

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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TO ALL OPEN-MINDED THEOSOPHISTS

I cannot permit our sacred philosophy to be . . . disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a “loving Father and creator of all in heaven” our philosophy will be rejected *a priori*. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find *us* — (at any rate) — compromising with, and pandering to public prejudices.

—MAHATMA K. H.

There are sincere Theosophists in all the various organizations calling themselves Theosophical, who necessarily deplore the discords and dissensions in a Movement whose main aim is the furtherance of Brotherhood. The public mind is confused by the multiplicity of societies having the same avowed objects, and the question often comes up as to why the United Lodge of Theosophists, the Adyar Theosophical Society and other bodies which claim to speak for Theosophy do not all unite. The desirability of reunification is in these days being urged, so a recapitulation of the factors that have caused this disunity seems not only appropriate at this hour but necessary if a common basis for lasting unity without sacrifice of principles is ever to be generally accepted.

The Theosophical Society of 1875 exists no more; it has, alas, gone the way of all similar attempts in the past. Its successors are the now numerous Theosophical bodies. Are the Spirit and the Soul of the Movement incarnated in any of these bodies? It is a question calling pressingly for answer on the part of all students of today and it will continue to confront fresh inquirers.

Students of the age-old philosophy which H. P. Blavatsky reiterated for our era acknowledge the inalienable right of everyone to choose for himself what he should believe, and they have no quarrel with or ill feeling towards anyone promulgating a philosophy of life of his own. But it is incumbent upon them to point out the difference there is between unadulterated Theosophy and that which is offered in the name

of Theosophy but is as different from the teachings of H.P.B. as night is from day. The public in general, and even most members of the various Theosophical organizations, do not know that such a difference exists. It is left to each mind to decide for itself whether it will accept the original, virile teachings of H.P.B., the accredited Messenger of the Masters of Wisdom for the 19th-20th century, or the pseudo-theosophical doctrines put forward by others. To call the two the same without adequate study, research and examination is to indulge in fancy if not deliberately in intellectual dishonesty.

The general public, and especially that portion of it which is just beginning to inquire into Theosophy, has been misled, first, by those who have attempted to "correct" and "improve" the Message of the Masters as recorded in the writings of H.P.B. They began on the form side — the construction of sentences, the arrangement of footnotes, paragraphs, etc., — and ended by altering the very soul of her writings. Ideas which sounded to them incorrect because they were not understood, profound metaphysical concepts which puzzled them, being outside their range of perception, have undergone alteration.

Not only this, but there has come into existence a great quantity of "Theosophical" literature, giving teachings which have no resemblance whatsoever to Theosophy as restated by H.P.B. Some of the pseudo-theosophical writers claimed superior knowledge, claimed to have reached a greater spiritual elevation than H.P.B. herself. Thousands have proved their lack of discrimination and judgment by a blind acceptance of the numerous books and pamphlets of such writers, without any comparison of their contents with those of *Isis Unveiled* or *The Secret Doctrine* or *The Key to Theosophy* or *The Voice of the Silence* or H.P.B.'s many and valuable articles.

There were even those who claimed close relationship with Adepts and Mahatmas and to be inspired by Them. They affirmed the greatness and profundity of H.P.B.'s writings, but added that since her death the thought of the world had so changed that the Masters were giving out additional information and knowledge. Some have posed as H.P.B.'s successors and have claimed that through them she has given out new and additional teachings.

It stands to reason, therefore, that there can be no unity in the Theosophical world until there is a common agreement as to what the true teachings of Theosophy are. There can be no *rapprochement* between those who hold that those teachings alone should be presented to the public in the name of Theosophy and that there must be an adherence to the Original Programme of the Masters, and those who try to pass off half-truths and even falsehoods as Theosophy. As the Master makes clear in the words quoted at the beginning of this article, if people "do not want the whole truth and nothing but the truth, they are welcome. But never will they find us — (at any rate) — compromising with, and pandering to public prejudices." Theosophy is Truth and as such can have no alliance with any form of error and remain

Truth. Compromise with diluted Theosophy is not tolerance, is not brotherhood.

