues, "the world whips you with its displeasure." So long as an individual is content to imitate the humdrum course of life followed by his neighbours, friends and relations, no one may give him a thought. But once it becomes known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness and other bad features, and has determined to "come out from among them and be . . . separate," the general mass of his friends and

acquaintances who do not view life as he does and who are wedded to the "established order" immediately array themselves against him and he is hated. He has in addition to contend with his own lower tendencies and faculties that up to this time had been accustomed to the conventional mode of living and which now rise in rebellion. The despondency which overcame Arjuna when he beheld in the opposing army his own "near relations" and "bosom friends" may well overcome any sincere aspirant who has determined to rely on himself, to follow his own Inner Monitor and hold fast to the truth as his lamp, seeking salvation in the truth alone. *Virya*, the dauntless energy, is what the aspirant needs to fight the antagonists without as well as within himself.

Self-reliance is not only freedom from dependence upon others but also liberation from enslaving desires of every kind. Only when we free ourselves from the bondage of the lower personal self, which is greedy and egotistic, and follow the dictates of our true and immortal nature can we become truly independent in the spiritual sense.

The word "independence" is very much misunderstood in our age. Self-reliance does not imply that braggart "independence" that the men, women and youth of our modern civilization claim for themselves, failing to perceive the true interdependence which binds all things into one vast whole. Nor does it call for the ignoring of the thoughts, opinions and theories of other men. All human endeavour is of value, but only the truly self-dependent can estimate its value.

True freedom or self-reliance is absolute dependence upon Law. To seek to subject others to our way of looking at things, or to fear and be intolerant towards the views of others, is to have no real confidence in the justice of the universe and the everlasting triumph of Truth.

We need not ask for authority in our pursuit of Truth. There is no such thing as authority in spiritual teachings save the authority that the teaching itself carries. One mode of testing these teachings is by our intuition. Within the consciousness of each human being are impacted certain divine intuitions or inherent ideas. "It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true," says Mr. Judge. To develop this intuition unselfish effort is required. By constantly referring mentally all propositions to it, it will get an opportunity for growth.

Within us is a source of strength which will always spring up if only we will look there. Self-distrust is the cause of most of our failures. The spirit of self-help is the root of all genuine growth in the individual. There are crucial moments in the lives of all when every prop, every external aid, is gone, and unless one has the power to face his trials alone, he is sure to fall. We are born alone and we die alone. When finally we are prepared for a greater birth we must pass over alone. To quote again from *Light on the Path* (pp. 55-57):—

Each man has to accomplish the great leap for himself and without aid; yet it is something of a staff to lean on to know that others have gone on that road in the early state in which man is entering upon the silence he loses knowledge of his friends, of his lovers, of all who have been near and dear to him; and also loses sight of his teachers and of those who have preceded him on his way. I explain this because scarce one passes through without bitter complaint. Could but the mind grasp beforehand that the silence must be complete, surely this complaint need not arise as a hindrance on the path. Your teacher, or your predecessor may hold your hand in his, and give you the utmost sympathy the human heart is capable of. But when the silence and the darkness comes, you lose all knowledge of him; you are alone and he cannot help you, not because his power is gone, but because you have invoked your great enemy.

By your great enemy, I mean yourself.

“O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to anyone besides yourselves.

“And how, Ananda, can a brother be a lamp unto himself, rely on himself only and not on any external help, holding fast to the truth as his lamp and seeking salvation in the truth alone, looking not for assistance to anyone besides himself?

“Herein, O Ananda, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful and mindful, may, whilst in the world, overcome the grief which arises from the body’s cravings.

“While subject to sensations let him continue so to regard the sensations that he, being strenuous, thoughtful and mindful, may, whilst in the world, overcome the grief which arises from the sensations.

“And so, also, when he thinks, or reasons, or feels, let him so regard his thought that being strenuous, thoughtful and mindful he may, whilst in the world, overcome the grief which arises from the craving due to ideas, or to reasoning, or to feeling.

“Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon themselves only and not relying upon any external help, but holding fast to the truth as their lamp and seeking their salvation in the truth alone, shall not look for assistance to any one besides themselves, it is they, Ananda, among my bhikshus who shall reach the very topmost height! But they must be anxious to learn”

—*Mahāparinibbana Suttanta*

PROCRASTINATION

He who attempts to stay the motion of time is the man of inertia—Tamas.

He who attempts to force the speed of time is the man of impulse—Rajas.

He who attempts to move with the spiral of time is the man of harmony—Sattva.

He who attempts to look not behind, to struggle for naught in the present, to expect nothing and to be calm with space is the man of wisdom—Gnyan.

One of the greatest impediments to progress is the tendency, almost universal, to put off doing what we know is the right thing to do. There is a world of difference between such postponement due either to timidity or self-interest and an action withheld because of sincere uncertainty as to the best course to be adopted. We fail to recognize that refraining from an action is itself an action and involves Karma. To perform an action or to refrain from it, both involve thought, the exercise of will and of choice, which are the elements of all actions, whether consciously recognized or not. To the ignorant, the wise may appear to be cold, lacking in compassion, etc., but behind the calm and inactive exterior the Inner Man may be engaged in active will-action. Let us therefore leave aside this type of inaction and look into the more dangerous type of procrastination where we postpone doing that which we know to be the right. Here, too, the elements of action, mind-will-choice, play their part, but the consequence is of a more serious nature in that it "becomes an action in a deadly sin."

The definition of sin in Theosophy is different from that in orthodox religions, which classify sinful actions on the basis of what is specified in their particular canons, taking into account doings on the outer plane alone. But in Theosophy a sin of commission is that action which is performed even though the actor knows it to be wrong in his own conscience; while the non-performance of that action which not only he knows to be right but which he ought to do is a sin of omission. Procrastination therefore comes under the category of sins of omission in respect of actions that we feel are proper to be performed. But what of postponing the doing of something which we ought *not* to do? Better of course than doing the wrong thing, but merely putting it off is not enough, because thereby we are only allowing the idea to be lulled to sleep in the mind; or, in the terminology of *Light on the Path*, the snake is only scotched, not killed. It is sure to wake up, therefore, at any time, unawares, and perhaps with greater force when our stamina to resist is weakened. It is therefore essential that we kill out such tendencies beyond reanimation.

The tendency to procrastinate can be traced to an event which occurred on this earth many millions of years ago when some of the incarnating *Dhyanis—Manasaputras*—put off their karmic duty of incarnating in the mindless human forms. *The Secret Doctrine* in the second volume gives all the information that can be imparted on this matter, and Mr. Judge

in Chapter XV of the *Ocean* hints that the karmic effect of this has yet to be fully felt and understood at a much later day than now. It is necessary therefore to try to understand the implications of this teaching and avoid the pitfalls with the help of the knowledge we have available to us.

Let us illustrate: Suppose one attends for the first time a U.L.T. meeting and is energized by what he hears in the lecture, or in the question and answer meeting, or in the study class. He determines to attend regularly. But if the destiny of an individual could be settled by a single decision, life would be an easy matter. Soon the enthusiasm wanes and the resolution is forgotten. Why is it so? We may delude ourselves into thinking that outside factors are responsible, say the visit of a friend whom we have not met for a long time past, or an invitation from another to a cinema, just at the time we were starting for the Lodge meeting. If only we realize that by giving way to such temptations we are not only making it easy for the cycle of this tendency to repeat itself, but are also affecting adversely others who are more resolute than ourselves, we would put forth the necessary effort to overcome such temptations. To make the point more clear, whether we like it or not, whether we know it or not, the solidarity of our inner nature is a fact and reality. We are therefore all the time affecting all those who come to the U.L.T., whether newcomers or older students, by our motives, thoughts and choices, and are in turn affected by them. Therefore by our choosing not to go to a U.L.T. meeting we have, albeit unconsciously to ourselves, given an incentive to others, who are regularly attending, to absent themselves. The converse is equally true.

So, a conscious, continuous and persistent effort is needed to sustain the choice; for man is a complex being and only one part of his nature has made the choice; the other aspects are not only unwilling to acquiesce but are out to rebel and make war, and by subtle modes of attraction cause the lower nature of others to come to their help. This is the clue to understand the despondency of Arjuna. Therefore the battle must be fought and won again and again until the entire nature becomes constitutionally incapable of deviating from the chosen path. If each cause brings its corresponding effect and the effect can endure only in proportion to the intensity of the cause, does not simple mathematics show that one decision is only one cause and that unless all subsequent decisions are along the same line they will negate and counteract the first choice? Even Great Souls choose to undergo the trials of earth life over and over again to set the powerful example that only the ever-striving can succeed. Let us then resolve to kill out this tendency to procrastinate, doing the right thing by constant and conscious efforts and a gradually developing will.