The vast majority of members of the various Theosophical bodies do not know what Theosophy is. They lack that knowledge of the great truths which would furnish the criterion, the only true standard, by which conflicting statements could be judged. On one without a knowledge of the true, that which looks like the true is but too likely to produce its glamour with the inevitable results. The motto of the Theosophical Movement is: "There is no Religion higher than Truth"; and the search for it has to be pursued irrespective of likes and dislikes. Most people do not want Truth. They desire only the learning that suits them and appeals to their personalities. They fall into the easy trap of blind belief because they lack the inward determination to seek and to know, no matter what the effort may cost in time and labour and sacrifice.

Can Truth alter with the passage of time, as the leaders in some of the Theosophical societies would have us believe? Is Theosophy an evolving and changing system of thought or is it a body of tested and proven *knowledge*? The answer to these questions is to be found in H.P.B.'s own words:—

What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

Theosophy is the accumulated Wisdom of the ages; it is no fancy of one or several individuals. Its uninterrupted record extends over thousands of generations of sages and seers. As a system of thought it stands unbroken and unbreakable. Any teaching that fits in with this Ancient Wisdom is truly Theosophy. A study of comparative religions and philosophies would show H.P.B.'s teachings to be consistent with the earlier restatements of Theosophic thought. The internal evidence of the validity of her Message is overwhelming; its consistency is complete. It is obviously futile, therefore, to talk of improving and expanding the philosophy given out by her.

There can be no solidarity without Theosophical education — more and better individual study and application by each sincere Theosophist. Mere sincerity is not enough if discrimination be lacking. Sincerity without self-study, enthusiasm without enlightenment, dependence on borrowed light without the study and application necessary to distinguish the true from the false, contributed to the decline of the Parent Theosophical Society.

It needs to be recognized that there is a great difference between the Theosophical Movement and any organized Theosophical body. The former is universal and continuous; the latter, a mere outer shell which needs must change in accordance with place, time, exigency and people.

To worship an organization is to sacrifice the soul to the form and to become the slave of that dogmatism which the Theosophical Movement was meant to overthrow. Real unity and brotherhood do not consist in having a single organization. They are to be found in similarity of aim, of purpose, of teaching, of ethics.

What H.P.B. wrote in reply to those who tried to commit her to the Theosophical Society and to Adyar, its headquarters, needs to be remembered:—

It is pure nonsense to say that "H.P.B. . . . is loyal to the Theosophical Society and to Adyar" (!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. Together with Col. Olcott, she is the chief Founder and Builder of the Society which was and is meant to represent that CAUSE. . . . Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar? ("A Puzzle from Adyar": reprinted in THE THEOSOPHICAL MOVEMENT for October 1952 from *Lucifer* for August 1889)

Members of the various organizations calling themselves Theosophical should raise questions and elicit answers, look for hidden causes, exercise mental honesty and decide for themselves whether they shall remain loyal to Theosophy and its Holy Cause or give blind allegiance to a society which may be outwardly thriving but from which seems to have departed the Soul of the Movement, the Masters, who set the Original Impulse in motion. False notions of devotion and allegiance, blind acceptance of statements, belief in false doctrines and worship of personalities have helped pseudo-theosophy to be taken by many for Theosophy itself. The ethics of Theosophy have been neglected and psychism has been installed. H.P.B.'s warning against "false prophets of Theosophy" and their "monstrous exaggerations and idiotic schemes and shams" has gone unheeded. A hierarchy of "initiates" has been set up and the blind following of personalities has been rampant. How very different is all this from the lines laid down by H.P.B., who wrote:—

Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher— one who has no right to dogmatize. (*Five Messages*, p. 4)

One of the greatest disservices to the Movement was rendered by those who deliberately obscured William Quan Judge's intimate connection with the founding of the Parent Society in 1875, his close ties with H.P.B. up to her death and his valuable contribution of genuine Theosophy. His life and work must be judged by the same standard as H.P.B.'s own — the common sense of his teachings and the inspiration they bring; the internal evidence of the validity of his message and its consistency, and the dovetailing of his teachings with those of H.P.B. herself. Those who deny Judge deny H.P.B. He has to be accepted as a true Theosophist, not only because of his own fine character and his wonderful ethical teachings, but because he held to the lines of the Masters and remained faithful till his death to the Original Programme which They had laid down.

Devotion to the Masters, Their Message and Their Messenger on the part of a few, and the vision earned by them, made possible the formation of the United Lodge of Theosophists in 1909. Fifty-one years have witnessed the growth of this voluntary association of students of Theosophy, established to restore the Theosophical Movement to its original lines, to offer the actual facts of Theosophical history, which had been ignored, forgotten or perverted, and to make the original writings of H.P.B. and W. Q. Judge once more accessible to those who would avail themselves of the opportunity to study, apply and promulgate them.

The 15 years which remain before the centenary cycle which H.P.B. started in 1875 comes to an end and another begins, should be devoted by all earnest and open-minded Theosophists of whatever affiliation to making more intensive efforts to study, assimilate and proclaim the great truths of the Wisdom-Religion which the world sorely needs today. Let them remember above all that the Cause of Theosophy, the source of all philosophies and faiths, is mightier than any society or organization and the service of that Cause far more important than that of any society which endeavours or claims to speak on its behalf.

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

—H. P. BLAVATSKY

LETTERS FROM H. P. BLAVATSKY

[The following letters which H. P. Blavatsky wrote to Dr. Alexander Wilder, physician, Platonic scholar, and editor and author of many learned works, are reprinted from *The Word*, Vol. VII, pp. 148-155, for June 1908. They throw light on some of the topics treated in H.P.B.'s first great work, *Isis Unveiled*, which Dr. Wilder has described as a book with "a revolution in it." The very opening sentence of the Preface to the first volume ought to enable any student of insight and intuition to accord to this first instalment of the Message of the Great Lodge its rightful place: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science."

In her article "My Books," first published in *Lucifer* for May 1891, H.P.B. wrote of the help Dr. Wilder had rendered in the preparation of *Isis Unveiled*:—

When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations, and wrote the greater part of the *Introduction* "Before the Veil." If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes.

The letters are introduced by Dr. Wilder with explanatory notes.—Eds.]

The understanding had been reached that Mr. Bouton should publish Madame Blavatsky's manuscript of *Isis Unveiled*. It was placed in my hands by him with instruction to abridge it all that I thought best. It was an undesirable task, but I did it with scrupulous regard to the interest of the publisher, and to what I esteemed to be just to the author. I was introduced to her about this time. She spoke of what I had done, with great courtesy, employing her favourite term to characterize what I had thrown out. She was about to begin a revision of the work, and asked me to indicate freely wherever I considered it at fault or not well expressed. It is hardly necessary to say that this was a delicate matter. Authors are sensitive even to morbidity, and prone to feel a criticism to be an exhibition of unfriendliness. Nevertheless, I faced the issue, and pointed out frankly what I considered fault of style, and also the importance of explaining her sources of information. She was frank to acknowledge her own shortcomings, but pleaded that she was not permitted to divulge the matters which I urged. We compared views, ethnic and historic, often not agreeing. I took the pains to embody many of these points in a letter, to which she made the following reply:

Dr. A. Wilder,

August.

My dear Sir:

Your kind favour at hand only today, for my friend Mr. Marquette has proved an inaccurate postman, having some sunstruck patients to attend.

There are many parts in my Book *that I do not like* either, but the trouble is I do not know how to get rid of them without touching facts which are important, as arguments. You say that when I prove something, I prove it too much. There again you are right, but in such a work — (and the first one of some importance that I ever wrote, having limited myself to articles) in such a work, when facts crowd and elbow each other in my brains, really one does not know sometimes where to stop. Your head is fresh, for you read it for the first time. Therefore you see all the faults and shortcomings, while my overworked brains and memory are all in a sad muddle, having read the manuscripts over and over again. I am really *very*, very thankful to you for your suggestions. I wish you made more of them.