METHODS OF SERVICE

“Give light and comfort to the toiling pilgrim.”—*The Voice of the Silence*

The disciple who ventures out on the path of service is too often dejected at his own limited qualifications, for when these are examined in the light of cold reason they are found to be hardly sufficient to stand the strain of a continuing endeavour. He knows that if ordinary mundane service requires initiative and efficiency and an undaunted enthusiasm, spiritual service demands an additional qualification—that he find his own moorings in the True. This is the chief prerequisite of his service; for, unless the Soul be anchored to the stable ground of its own divinity, it will be swayed hither and thither and the initial altruistic urge may deteriorate into the selfish craving for personal progress. The resulting despondency is unworthy of any disciple. In his hour of dejection he too often forgets that he does not stand alone and that his faltering steps are watched, his inner strength replenished by those who have passed his stage and whose code of service requires that they help the aspirant to serve by thought, word and deed. The faith that moves mountains must be his. The enthusiasm of the martyr and the keen desire of the soldier favoured by fortune must be his also. The power to acquire these is in his philosophy and its instructions; the strength of these is in the band of eager students who are his co-disciples—“disciples of one Teacher, the sons of one sweet mother.”

The disciple is not called upon at the initial stage to serve the whole of humanity or to undertake a task too heavy for him. He is asked, as a first step, to serve those who as a class have the first right to draw upon his strength. The right of the “toiling pilgrim” to the disciple’s help is paramount. It cannot be denied nor delayed. It cannot be withheld lest in the very act of withholding the disciple find himself drifting away from the Path of Compassion.

The pilgrim has to be recognized, has to be honoured. Next to the Great Ones who are the individual stones of the “Guardian Wall,” next to his own Guru and his co-disciples, come the pilgrims. He who honours the pilgrim honours his Guru. For it is to be remembered that help is essential to the pilgrim. This is all the more so since throughout his self-imposed pilgrimage the pilgrim remains in a critical state. He has drawn himself away from the mass of mankind from whom he can expect no assistance in treading the perilous path to the holy Shrine. The disciple is his only mainstay in his hour of need.

This service of the pilgrim is peculiar to the disciple. Its reflections can be found in the urge which made ancient Indian monarchs build caravansaries and roads, rest-houses and asylums for the footsore pilgrims who yearly wended their way over hundreds of miles towards the holy shrines and cities that dotted India and which in those days were reservoirs of spiritual strength. The service the disciple should render,

however, is not merely of an external nature. His duty is not only to provide comfort but to give light. He is the caravansary and the resting-place; he is the asylum and the refuge—an impersonal source of help to the “toiling pilgrim.” Can he say: “I know this pilgrim; he deserves not my sympathy, for there is every chance that he will either misinterpret or misuse my service”? He can, if the wayfarer is no real pilgrim; but as long as he remains a *toiling* pilgrim, so long is his call for help to be respected. *The Voice of the Silence* lays down the inexorable rule: “. . . let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.” This injunction becomes all the more imperative when it is the pilgrim who weeps.

The “comfort” to be provided to the pilgrim must remain unqualified. It is to be provided on all the planes of life and of being. And yet, the disciple is not expected to overreach himself. He is asked to help in such manner and to such extent as his own Karmic stamina will permit. The real test is whether the disciple has given of his best, whether he has gone all out to render help. A genial smile, a friendly pat on the back, the readiness to lend a willing ear to the pilgrim’s tale of woe, the procuring of help from outside if the disciple has not the wherewithal himself—these are as important as the actual providing of physical comforts. Service such as this is an important contribution to Brotherhood. This kind of service, as Brotherhood itself, can have a lesser or a higher source, can emanate from the “eye” or from the “heart” doctrine; for what counts is not only the motive but also the strength or the weakness of the Soul force that lies behind it.

This service demands a clear vision, and the disciple is called upon to use his discriminating faculty at every turn. He has to be certain that the force he uses for service will not defeat its own ends and hinder rather than help the pilgrimage of a soul to the holy Shrine. The comfort to be given to the pilgrim in his hour of darkness should be so directed as to strengthen his resolve to push on with his pilgrimage and to resume the burden of his toil. Too much comfort, if it removes the “toil” of the pilgrimage, removes the beneficent pressure from the pilgrim soul and leads to a state of inactivity. The use of discretion as to the method of service to be employed is important. The disciple cannot differentiate between one pilgrim and another, cannot complacently select such pilgrims as he likes for the favour of his bounty. H.P.B. is known to have helped pilgrims who she foresaw would turn round later and do their utmost to wreck the Movement. The Path of Compassion and the Path of Service are not different paths. Each is an aspect of the other; each is an onerous responsibility.

But the giving of comfort is only one step on the Path of Service. The giving of “light” to the toiling pilgrim is the more arduous discipline. This “light” cannot be less than the divine light; it cannot be personal or equivocal or intermittent. The giving of that light is not the pouring of

vast knowledge into the pilgrim; it is not confounding him with learned dissertations. The light is to be so shed that it casts no harsh shadows, blinds not the unaccustomed eye. The light which is required is that which will give heart to the pilgrim to continue the journey, that which lightens his burden and quickens his step. It must show to him that existence is to be clung to and that despite the waves of despondency and failures he has to distil from the experiences of his pilgrimage the essence of patience and of submission to the Law. Says *The Voice of the Silence*:—

Tell him, O Candidate, that he who makes of pride and self-regard bondmaidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya-Thubpa [Buddha] becomes a Srotapatti in this birth.

But the disciple's service is not yet over. He has now to work with the pilgrim in yet another manner. Says the same Book of Rules: "No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom. . . ." The pilgrim's thoughts have to be given a new bent, a different orientation. He has to be shown that the pilgrimage which started for the purpose of gaining soul-merit has now to be continued for its own sake. This is a very perilous stage in the pilgrim's journey, strewn with temptation, frustration and doubt. Here many a proud heart grows humble; here many a brave heart almost breaks. It is on this stretch of the path that service requires vitality and strength. One cannot afford to be despondent at the sight of brilliant promises ending in failures, of noble efforts lying trampled and besmirched. The work must go on; for our care must always be more for the living than for the dead. On the battlefield the soldier does not weep for his son mown down, nor does he abandon the fight if a dear one falls wounded. He must go on fighting where the danger is thickest, where his strength may incline the balance toward victory. He dare not forget in the rigours of service or in the circumstances of war that he himself is being used by higher forces to the extent that his personality permits.

Brothers in arms, soldiers of the True Generals, let us renew our Pledge to Serve, to Honour and Obey.

Every good act is charity. Your smiling in your brother's face, is charity; an exhortation of your fellow man to virtuous deeds, is equal to almsgiving; your putting a wanderer in the right road, is charity; your assisting the blind, is charity; your removing stones and thorns and other obstructions from the road, is charity; your giving water to the thirsty, is charity. A man's true wealth hereafter is the good he does in this world to his fellow man. When he dies, people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"

—MOHAMMED

THE HUMAN BODY

A STUDY IN "THE VOICE OF THE SILENCE"

The student of the Esoteric Philosophy must learn the purpose for which he wears the body, the value it is assigned and the use he should make of it.

The final authority for any subject of the Esoteric Philosophy is the ethical and moral instruction enshrined in our devotional books. Of the latter, *The Voice of the Silence*, dedicated by H.P.B. "To the Few," naturally takes the first place. Then there are *Light on the Path*, the *Dhammapada* and the *Bhagavad-Gita*.

In the Preface to the *Voice* (p. iii) it is said that the body is the vehicle of the embodied Self, which is not the eternal, indestructible SELF which kills not and is not killed.

"Thy Soul cannot be hurt but through thy erring body" (p. 63). It is the embodied Self or Soul which can be hurt by the body.

"Thy body is not Self, thy SELF is in itself without a body" (p. 29). The embodied Self is not the body, much less the SELF which "is in itself without a body, and either praise or blame affects it not"; but they do affect the embodied Self or Soul. Praise or blame are born of sensations and desires. "Desire lingers only in the body, the vehicle of the embodied Self" (p. iii); hence the instruction everywhere to kill out sensations, kill out desires, etc. And yet the body is called "the shrine of thy sensations" (p. 29); more, what is asked of the neophyte is that his body should be "agitated"—agitated by the higher thought-feelings engendered by the embodied Self. "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake" (p. 32). Here we find an early use to which the body should be put. It is to be "agitated" by the tranquil mind and the Soul which is as limpid, crystal-clear, transparent and lucid as a lake in high mountain altitudes. It is in this condition of the conjoint harmonious action of body, mind and Soul that the body becomes the shrine of sensations.