Do you think the Phœnicians were an Ethiopian race? Why? They have certainly mingled much with them, but I do not see well how it can be. The Phœnicians were the ancient Jews, I think, whatever they have been before. Josephus admits as much, unless it is a hoax to escape other accusations. The biblical mode of worship and the bloody sacrifices in which the Patriarchs and other "chosen ones" delighted are of a Phœnician origin, as they belonged in days of old to the Bacchic and Adonis Phœnician worship. The Adonis is certainly the Jewish Adonai. All the Phœnician deities can be found in Joshua as well as their temples (xxiii, 7). Herodotus traces the circumcision to them. The little bulls of the Jews — the Osiris-Bacchus-Adonis — is a Phœnician custom. I think the Phœnicians were the Canaanites. When settled in Jerusalem they appear to have become friends. The Sidonian Baal-Adonis-Bal is closely related to their Sabeian worship of the "Queen of Heaven." Herodotus shows that the Syrians — the Jews of Palestine — lived earlier on the Red Sea and he calls them Phœnicians. But what puzzles me is to reconcile the type. The Jews appear to have *never* intermarried among other nations — at least not to the extent to change their type. They have *nothing* Ethiopian about them. Will you tell me your reasons and oblige?

You told me in a previous letter that the Ethiopians have anciently dwelt in India. In Western India there is in a temple the statue of Chrishna and he is a splendid black Ethiopian with woolly hair, black lips and flat nose. I trace every or nearly every ancient religion to India because of the Sanskrit names of the gods of every other nation. If you trace them etymologically you are sure to find the root of every god (of the Aryan family) in Sanskrit, and many of the Semitic gods also, and that before the Aryans broke up towards the South and North. Every Slavonian Deity can be traced back to India, and yet the word *Bog*,

the Russian word for God, a derivation from *Gosped*, goped in Hopodar or gospodar, "the Lord," seems to come right from the Babylonian Bel, Baal, or Bal. In Slavonian and Russian, *Bjeloybog* means literally White God, or the God of the Day — Good. Deity, as *Teherno-bog*, Black God — the Evil, Night-Deity. The Tyrian god was Belus — Babylonian Bel, and *Bok* means Light, and *Boga* the sun. I derive Bacchus from this — as a Sun god. I suppose we ought, in the derivation of the names of all these gods, to take in consideration the aspiration. The Semitic generally softens to *Ah* in the Sanskrit. The Assyrian San becomes in Sanskrit Ahan; their Asuria is Ahura. *As* is the sun-god and *Ar* is a sun-god. *Asur* is a Syrian and Assyrian sun-god; *Assurya* is one of the names of the Sun, and *Surya* in Sanskrit is the Sun (See M. Miller). It was the rule of Bunsen to soften the *s* to *u*. Now *As* means life and *Asu* Spirit, and in India, even in Thibet, the life-principle, the great agent of Magic, the Astral Light by which the Lamas and Siamese priests produce their wonders, is written *Akasa*, pronounced *Ahaha*. It is the life-principle, for it is the direct magnetism, the electric current proceeding from the Sun, which is certainly a great Magnet, as the ancients said, and not as our modern scientists will have it.

I have studied some of the old Turanian words (beg pardon of philology and Science) in Samarkand with an old scholar, and he told me that he traced somehow the deities of every subsequent nation a great deal farther back than the Aryan roots before the split of the nations. Now Max Müller does not concede, it seems to me, anything positive or exact as roots beyond the old Sanskrit, and *dares* not go further back. How do you account for that? You say that the Chaldæans were a tribe of the Akkadians, come from Armenia. This is Rawlinson's view. But did you trace the primitive Akkadians back? I have been living for a long time at the very foot of Mount Ararat, in Erivan, where my husband was governor for twenty-five years, and we have profound scholars among some Armenian Monks in the Monastery of Etchmiadjene, the dwelling-place or See of the Armenian Patriarch (the Gregorian). It is but a few versts from Erivan. Abieh, the well-known geologist and archæologist of the Russian government, used to say that he got his most precious information from Nerses, the late Patriarch. In the garden of the very house we lived in was an enormous column, a ruin from the palace of Tyridates, all covered with inscriptions, about which the Russian government did not care much. I had them all explained by a monk of Nerses. I have reasons to think the Akkadians came from India. The Bible *mandrakes* were never understood in the Cabbalistic meaning. There is a Kabbala older than the Chaldæan. *Oannes* has never been traced to his origin; but, of course, I cannot, at least *I must not*, give to the world its meaning. Your article on the Androgynes is splendid. I did not *dare* write it in my book. I think the Amazons were Androgynes and belong to one of the primitive cycles. You do not prove them *historically*, do you?