The body, the mortal coil, is the "pregnant cause of anguish and illimitable pain" (p. 43). It and its shadow, the lower personal man, guide all the affairs of life. The word "coil" in its archaic and poetic sense as in "mortal coil" is indicative of the spring for the turmoil of life. The personal man becomes a mere shadow of the body-life with its senses and organs. The body is the master and the personal man the slave for all worldly men. The process is to be reversed, so that we come to experience the truth—"Thy body is thy slave." Therefore it is that "our physical bodies are called 'Shadows' in the mystic schools" (p. 33 fn.). What is substance to the worldly man is a shadow to the mystic.

This process of the transmutation of the body and the embodied one is spoken of on pp. 53-4: "Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind." Then only the

second step can be taken, *viz.*, "to dissipate the shadow," which accomplishment enables us "to live in the eternal." Then only "the pilgrim saith: 'I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be'" (p. 60). Only then we are ready to answer the question: "Knowest thou of Self the powers, O thou perceiver of external shadows?"

In this wise the evolution of the body takes place for the purpose of the higher life. The Doctrine of the Three *Kayas* takes us to the summit of the evolution of the Body.

In a recent issue of the *New England Journal of Medicine*, Harvard University's Dr. Mark D. Altschule reports that he has succeeded in deriving an extract from the pineal glands of cattle, which when injected into schizophrenic patients brought about both mental and biochemical improvement. The weekly *Time* makes the observation that "Descartes believed the pineal gland was the seat of the soul, and doctors later thought it was man's third or inner eye." Exactly why any substance from the pineal gland should have a curative effect on mentally ill patients is thought to be "just as mysterious as old-time speculation about the clairvoyant third eye."

The pineal gland is perhaps the least known of man's physiological organs. Today it is thought to be glandular in function, playing an important part in the development of the body and exerting a definite influence on the brain. At one time it was claimed that extracts prepared from the pineal glands of the lower animals, when given internally, could hasten the development of mentally backward children, and retard the encroachments of senility. At other times it has been believed that the pineal gland is an entirely useless, although harmless, structure. Its real purpose and function, as explained by H. P. Blavatsky, need to be recognized by scientific investigators. She states that, millennia ago, it was the organ of spiritual sight in man, and that of objective vision in the lower animals; but as materialism advanced this "third eye" became atrophied. But that which is stored and laid aside by Nature may in æons to come be again utilized by awakening souls. In rare cases, it may be revived in this day and age, fully or partially, during the activity of the inner man.

While conceding the possibility that an extract derived from the pineal gland might bring about *temporary* improvement in the condition of the mentally ill, the desirability of such a practice may rightly be questioned. We are told that it takes the pineal glands of 15 steers to make one day's dose for one patient! Apart from the cruelty to animals this must necessarily involve, no real and permanent cure of mental illness can be effected save and except by getting at the *root* of the trouble, which lies in the wrong ways of thinking and of living which we moderns have adopted.

THE MYSTERY OF WORDS

“There is, perhaps, no practice more common than the deceit of words.” With these words opens “R.T.F’s” soliloquy on “The ‘Virus’ and the ‘Spin’” in the Summer 1957 *Personalist*, turning “the Lantern of Diogenes” on scientific and other pretensions. The physician who ascribes his patient’s suffering to “a ‘virus’ that ‘is going around’” is charged with loading “into a single term...the shadow of his own incapacity.” “This method,” he says, “provides standing to pronouncements in all sciences, in politics, and in religion.” How true is his statement that “our knowledge is limited by the narrowness of our framework of space and time, habit and circumstance, and our human vision”! And he adds:—

So, for lack of knowledge, we fill our invisible atoms with molecules, particles, systems and spins, speeds and changes that surpass our capacity of sight, but never that of our imagination; a world of wonder concerning which De Broglie declares “the physicist is never wanting in ingenuity.” He will find a word or make one.

“The deceit of words” owes its effectiveness, of course, to the hearer’s shallowness or mental laziness which assumes that to name a thing is to define it, nay, more, to understand it. Mr. Judge wrote: “When the true ideas are grasped, the names will follow.” When the name precedes the idea can it be a true idea and, even if so, what assurance is there that it will be truly grasped? Most men are content with the name, however meaningless it be to them. Pretension succeeds because knowledge is absent and the urge to acquire it is weak or altogether lacking.

H.P.B. quotes in *The Secret Doctrine* (I. 93-4) the views of P. Christian on “the magnetic potency of the human speech”:—

The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE . . . names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according . . . to the LETTERS which compose them, and the NUMBERS correlative to these letters.

“This,” H.P.B. writes, “is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism.” The fact that these factors are said to be esoteric does not relieve us of all responsibility for the right use of speech. We have to see to it that the factors within our present control, namely, sincerity and accuracy (both lacking in the “deceit of words”) as also tone and intent, are what they ought to be.

Sri Krishna names among the “austerities of speech” “gentle speech which causes no anxiety, which is truthful and friendly”; “diligence in the reading of the Scriptures,” presumably aloud, being also praised. (*The Bhagavad-Gita*, XVII. 15)

The *Mahabharata* has numerous injunctions bearing on the right use

of speech and the proper attitude of the hearer to that which is said. The following were published in *The Theosophist* for October 1887:—

One should never use wicked, cutting speeches that wound. He who uses sharp, cruel, wounding speech, tormenting men as with thorns, is unprosperous, carrying destruction in his mouth.

One should always be patient under the evil speech of the wicked.

Stricken by the arrows of speech a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverencing what is worthy of reverence, give but never beg. (*Adiparva*, lxxxvii)

One should neither exult in good report nor be cast down by evil report. (*Adiparva*, xc).

But to return to the arcane aspects of the power of words—the *Mantrika-sakti*, “the force or power of letters, speech or music,” is named in *The Secret Doctrine* as one of the “six primary forces in Nature (synthesized by the Seventh).” But H.P.B. added that modern science was altogether in the dark about it. (I. 292 and 293)

Section No. V of the “Conversations on Occultism” in *Vernal Blooms*, p. 139 ff., which deals with “Mantrams” bears upon this power. It will repay the thoughtful attention of the earnest student. We shall quote here from three replies of the Sage:—

A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

... all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

... you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

The title chosen for a lecture at the U.L.T. may have this beneficent effect, which is indeed far removed from interference with any man’s free will, which Theosophy strongly discountenances. An analogous suggestion, made by Mr. Judge in “Each Member a Centre,” is that even thinking unselfishly and sincerely, in our leisure moments, “Theosophy” and “Help and hope for thee” must result in “an awakening of interest upon the slightest provocative occasion.” (*The Heart Doctrine*, pp. 57-8)

Of special interest on the subject of the potency of words is what Mr. Judge wrote to a correspondent:—

Words are things. With me and in fact. Upon the lower plane of social

intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words. (*Letters That Have Helped Me*, p. 12)

“Terms,” he wrote in his *Notes on the Bhagavad-Gita*, “are of the highest importance.” “We ought,” he said, “to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion” (p. 35).

Silence has its own potency, but that is properly the subject of an article by itself. We need only remind ourselves here that, as Jesus implied in the Sermon on the Mount, it is not for our “much speaking” that we shall be heard. The Buddha tells us:—

Better than a thousand-word speech of empty words is one pregnant sentence hearing which one feels peace. (*The Dhammapada*, Verse 100)

Wise, of a wisdom far beyond our shallow depth, was that old precept: *Watch thy tongue*; out of it are the issues of Life! “Man is properly an *incarnated word*”: the *word* that he speaks is the *man* himself. Were eyes put into our head, that we might *see*; or only that we might fancy, and plausibly pretend, we had *seen*? Was the tongue suspended there, that it might tell truly what we had seen, and make man the soul’s-brother of man; or only that it might utter vain sounds, jargon, soul-confusing, and so *divide* man, as by enchanted walls of Darkness, from union with man? Thou who wearest that cunning, heaven-made organ, a Tongue, think well of this. Speak not, I passionately entreat thee, till thy thought has silently matured itself, till thou hast other than mad and mad-making noises to emit: *hold thy tongue* (thou hast it a-holding) till *some* meaning lie behind, to set it wagging. Consider the significance of SILENCE: it is boundless, never by meditating to be exhausted; unspeakably profitable to thee! Cease that chaotic hubbub, wherein thy own soul runs to waste, to confused suicidal dislocation and stupor: out of Silence comes thy strength. “Speech is silver, Silence is golden; Speech is human, Silence is divine.” Fool! thinkest thou that because no Boswell is there with ass-skin and blacklead to note thy jargon, it therefore dies and is harmless? Nothing dies, nothing can die. No idlest word thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths: the paper tablets thou canst burn; of the “iron leaf” there is no burning.