I will certainly adopt your suggestion as to *Job*. I see you have mo

of *Cabbalistic intuition* than I thought possible in one *not* initiated. As to the chapter of explanation about the Hierophants, the Florsedim and others, please suggest where it ought to come in and what it should cover. It seems to me that it will be difficult for me to explain what *I am not allowed to*, or say anything about the exoteric part that intelligent people do not already know. I am a Thibetian Buddhist, you know, and pledged myself to keep certain things secret. They have the original *book of Yasher* and some of the lost manuscripts mentioned in the Bible, such as the *Book of War*, as you know, perhaps, in the *old place*. I will write to General Kauffman one of these days to Teschkent, where he is General Governor for the last ten years, and he can get me all the copies and translations from the old manuscripts I want. Isn't it extraordinary that the government (Russian) does not care more about them than it does? Whereto do you trace the lost tribes of Israel?

I suppose I gave you the headache by this time, so I close; I will forward you Saturday the last chapters of the Second Part if I can, but this part is not finished yet and I want your advice as to how to wind it up.

Truly and respectfully yours,

H. P. BLAVATSKY

NOTE.¹—Perhaps there should be some reply made here to these inquiries, though it seems hardly in keeping. It is true that Herodotus states that the Phœnicians came from the country of the Red or Erythrean Sea, which washes Arabia.

Mr. J. D. Baldwin classifies them as "Cushites," in which race he includes the Arabians and the dominant dark people of India, but not the African tribes. The Cushites of Asia are the Ethiopians of classic times. Although the Phœnicians were styled Kaphts by the Egyptians, and the Philostians are said to have migrated from Kaphta, it has been quite common to identify the Phœnicians with the Canaanites of the Bible. Whether anciently the Jews were of the same people, there must have been a close relation, and we find in the Bible that no exception was taken to intermarriage till the time of Ezra and Nehemiah. Probably the type was established subsequent to that period. "Ephraim is a Canaanite," says the prophet; "deceitful balances are in his hand, and he loveth to oppress."

I think that Godfrey Higgins and Moor in the "Pantheon" denominated the figure of a "Buddha" and negro, that Mme. Blavatsky describes as Krishna. True, Krishna had another name, and this term signifies black. But when India is named, it is not definitely certain how far it extended, or differed from the Asiatic Ethiopia. The Akkadians may have come from that part of Asia; the term signifies Highlands. But the Chaldæans, their supposed successors, are called Kasdim. In the Bible Xenophon wrote of Chaldæans, natives of Armenia.

The ensuing autumn and winter I delivered a course of lectures in

¹ By Dr. Wilder.

a medical college in New York. This brought me from Newark several times each week and gave me an opportunity to call at the place of West Forty-seventh Street if there was occasion.

During the season previous Baron de Palm had died in Roosevelt Hospital. He was on intimate terms with the family group in West Forty-seventh Street, and had received necessary attentions from them during his illness. Whatever he possessed of value he bestowed upon them, but with the pledge or condition that his body should be cremated. This was a novel, not to say a shocking idea, to people generally. There was but one place for such a purpose in the United States. Dr. Francis Le Moyne had constructed it in Washington, in Western Pennsylvania. He was an old-time abolitionist, when this meant social proscription, and in 1844 was the candidate for the Liberty Party for Vice-President. He had advanced views on the disposal of the dead and had built the crematory for himself and family. The arrangements were made for the cremation of the body of the deceased Baron, as soon as winter had come to permit its transportation from New York. Colonel Olcott had charge of the matter. Being a "newspaper man" and rather fond of display, he induced a large party to go with him to see the first cremation in America. This was the introduction of this practice into this country.

During his absence I called at the house on Forty-seventh Street but my ringing was not answered. I then wrote a note stating my errand. Madame Blavatsky answered at once as follows:

My dear Doctor:

Now, that's too bad, but I really think you must have rung the *wrong* bell. I did not go out of the house for the last two months, and the servant is always in the kitchen until half-past nine or ten. Why did you not pull all the bells one after the other? Well, you must come Monday — as you have to come to town, and stop over till Tuesday. You can attend your College and sleep here the same, can't you? And Olcott will be back to talk your law business with you; but if you want something particular, or have some law affairs which are pressing, why don't you go to Judge, to 71 Broadway, Olcott's and Judge's office. Judge will attend to anything you want. He is a smart lawyer, and a faithful true friend to all of us. But of course you know better yourself how to act in your own business. Olcott will be home by Friday night, I think. I could *not* go, though they expect me there today. To tell you the truth, I do not see the fun of spending \$40.00 or \$50.00 for the pleasure of seeing a man burnt. I have seen burnings of dead and living bodies in India sufficiently.

Bouton is an extraordinary man. He says to Olcott that it is for you to decide whether it will be one or two volumes, etc., and you tell me he needs no estimate of yours! He told you "how to go to work." Can you tell us what he told you? It is no curiosity, but business. As I am adding all kind of esoteric and other matter in Part II, I would like to know what I can write, and on what subjects I am to shut my mouth.

It is useless for me to labour if it is all to be cut out. Will you please, dear doctor, tell me what I have to do? I am of your opinion about Inman; but *facts are facts*. I do not go against Christianity, neither against Jesus of Nazareth. I simply go for the skulls of theologians. Theology is neither Christianity nor religion. It is human and blasphemous flapdoodle. I suppose anyone understands it. But how can I make a parallel between heathen or pagan worship and the Christian unless I give facts? It is facts and scientific discovery which kill exoteric and fetish-worshipping Christianity, not what Inman or I can *say*. But laying Inman aside, read "Supernatural Religion" which had in less than 18 months six editions in England. The book is written by a Bishop, one of the most learned Theologians of the Church of England. Why, he kills divine *Revelation* and *dogmas* and *Gospels* and all that. . . .

I have received letters from home. My aunt sends me a piece of poetry by the famous Russian author and poet — J. Tourgeneff. It was printed in all the Russian papers, and the Emperor has forbidden its publication from consideration (and politics I suppose) for old Victoria. My aunt wants me to translate it and have it published here in the American newspapers, and most earnestly she appeals for that I cannot write poetry. God knows the trouble I have with my prose. But I have translated every line *word for word* (eleven quatrains in all). Can you put them in verses so as to preserve the rhyme and rhythm, too? It is a splendid and thrilling thing entitled "Crocket at Windsor," the idea being a vision of the Queen, who looks upon a crocket game and sees the balls chased by the mallet, transformed into rolling heads of women, girls and children tortured by the Turks. Goes home; sees her dress all covered with gore, calls on the British rivers and waters for help to wash out the stain, and hears a voice answer, "No, Majesty, no; this innocent blood" — "You can never wash out — nevermore," etc.

My dear Doctor, can you do me a favour to write me half a page or so of a "Profession of faith," to insert in the first page or pages of Part II? Just to say briefly and eloquently that it is not against Christ or the *Christ*-religion that I battle. Neither do I battle against any *sincere, true* religion, but against theology and Pagan Catholicism. If you write me this I will know how to make variations on this theme without becoming guilty of false notes in your eyes and the sight of Bouton. Please do; you can do it in three minutes. I see that none of your symbologists, neither Payne Knight, King, Dunlap, Inman, nor Higgins, knew anything about the *truths* of initiation. All is *exoteric* superficial guesswork with them. 'Pon my word, without any compliment, there's Taylor alone and yourself, who seem to grasp truth *intuitionally*. I have read with the greatest pleasure your edition of the "Eleusinian and Bacchic Mysteries!" You are right. Others know Greek better, but Taylor knew Plato a thousand times better; and I have found in your short fragments much matter which for the life of me I do not know where you could have learned. Your *guesses* are so many *hits* right on the true spot. Well, you ought to go East and get initiated.