—THOMAS CARLYLE: “Boswell’s Life of Johnson”

FUNDAMENTAL PROPOSITIONS

What is here in the world is there in Brahman; what is there, is here; from death to death does he go who sees these two as different.

—*Katha Upanishad*

To be able to stand alone constitutes one of the first steps on the Path which leads to the terrace of enlightenment. The Masters have indicated that the greatest evil which confronts man consists in his mistaken reliance on false external supports. Organized religions, the priesthood and the clergy and sacerdotalism of all kinds have ever blurred the vision which could be properly used if these external obstructions were eliminated and man would have the courage to stand alone and upon nothing depend save on his own innate divinity and the strength which can flow therefrom. It is man's fear of standing alone which is basically responsible for his persisting tendency to personify Principles, Forces, Laws. Anthropomorphism can be regarded as a basic misconception responsible for the sense of separateness man harbours, and for his pertinacious reliance upon dogmatism, the priesthood and its insistence upon prayer to a personal god as the means of redemption and release from the pain and sorrow of physical existence. Students of Theosophy, no less than others, are confronted with this problem. The ability to quote the Three Fundamentals of *The Secret Doctrine* and to assert that Deity is not a Person or Being but a Principle does not necessarily imply that we are in a position to make application of this Proposition in all directions—very often not even to our own conclusions and attitudes.

The Secret Doctrine posits that the Three Fundamental Propositions are applicable to every circumstance, physical, mental, spiritual. Such applications, however, are usually attempted in a mechanical manner. We proclaim the universality, the monistic character, of the First Fundamental, but in so doing often use terms which connote dualism and separateness. Do we consider Deity as separate and distinct from nature and existence? If we do, it is because we cannot conceive of It as Infinite, Absolute, Abstract. If we do conceive of Deity as something beyond us, then immediately we fall into the error of the theologian who interprets God as separate from the creatures He is supposed to have created.

Do we believe that Law as described in the Second Fundamental is immutable in the sense that, once a specific action is performed, a prescribed and identically corresponding effect will inevitably follow? That if we deceive someone, then eventually that same one must deceive us? That if we love someone, then eventually that same one must love us? If this is our conception of the operation of the Law of Karma, then we believe, as do the theologians, in "an eye for an eye and a tooth for a tooth" dogma.

Do we believe the Third Fundamental teaches evolution as a natural unfolding from lower to higher forms because of the operation of natural

law which *inevitably* brings about the completion of the evolutionary process in a predetermined manner, irrespective of the influence volitional beings may have upon the process? If we do, we fall into the error of the theologian who believes that a personal god arbitrarily determines the course of events and that all creatures are governed by the disposition of a Creator. There remains, however, the fact that Deity is Absolute. Law is immutable. Evolution is inevitable.

H.P.B. refers to the "Great Breath" as symbolizing the perpetual motion aspect of the Absolute. This Great Breath assumes the character of pre-Cosmic Ideation. "It is the *fons et origo* of force and of all individual consciousness." This aspect of the Absolute is thus both the Cause and the Effect of all individual consciousness. It is the Fountain and the Source and we are fundamentally identified with this aspect of the Absolute. Because we persist in limiting our consciousness to the objective plane with attending separative viewpoints, it is difficult to appreciate the fact that Deity, Consciousness, is both the Noumenon and the Phenomenon. We tend to consider Deity as different and separate from our individual consciousness. To accept Deity as the Fountain and the Source, the Manifested and the Unmanifested, the THIS as well as THAT, is to make universal application of the First Fundamental Proposition. We are identified with THAT but confine our awareness to THIS.

If we can identify ourselves with both THIS and THAT we shall probably understand how Law can be universal and inevitable, but will not necessarily function on the basis of "an eye for an eye and a tooth for a tooth." Actions always return to their source quantitatively, not necessarily qualitatively. Karma adjusts in terms of force and not in terms of events. The effects of prior actions return to individuals in terms of force, of which events are purely representative. Forces are negotiable on the plane to which they are directed. The materialist will resolve these returning forces, which we call Karma, on the physical plane because he is unable to resolve them on a higher one. The practitioner of *Raja Yoga*, true Occultism, will resolve these forces on the higher mental and spiritual planes. Law is thus immutable. Engendered force must return, but the type of event through which it is precipitated is incidental, not inevitable.

An outstanding example of the manner in which precipitating Karma can be resolved on higher planes can be witnessed in the *Satyagraha* practice advocated by Gandhiji. He insisted that all action must be resolved by the power of soul force and love. Violence must be met non-violently on the physical plane. This will have a neutralizing effect. At the same time soul force must also be called forth in the form of tolerance and forbearance; thus transmuted by *Satyagraha*, violence is returned in the form of benevolence. Thus can be exemplified the teaching of the Buddha—"In this world never is enmity appeased by hatred; enmity

is ever appeased by Love. This is the Law Eternal.”

The Third Fundamental indicates that all beings evolve from simple to complex form by innate intelligence manifesting according to the example set and the help given by more developed beings. “The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed.” This is a statement of Universal Procedure. All progress takes place because higher beings help those less progressed, not by imposition, but by the power of example, compassion and love. There exists a great Hierarchy of beings who help the less progressed ones to attain satisfactory adjustment with their fellow creatures, thus acquiring emancipation from restricting forms and progressing to conditions which allow greater freedom, growth and responsibility. These applications of Universal Principles are possible only to the extent we realize that “all are the same in kind and differ only in degree.” THIS and THAT are really ONE.

In the NEA Journal (of the National Education Association of the U.S.A.) for June 1957, in “The Mature Parent” column, some useful comments and advice are given by Mrs. Muriel Lawrence. She speaks for the natural right of young people to choose their vocation and work, warning parents to become aware of their deep-rooted, erroneous tendency to calculate on “rewards from children” for what has been given them. The expectation that the children will follow a course of life chalked out by their elders may ruin the relations between parent and child, and “is just too costly for sensible people.”

She also advises that parents appreciate and reward the effort and work of their children instead of placing value only on the results of that effort, such as promotion, graduation or other signs of the world’s approval. She writes:—

... I remind you that every holy book ever written for human enlightenment requires our disinterest in the results of effort to centre purer interest on the effort itself.

Says our own Bible’s Paul: “I planted; but God gave the increase.” Says China’s Lao Tse: “The wise man accomplishes without interest in credit.” Says India’s Song of God: “The ignorant work for the fruit of the action.”

She also decries the selfishness and possessiveness of the parents who believe they have rights over things given to their children.

Until parents and educators perceive the Theosophical truth that children are old Souls in new bodies, co-learners with them in this school of Earth, and treat them accordingly, confusions in family and social life are bound to persist and to seem to have no logical or just solutions.

“GROW AS THE FLOWER GROWS”

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

—*Light on the Path*

When an individual determines to leave behind the humdrum ways of life, to study and to live practising Divine Ethics, he looks for spectacular results. If no quick changes are perceptible, he is disappointed. Many good and promising aspirants give up the quest for Truth and fall back upon the old worldly ways.

Hence we are asked to “grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air.” These words contain a warning and a lesson of a dual nature. It does not mean we should not govern, self-consciously and deliberately, our conduct and behaviour, but rather that we have to be unconscious of *our growth*. At the same time we are asked to do something positive, to press forward to open our soul “to the eternal”—to open our soul to Humanity’s needs and to help Nature and work on with her.

This requires a firm faith in the Law of Karma, so that we apply what is implied in *The Voice of the Silence* (p. 37):—

The pepper plant will not give birth to roses, nor the sweet jessamine’s silver star to thorn or thistle turn.

Our sole concern should be with sowing the best type of seeds of Karma. We cannot sow one kind of seeds and expect another kind of crop. We should be fully convinced that our wholehearted efforts at rearing a jessamine creeper will bring in course of time “silver stars” only and never “thorn or thistle.” On the other hand, if we want beautiful and fragrant roses, we cannot have them without due care and attention. The Law works exactly on the same pattern in the spiritual realm. There are no gifts and privileges save what one acquires through his own exertion and merit. Hence the need to do our best and trust the Law, and not be constantly watchful and eager about our own soul-growth; thus a harmonious and natural development will take place.

Before planting the seeds of Karma let us decide what we need to plant, and why, and how we are going to labour for its fruition. The *sine qua non* of soul-life is the aspiration to become the better able to help and teach others. The “forcible passion for personal stature” hardens us.

We need to plant seeds which will yield a harvest of such nourishment as would enable the weak to grow strong, able to stand on their own feet and walk the path of endeavour. And why do we need such a harvest? Because the Cause needs self-reliant minds, stout hearts, humble enough

to use the harvest we produce. But between the sowing of the seeds and the reaping of the harvest is the period of watching and watering and weeding. The work of the *Kshetri* is like that of the Preserver, Vishnu; having sown, we must sustain, and only then reap the fruits of our endeavour.

As we try to help others let us remember a very valuable instruction given by H.P.B. in *The Key to Theosophy*:—

... our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it. (2nd Indian ed., p. 227)

So, let us pluck the roses of life with the sole aim of letting others enjoy their fragrance. Let us go through all the experiences of life with a correct attitude, without murmuring. True inner contentment is to be constantly cultivated. A flower blooms, not for its own glory; it is not even aware of its beauty or fragrance!

A flower freely gives joy to whosoever comes near it, without any distinction of caste or creed, wealth or poverty. And when it withers and dies, it throws out seeds which may yield more flowers in the future and give joy to others. Useful it is in death as in life!

Is there any competition or conflict in a garden? All plants and flowers live harmoniously, following the divine pattern. Tennyson's "Akbar's Dream" has a message for us:—

Shall the rose
Cry to the lotus "No flower thou"? the palm
Call to the cypress "I alone am fair"?
The mango spurn the melon at his foot?
"Mine is the one fruit Alla made for man."
Look how the living pulse of Alla beats
Thro' all his world.

It was Schiller who said:—

If thou wouldst attain to thy highest, go look upon a flower; what that does will-lessly, that do thou willingly.

Man has the power of thought and of choice; his is the great responsibility to do deliberately that which the flower does unconsciously, following the natural order. Lord Buddha gives a similar instruction in the *Dhammapada*:—

The scent of flowers travels not against the wind—be it tagara or mallika, or even of the sandalwood tree. But the fragrance of the good wafts even against the wind. The fragrance of the good man pervades all his ways. (Verse 54)

The sunflower, through its own natural impulse, turns in the direction

of the sun to absorb its light and warmth; so can a self-conscious, thinking man make a deliberate attempt to turn towards his own Higher Self and be benefited by its influence. Who or what prevents him? Lack of knowledge of his own being, of his divine origin and of his constitution.

Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire. (*The Voice of the Silence*, p. 12)

Each one of us is a pure dew-drop fallen from heaven; it can retain its glitter as long as it is held within the pure bosom of the lovely lotus. As soon as it falls on earth, the pure dew-drop gets mixed with the clay—"the pearl is now a speck of mire." So it is necessary to retain the purity and integrity of our divine origin even when engaged in worldly activities, and not get involved in material existence.

As a lotus opens its heart instinctively to drink the morning sun, so should we. Thus, we shall grow as the flower grows, always pressing forward to open our soul to the eternal, to derive from it strength and beauty for uplifting and helping others.

Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. (*Light on the Path*, p. 88)

The Times of India recently reported some opinions of Dr. Helmut E. Landsberg, one of the U.S. Weather Bureau's top scientists, on the possible cause of the increase in violent storms that are playing havoc in many parts of the world during recent years. He holds that this increased storminess is caused by a slight warming-up of the weather, and he ascribes this rise in temperature—between one and two degrees on the average compared to 50 years ago—to "something meteorologic in character, though not yet defined." But he also suggests other contributing factors, *e.g.*, the "modernization of the planet," with the ever-increasing construction of heat-absorbing paved roads and brick and concrete buildings, the growth of industry with more and more heat-belching furnaces, the great increase in the number of motor vehicles, etc. This "warming-up," he says, may have contributed to an increase in the number of tornadoes and hurricanes. Dr. Landsberg, like other Weather Bureau scientists, is of the opinion that atomic bomb detonations and the radioactive elements released by them have no influence on the weather conditions.

This is one more example of the harm done to the cause of knowledge by ignorance about psychical and superphysical worlds on the part of modern science. Law, which science accepts in the universe of matter, has its counterpart in the universe of ideation and imagination. Ignorance of this limits the vision of scientists and increases ignorance about the truth of things.

THE MASK OF MAN

The same causes that have materialized Western thought have equally affected the Indian mind. Wrong education which enthrones scepticism and imprisons spirituality is at the root of the trouble. The modern world needs a secure basis on which to reconstruct its crumbling faith. Both East and West now need the evidence that ancient Asiatic psychology alone supplies.

A recent publication of the Indian Institute of World Culture helps to bring about this recognition. *Personality: In the Light of Western and Indian Psychologies* is a valuable study by Dr. Sita Ram Jayaswal, Reader in Education, Lucknow University. The five essays included in it were originally given as lectures at the Institute in 1956. In them "the development of personality is handled with its historical background, advice is given as to what should be done now, and the pattern of the mature personality is presented."

Dr. Jayaswal's thoughtful presentation of the nature of man appeals to both mind and heart. As the helpful Introduction brings out:—

Without adequate knowledge of his own past man cannot intelligently deal with the worm of selfishness and the microbe of self-assertiveness now eating him away The intimations of immortality and divinity do not come only to an intuitive poet or to a profound philosopher. These intimations result from something in every human being—call it a divine intuition or an inherent idea.

The first chapter, "Definitions of Personality," gives in brief the present assessment of personality made by Western psychologists; it then goes on to consider what some of the Indian philosophers and psychologists have to say about personality, and their view comes very near to the Theosophical one. Western definitions start with the assumption that "man is a human animal." Only when Western psychologists understand that man is not only a biological being but also a divine being, a reincarnating Ego within a human form, will they modify their conceptions of personality and give proper consideration and place in psychology to the "individuality of the divine Ego."

"Determinants of Personality" deals with the two categories, the biological and the environmental, into which Western psychologists classify the factors that determine the nature of personality. By some it is held that heredity, the nervous system, glands, etc., are more influential in the development of personality, while others emphasize environmental factors. According to the Indian view, which is also the one Theosophy presents, the personality is the mask of the real individual, the Divine Ego, and Reincarnation and Karma are the determinants. Man is the maker of his own destiny; his awareness of his own divine nature enables him to overcome personal limitations and to realize his divine potentialities.

In concluding the next chapter, "Culture and Personality," Dr. Jayas-

wal quotes David Bidney and Rabindranath Tagore, each declaring the oneness of man and his environment. Bidney wrote:—

...with the progress of cultural diffusion there is gradually emerging the notion of a fundamental universal culture for humanity as a whole. In so far as men come to regard themselves as citizens of a common cultural world, they may also acquire a cosmopolitan or universal personality and recognize universal human rights.

And Tagore declared:—

...the world is what we perceive it to be. We imagine that our mind is a mirror, that it is more or less accurately reflecting what is happening outside us. On the contrary, our mind itself is the principal element of creation. The world, while I am perceiving it, is being incessantly created for myself in time and space.

In "The Psycho-Analytical Approach to Personality," the author discusses the Freudian theory which is based on the assumption that "the human psyche is a kind of apparatus composed of the *id*, the *ego* and the *super-ego*, and that there is libidinal energy which strives to express itself." This is then compared with the Indian point of view which is based on the essential oneness of all Egos—not recognized by the Freudians, who assume that the *id*, the *ego* and the *super-ego* develop one from the other. This is shown to be illogical.

Dr. Bhagavan Das's *Ancient Psycho-Synthesis vs. Modern Psycho-Analysis* (a book which modern psychologists should study) is quoted to illustrate the Eastern view that the

greatest of all maladies, worst of all possible neuroses and psychoses, is the hysteria, mania of *excessive* selfishness, *excessive* identification of the Self with the body of flesh and its carnal passions and sensual cravings

The greatest recovery of memory is man remembering himself again into God, and regaining that unselfishness which is recognition of God in all, of one Self in all selves, which brings into free expression the higher nature, and which is the one and only cure for all human ills

In the chapter "The Mature Personality" Dr. Jayaswal writes: "The maturity in personality increases along with the awareness of the 'universality' in us." He quotes Dr. Radhākṛishnan, who expresses the same idea in *An Idealist View of Life*:—

... the individual finds his goodness in what is more than himself. He realizes that his fragmentariness will be cured only if he is devoted to the whole. Fulness of life means service to the whole.

This small book enables us to perceive what Western psychology lacks; it leads us to a deeper appreciation of why the formation of a nucleus of Universal Brotherhood was given out by H.P.B. as the First Object of the present Theosophical Movement, and also why a Master Psychologist, desiring to help us to emerge from this "age *black with*

horrors," wrote:—

This state will last . . . until we begin acting from *within*, instead of ever following impulses from *without*. . . . Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name.

In concluding his book Dr. Jayaswal writes:—

We know Gandhiji was a spiritual man. He was always guided by his "Inner Voice." Modern Western psychology has yet to know about this "Inner Voice" or whisperings of intuition

We may study psychology, sociology, anthropology, or any other science, but we have to remember that the central figure . . . is "Man." It is up to us to consider ourselves either as successors of apes and monkeys or as divine re-incarnating Egos. We in India prefer the latter.

In *The Times of India* of November 18th one reads of the efforts put forward by the Vishwayatan Yogashram to propagate the yogic system, not only in India but throughout the world. Mr. Nehru, who inaugurated the annual celebrations of the Yogashram at Delhi, stated that he "was impressed by the yogic exercises performed at the function because they were simple and everyone could do them." He also said that "doctors should study this system from the scientific point of view and only then accept it or reject it."

It is a very debatable point whether it is wise or desirable to popularize yogic exercises. If the yogic practices are confined to the simple *asanas*, which are practically the same as the "daily dozen" or the "physical jerks" of the West, then little harm can ensue. In fact, when used with caution they are definitely beneficial inasmuch as they exercise the muscles, improve digestion, improve circulation and prevent constipation. But will the matter stop there?

The public needs to be warned of the dangers of Hatha Yoga, which is only concerned with the development of the physical and psychic faculties. Raja Yoga, on the contrary, is concerned with the development of the higher spiritual faculties. At present we only have the use of five senses, but there are two more senses to be developed; true Raja Yoga begins with the cultivation of these two higher, spiritual senses, and not with the development of the lower psychic powers. On the very first page of *The Voice of the Silence* we are warned of the "dangers of the lower IDDHI," and it is precisely those lower *iddhi* or *siddhis* which are cultivated by Hatha Yogic practices.

Healthy bodies can be obtained by clean living, clean thinking and brotherliness towards our fellow men. Simpler and safer than "Yoga for All"!

CORRESPONDENCE

SCIENCE AND SOCIETY

In *The New Scientist* of October 31st Geoffrey Dobbs of University College, N. Wales, writes on the subject "The Fluoridation Wrangle." This controversy is over the proposal in the U.S.A. and the United Kingdom to introduce into the water supply a minute percentage of a soluble fluoride for the purpose of preventing dental caries among children.

The author chooses the question as typical of many in which what he calls political and technical issues become confounded. He points out that the controversy is basically political, concerning the proper powers and functions of health departments, the citizen's freedom of choice and the dental and medical practitioners' freedom to give effective advice to the individual.

He elucidates the twofold function of science: first, to amass as much relevant factual information as possible concerning not only the physical and psychological effects of fluoridation but also the causative factors in dental caries; and, second, to convey to the general public and the public authorities the limits of our knowledge in these matters. Government departments have their prestige at stake once they go in for fluoridation, anti-polio vaccination, etc., and cannot be relied upon as an impartial source of scientific information or for a proper appreciation of our ignorance of the full effects of these practices. Statistical information is selected to support their position and is therefore valueless, and experimental investigation becomes a demonstration of the merits of the proposal and its results are therefore a foregone conclusion. A similar course is followed by many individuals who take the opposite side in such a controversy. For example, they "select" mortality statistics to "prove" that fluoridation increases the death rate from cancer, heart disease, etc., not understanding that by such selection one can prove anything, positive or negative.

Geoffrey Dobbs views the use of science to condition the public mind as one of the new and disturbing features of the modern state. He suggests that an independent and impartial Court of Scientific Reference should be established, possibly by the British Association, which in any public controversy could, if necessary, distinguish the technical from the political issues and summarize the former without prejudice and with special care to make clear the limitations of current knowledge.

It is important to distinguish between political and moral issues; between an impartial and unprejudiced scientific investigation of the facts, side by side with an appreciation of the limits of our knowledge, and the use of science to condition the public mind. To this consideration one other at least should be added. Today the gathering of knowledge in the field of medicine and public health so often involves cruelty to animals. Any such cruelty in itself will in the long run bring evil con-

sequences, moral and physical, outweighing any short-term benefits of the knowledge so gained; but, further, the acceptance of that cruelty as a "necessity" by the public and the health authorities distorts the moral sense which can deal justly with the issue. Here, too, it is perhaps better for the sake of more effective propaganda against animal experimentation to distinguish between the moral and the technical issues. The former is clear and distinct. The immediate value of such experimentation as distinct from the long-term consequences is a technical issue relating to our knowledge and to the limits of our knowledge.

A STUDENT OF THEOSOPHY

Man must learn to control not only the forces of nature but also his own inner forces. Those technical developments which are now governed only by the logic of their own problems and goals must be integrated into human life, if we are to correct a situation in which the processes of invention, automation and production run on, without regard to the results for mankind.

To do this requires deliberation, and a dispassionate clarity of outlook. The ability to discriminate between the essential and the peripheral, between the hopeful and the merely interesting, between the enduring good and the momentary convenience, is something rare and to be won only with diligent attention.

Such guidance can be supplied only by one who is able to resist such stimuli as the earning of money, the will to power, and the lure of novelty. It can be gained through knowledge of the inter-relationships of life, and through an aloofness from personal interest which in the final analysis can best be described by a word which the bourgeoisie of past centuries has badly degraded, "asceticism," or training and self-discipline. Confirmation of this view, as an advance, not as a "return to the past," is given in a thesis, *Technical Progress and Cultural Adaptation*, by W. Berkefeld: "The relationship of scientific discovery, technical application and industrial exploitation has long since become a superstructure, automatic and ethically entirely irresponsible. A sweeping alteration in this situation can only be attempted if one seizes the beginning, where the desire to know starts it off, or the end, when the desire of the consumer rules. In both cases self-discipline, if it appeared at any point, would give the signal for a new epoch." Perhaps the future of mankind really rests on a newly-gained ability to fetter the drive toward power and gain, because this step involves decisions on which greater progress, if not all human existence, is dependent.

This step is possible, however, only if man can recover the ability to be still, to be silent, to collect and possess himself, to disengage from the world, to perceive the meanings within the things and to judge on that basis, rather than to yield to the pressure of objectives.

—ROMANO GUARDINI in *Main Currents in Modern Thought*, March 1957.

THEOSOPHICAL REFORMATION

Our movement is a reform one, dealing with the very character of the race.

—W. Q. JUDGE

The U.L.T. seems to be very different from all other organizations in this (in the words of W. Q. Judge) “that in others plenty of money is furnished by members—clubs and churches can raise large sums of money because they offer definite creeds . . . where we offer nothing of that kind but demand real altruistic work.”

By application and work on ourselves we forward the cause of the reform of the social order in which we live. That is of vital importance, and from one point of view this is the real reform. But Mr. Judge’s words carry an implication of corporate reform of human character.

Political reform, to which the world pays so much attention, is not highly valued by the Esoteric Philosophy, for reasons well explained by H.P.B. in *The Key to Theosophy* (see Indian edition, pp. 229-30). Similarly, social reform through specially organized social service is not accorded the importance given to it by the world.

In the words of Mr. Judge quoted above reference is made to the reform which touches human character. The educative value of any reform consists in its ability to change and elevate the citizen’s character. Thus Prohibition legislation in the U.S.A. in the ’20s of this century degraded instead of ennobling the character of many citizens and a good reform proved a failure.

There are numerous habits and customs which every nation and race needs to alter. For example, already a great change has taken place in the employer’s behaviour towards the employee; more consideration is shown by the former towards the latter, but it is not a real reform inasmuch as the changed behaviour is due to Trade Unionism with its strike weapon. The outer behaviour has changed but not the inner attitude. The same is true of the attitude of the employee towards the employer. Similarly, the relation between the mistress of a house and her servants has undergone a great change, mainly rooted in the plane of economics, but on the social plane adjustments remain to be made in wealthy U.S.A. as well as in poor India.

In both these instances relating to labour-capital problems or the master-servant problem the old and real difficulty persists—lack of friendliness, even though there be kindness. *Noblesse oblige* on the part of those who have wealth or power or knowledge, and gratefulness on the part of those who are their beneficiaries, are not in evidence. Students of Theosophy should deliberately make due adjustment in these spheres as Karma offers them opportunities.

Or take another reform overdue in every country, penal reform. The treatment of prisoners has improved in many countries and new experiments are being tried. But as long as the truth of reincarnation is not

taken into account real reform cannot be achieved. In discussing penal reform students of Theosophy should stress the fact that the criminal is a brother to all men and that his treatment should be educative; and in planning his education the aim should be to bring about a renovation in the consciousness of the criminal, and what is better calculated to accomplish this than knowledge of Karma, the doctrine of responsibility? The true explanation of fate and free will alone will start real reform.

Take the problem of the abolition of capital punishment. Facts about the after-death state of the soul of the executed, the new menace to society when execution takes place and cognate teachings should be popularized.

In all these matters students of Theosophy themselves fail to apply to their own ideation what is implicit in the teachings of the Esoteric Philosophy, and this Mr. Judge has pointed out in more than one place.

Then, there is the problem of what is known as the colour bar. Not only in the present barbarous policy of South Africa but also elsewhere different aspects of this problem are in manifestation. The Negro problem in the U.S.A. and the untouchability problem in India are but aspects of the basic problem of the colour bar. Intermarriages between the Whites and the Negroes or between the high-caste Hindus and the Harijans are only one aspect. Inter-dining, social intercourse and intermarriage should be understood by the student in the light of Theosophy and it will be a very different understanding. The study of races, cycles, evolution, etc., will give the student basic principles for right application.

The next pair of reforms we should consider is in the sphere of social customs and religious orthodoxy which militate against the principle of Universal Brotherhood. The superstition and dogmatism fostered by the priests in every country and in every creed corrupt not only the mind but also the morals of the people. Students of Theosophy should try not only to understand but also to apply what is implicit in the closing clause of our Declaration: "The true Theosophist belongs to no cult or sect, yet belongs to each and all." The student of Occultism must belong to no exclusive creed or sect, yet he is bound to show outward respect to every creed and faith if he would become an Adept of the Good Law. He must not be bound by the prejudiced and sectarian opinions of any one; he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the student of Occultism is, as an illustration, a Christian, then while regarding Jesus Christ as a grand Adept he will regard Gautama Buddha also as a grand Adept, an incarnation of unselfish love, boundless charity and moral goodness; and so with other Prophet-Philanthropists. The student of the Esoteric Philosophy must abstain from observing the rites, ceremonies and customs of the creed into which his body was born; he should study these rites, ceremonies and customs, rejecting what is chaff and using what is grain;

but he has a similar duty towards the rites, ceremonies and customs of all other religious creeds.

To help persons or groups of persons by right reform one must free himself from the limitations of political, social and religious taboos. Spiritual freedom demands mental freedom, and there can be no mental freedom unless the thinking principle is extricated from desires and passions, from prejudices, prides and violence. Friendship and brotherliness are the soul of every reform, for love understands and the spirit of unity never fails to uplift.

The Sixth Gosamvardhana Week, organized by the Central Council of Gosamvardhana, was observed from 23rd to 30th October, 1957, when functions depicting the important role played by the cattle in our national economy and the need to improve their productive efficiency were held throughout the country. A Special Number of *Gosamvardhana* on "Breeding Cattle for Improved Performance" was brought out by the Council on the occasion. As is editorially stated in this Special Number:—

Cattle play a vital role in the rural economy of India. Bullocks are the main source of motor power for agricultural operations and milk is the major source of protective animal protein in the dietary of most of the people. It has, therefore, been rightly observed that the cow and the working bullock bear on their patient backs the entire structure of Indian agriculture and it needs hardly to be stressed that in any plan for augmenting the agricultural production and supply of sufficient and balanced nutrition for the large human population in the country, steps must be directed towards improving the productivity of our cattle both in regard to work and milk.

The main handicaps to the promotion and growth of the cattle industry in India are the general backwardness and lack of knowledge of its population, coupled with the neglect of proper breeding practices. It is through individual and collective efforts that the problem of cattle development needs to be tackled.

Those brought up with the idea that man's normal relation to the lower kingdoms is that of all rights and few duties, the rights including licence to exploit and to discard at will, may find it difficult, perhaps, to understand the Hindu's veneration for the cow as the symbol of bountiful Nature and the kind foster-mother of mankind. Yet, ironical as it seems, perhaps in no other country in the world is the condition of the cattle as miserable as it is in India. It is to be hoped that such associations as the Central Council of Gosamvardhana, as well as individual humanitarians, will succeed in putting a stop to the exploitation of cattle that is going on in the country.

IN THE LIGHT OF THEOSOPHY

Writing in *The Times of India* for November 30th, Eric Stenton describes a most significant change which is developing in the television-viewing habits of the people of Great Britain. He writes:—

It looked as if it were hopeless for the B.B.C. to consider itself any longer a real rival with commercial television for popular tastes. The chief of B.B.C. television admitted as much when he promised to concentrate on programmes whose value would not be assessed in terms of viewing figures. He had hardly finished talking when the unexpected happened. The corner was turned and the B.B.C.'s figures began to climb for the first time in three years.

In the light of Theosophy this is a significant phenomenon. Since the introduction of television in the U.S.A. and of private commercial programmes in Great Britain there has been a downward trend in the cultural value of programmes. This despite the increasing clamour on the part of serious-minded persons, who object to the trifling, when not degrading, content of most of the programmes made available by private sponsors. To these objections the advertising and publicity organizations answer that they must give the public what it wants if they are to stay in business. Herein lies the significance of Britain's experience. Neither the commercial television companies nor the B.B.C. have changed the nature of their programmes. The latter operates with a high degree of responsibility in relation to the public needs; the former is actuated by what amounts almost to pure commercialism.

Now, after several years of competition, the more cultured and stable programming of the B.B.C. seems to be regaining its popularity. What does this indicate? Simply what Theosophy knew all along, that people, given a consistent opportunity, will eventually choose the better things of life. Further, that innately people want to function according to self-induced and self-devised efforts and therefore resent being pushed around and treated either like children or like imbeciles. The reincarnating ego of each individual is mature and, given the proper environment and opportunity, will demonstrate that maturity. Unfortunately, it seems to be in the interests of selfish and power-greedy leaders to keep people from acting like mature individuals, and so they continue to popularize the puerile programmes, and in so doing keep the public amused and distracted. The commercials especially are childish and irritating, and kept so deliberately, for the psychologists retained by the sponsors know that people will remember either that which they like or that which they intensely dislike. So, in the case of both the extremely good and the extremely bad commercials, the public will remember the trade name of their sponsors.

Not since the times of Atlantis has mankind been in the possession of such marvellous opportunities for cultural communication and growth. Communication through the cinema, the radio and television or through

the written word provides the human race with the opportunity to make great strides forward. Should it fail to take these forward steps the responsibility for such failure rests mainly with those who currently control the vast communication systems of the world. It also rests with the public at large, for according as it demands, it gets. Truly the harvest is rich but the workers are few. The Theosophical philosophy alone can supply the basic impetus necessary for mankind to take advantage of the opportunity for progress now increasing in geometrical proportion as we approach the closing eras of this important century. Can the teaching of Theosophy be broadcast with sufficient speed and intensity to meet the challenge? To this question each individual Theosophist holds the answer.

In *The New Statesman* (London) of November 2nd J. B. Priestley writes on "Britain and the Nuclear Bombs." Some of his remarks are worth remembering. "Our industrial civilization," he states, may be under the same kind of spell, hell-bent on murdering itself. But it is possible that the spell can be broken. If it can, then it will only be by an immensely decisive gesture, a clear act of will. . . . Britain runs the greatest risk by just mumbling and muddling along, never speaking out, avoiding any decisive creative act.

"What should be abandoned," he writes, "is the idea of deterrence-by-threat-of-retaliation. There is no real security in it, no decency in it, no faith, hope, nor charity in it."

True it is that only a knowledge of the power of the creative will, "a clear act of will," will help us, but through whom is it to come? Many *Jataka Tales* show what can be done by an "act of will." It is said Faith could remove mountains, but we are sunk in apathy!

Mr. Priestley voices the opinion of thinkers throughout the world when he says:—

. . . why should it be assumed that the men who create and control such monstrous devices *are* in their right minds? They live in an unhealthy mental climate, an atmosphere dangerous to sanity. They are responsible to no large body of ordinary sensible men and women, who pay for these weapons without ever having ordered them, who have never been asked anywhere yet if they wanted them. When and where have these preparations for nuclear warfare ever been put to the test of public opinion? . . . The whole proceedings take place in the stifling secrecy of an expensive lunatic asylum. And as one ultimate weapon after another is added to the pile, the mental climate deteriorates, the atmosphere thickens, and the tension is such that soon something may snap. . . .

• As the game gets faster, the competition keener, the unthinkable will turn into the inevitable, the weapons will take command, and the deterrents will not deter. Our bargaining power is slight; the force of our example might be great.

The catastrophic antics of our time have behind them men hag-ridden by fear, which explains the neurotic irrationality of it all, the crazy disproportion between means and ends. If we openly challenge this fear, then we might break the wicked spell that all but a few uncertified lunatics desperately wish to see broken, we could begin to restore the world to sanity and lift this nation from its recent ignominy to its former grandeur.

“Whatever befalls in accordance with Nature should be accounted good,” wrote Cicero in the first century B.C., while 1,600 years later Francis Bacon remarked that “Nature to be commanded must be obeyed.”

The dangers of man’s unthinking and untimely interventions in the affairs of Nature have often been stressed in this magazine. Pierre Vernier, in his article “To Observe, Learn and Preserve” (*Unesco Features*, November 11th, 1957), quotes Mr. Tracy Philipps, Secretary-General of the International Union for the Conservation of Nature and Natural Resources, as saying at a Unesco-sponsored meeting of the International Advisory Committee on the School Curriculum:—

In highly industrial and densely populated countries like Britain and Japan, whole new towns are necessarily being created, and houses and streets, industrial fumes and pollutions are invading nature and food-producing land and waters. In new surroundings and in new balances of life and nutritions, new viruses and new epidemics are coming into existence. . . .

Such is the unerring balance that the extermination of insect-eating birds or of pollinating bees or even of forms of life which superficially seem harmful, can strike back and weaken man or expose him in the tropics to epidemic attack by his ever-threatening enemies, the denudations and impoverishment of soils by himself and floods and fires, and by increase of insects and viruses.

To combat wanton destruction, Mr. Philipps advocates that people be made aware of the gravity of the problem:—

They must be shown how the earth and the direct or transformed products of soil and water and trees are our capital, our capital-asset, at the base of the balance of our nature, of our daily life, of our nutrition and our health.

This can best be done by starting in the schools. . . . Our aim is that the child should be made aware of the nature of his relations with his physical and natural environment which exercises such a powerful influence on all living beings, including man.

We are told that a start has been made in this direction and that some elements of this teaching have already been incorporated in the school syllabuses of nearly 30 countries. Many simple questions are put to the children—*e.g.*: “Have you stopped to think what substances go into the making of the things you use every day? The bed you sleep in, the toys you play with, the house you live in, the clothes you wear, the food you eat?” And the answers bring home the lesson that Nature provides all

the raw materials and that natural resources are a capital which must be carefully tended and preserved.

The lesson of interdependence between man and living Nature should indeed be taught early in life, and it is hoped that schools in an increasing number will include this teaching in their curriculum.

To protest against the ever-increasing adulteration of foodstuffs a crowded meeting was held in Caxton Hall, London, on October 21st, 1957. Organized by the London Natural Health Society, the meeting was under the chairmanship of Mr. Donald Wilson, Director of the Soil Association, and the speakers included a farmer, an agricultural journalist, a doctor, a dentist and a housewife.

The speakers drew attention to the rapid rate at which the soil is being ruined by chemical fertilizers and crops are being poisoned by the use of sprays. Also animals are now being increasingly treated with hormones to promote their growth. It has been found that in the case of a herd of Jersey cattle fed on pastures where chemical fertilizers had been used the milk secretion hormone had been influenced and difficulty in making cheese had arisen because the lactic acid had been destroyed. All the speakers recognized the fact that Nature must be respected.

E. Brodie Carpenter, a dentist, said that the decaying state of children's teeth was largely the result of bad food, but it was extremely difficult to get the average parent to realize this. Dr. E. K. Ledermann stated that modern medicine was not successful in the treatment of organic diseases, but he spoke enthusiastically of the excellent results obtained when patients were put on a diet of organically fertilized foods. We must, he said, learn to treat Nature with respect. Mr. Laurence Easterbrook, farmer and journalist, said that like Samuel Butler he sometimes wished that the sick could be sent to prison and the convicts to hospitals. Mrs. Joyce Mew, Chairman of the British Housewives' League, said that she wished that people would put as much thought into the choice of foodstuffs for their bodies as they did into the selection of petrol for their cars.

In answer to a question as to what we can do to stop the use of chemicals in the production of foodstuffs, it was stated that we must do all in our power to make people think. It would be good to begin by organizing small groups to oppose specific measures. The British Housewives' League had conducted such a campaign against the use of agene in bread and as a result its use had been discontinued.

In conclusion the Chairman stated that he considered these matters fundamentally belonged to the realm of religion; we must all ask ourselves *what we are here for*.

The *Unesco Courier* for October 1957 is devoted to the "Rights of the Child." The reader finds in it a series of interesting articles proposing various ways to help children throughout the world. On the first page the text of the Declaration of the Rights of the Child is given as follows:—

By the present Declaration of the Rights of the Child, commonly known as the Declaration of Geneva, men and women of all nations, recognizing that Mankind owes to the Child the best that it has to give, declare and accept it as their duty to meet this obligation in all respects:

- I. The Child must be protected beyond and above all considerations of races, nationality or creed.
- II. The Child must be cared for with due respect for the family as an entity.
- III. The Child must be given the means requisite for its normal development, materially, morally, and spiritually.
- IV. The Child that is hungry must be fed; the child that is sick must be nursed; the child that is physically or mentally handicapped must be helped; the maladjusted child must be re-educated; the orphan and the waif must be sheltered and succoured.
- V. The Child must be the first to receive relief in times of distress.
- VI. The Child must enjoy the full benefits provided by social welfare and social security schemes; the child must receive a training which will enable it, at the right time, to earn a livelihood, and must be protected against every form of exploitation.
- VII. The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellowmen.

Our duties and responsibilities towards the rising generation are grave indeed. It is especially gratifying to note that the importance of a harmonious, all-round development of the child, materially, morally and spiritually, is being recognized. Child welfare agencies which are concerned solely with material welfare would do well to take note of this.

Also, if children are entitled to certain rights they must at the same time be made to realize their duties and responsibilities, as brought out in the seventh and last clause of the Declaration given above. If children are to benefit from their rights it is necessary that the idea of Brotherhood be impressed on them. The youth of our generation are imbued with the notion that liberty comes first, and then equality and fraternity. The order needs to be reversed. Fraternity comes first, and this is of vital importance for children to learn if they are to enjoy their rights the way they should be enjoyed.

Laurence Kitchin in "Have You Had Your Daily Dose of Violence?" (*News Chronicle*, November 25th, 1957) draws attention, as others have done, to the barrage of sadism and horror hurled at us in modern mass "entertainment." There was a recent campaign against children's

“comics,” but he indicates that violence is being glorified in other ways—in the techniques of reporting murder and crime, in the sadistic writing in many “thrillers,” and, above all, in films and television, where tensions are built up out of psychological “vivisections” or nightmare creation of fantastic monsters, while even worthwhile works are rendered morbid by emphasis on terror, blood and crime. He suggests “ridicule” as the cure, to demolish the infantile attitude masquerading as mysterious and virile wickedness. Yet the roots of the disease seem to lie deeper, especially when this preoccupation with violence and death is seen to have a recurring two-century rhythm. *The Gothic Flame* by D. P. Varma (reviewed in *The Aryan Path* for September 1957) depicts the three streams of English literature (Historico-supernatural, School of Terror and School of Horror) that swelled up into full flood, paralleled by the European “*Sturm und Drang*,” towards the end of the 18th century, carrying over into the 19th until lessened by a more humdrum and realistic trend.

We find, in the 16th-17th century, the terrible and gory tragedies of the Elizabethan-Jacobean dramatists, Kyd, Ford, Webster, while the cult of death appears in the skeletal “Dance of Death” depicted by so many artists (Holbein’s series is probably best known) as in the self-commissioned statue of Donne, wrapped in his shroud. The succeeding cycle saw the Age of Reason and the politeness of “Society.” In the 14th-15th century, the wide-spread sense of mortality was accompanied by such symptoms as the Flagellant movement and the Dancing Mania. In turn the dawn of technical science and commerce followed it. Again, the many 12th-13th century representations of the “Harrowing of Hell” showed the attraction that the tortures of damned souls had for the mediæval mind. The appeal to emotion was followed by the intellectual argumentations of the Schoolmen. So one can trace the alternating pattern back through the centuries, and in the Orient also.

Yet there is hope. These ages marked by the worship of the divinity of destruction who, like Shiva, dances in the burial ground—these are the times when there breaks forth, against the darkness, the light of mystic and spiritual renaissance, a lyric and joyous return to Nature, a sense of Oneness beyond the mortal forms. Too often the word “Renaissance” is confined to one historical period, yet the 18th-19th century saw a world-wide romantic awakening, and the great 12th-13th century mystic resurgence energized Arab and Western culture alike. The cycle stretches back and back.

So today, if in this dark shadow of sadism we feel like despairing for mankind, we can begin to look for the Light—for It must be shining elsewhere how could the contrasted shadow be so black? Those who can see and reflect It a little will thereby help to transform the vitality of destruction into that of regeneration. There is an awakening power in mankind ready to be used—but which way will it turn?