Please come on Monday. I will have a bed ready for you Sunday, Monday, and Tuesday, and I will be expecting you to dinner all these days. If you cannot come until Monday, do tell me what instructions Bouton gave you, and what are the precise orders for mutilations, will you?

Esoterically yours in true Platonism,

H. P. BLAVATSKY

Dr. Srikumar Banerjee, well known as an educationist and a thinker, presents "A New Outlook on History" in the April *Bulletin of the Ramakrishna Mission Institute of Culture*. As our ideals and objectives are subject to change, we need to develop a new spirit in the study of history and to formulate new conclusions on the basis of our new ideas and objectives.

If we take the case of ancient Indian history, we shall find that judging by the future, the most significant things that happened in the past were not the dynastic changes, not the political revolutions, not the successions of monarchies, but they were the growth and development of certain ethical ideals, certain social and political ideals which had great and important bearing upon the future of the race and of the future of mankind. Unfortunately, the tendency of our current historians is to over-emphasize the importance of the political changes to the exclusion of the secular, ethical, and cultural changes which took place behind the political façade. . . . We are not so much interested to know how wars were fought, how dynasties were changed, how political revolutions took place, but we are more interested in the welding process that binds man to man, race to race, in the assimilation of a common culture, a common ideal of life, a common outlook.

At some future time, when nationalism is replaced by internationalism, the whole conception of history will change and what may have been written about political events from the nationalist point of view will have to be reconciled and rewritten.

If we postulate that history should be all-embracing and all-comprehensive, then it should include all those branches of knowledge, and those departments of human thought and activity, which ultimately lead to the well-being and progress of mankind. That would mean a re-adjustment of our ideas of how the ideal history ought to be written. No history can be complete, Dr. Banerjee considers, unless it embrace three broad divisions: the relation of man to the ultimate purpose of existence; the relation of man to his environment; and the relation of man to man.

History, if it is to play its part adequately in the future, must not be content with mere external details; it must give us the intimate, inside picture of the human heart and feelings and make man alive to us.

“AE” — THEOSOPHIST — 1867-1935

A quarter of a century ago, on July 17th, 1935, a great and good man passed away at Bournemouth at the age of 68 — George William Russell, best known by his pen-name “AE,” the result of a printer’s difficulty with “Æon,” with which Russell had signed an article. He was a convinced Theosophist, a man of vision and integrity, a writer of moving and beautiful poetry and prose, a painter of mystical pictures and landscapes, but also an Irish patriot with international sympathies, an organizer of rural co-operative societies, an able publicist, thundering regally against the exploitation of labour, an economist whose counsel was widely valued, and withal one of the most winning and lovable of individuals.

His friend John Eglinton wrote in his *Memoir of AE* that “what he had made of himself” was his greatest achievement, adding that AE

was all that a man should be; within his limits AE was as perfect as Socrates. Yet the fame of his talents, and the still more seductive fame of his virtues, had left the original simplicity and spontaneity of his nature entirely uncontaminated.

Significantly, a moral victory marked AE’s entry into adult life when he was taken out of school and began to work. He gave up the promising situation his father had got for him in a Dublin brewery, because it outraged his moral sense, and clerked for years in a dry-goods warehouse for small compensation.

Strangers often said that they had never met anyone like him, and his son Diarmuid vouched for the fact that “his radiant presence diffused happiness and confidence.” He wrote in *The Atlantic Monthly* of February 1943 that AE’s real preoccupation had nothing to do with worldly success. “It was with the completion of his own character,” a zeal for self-perfection which produced “a kind of warm serenity, a saintliness of character . . . moving and lovable.” And he added:—

He possessed, more than any other person I have met, an air of spiritual power, an emanation of sweetness and tenderness that was almost as perceptible as the light from a lamp. . . . His presence was as warming as a fire, and people not only felt better to be with him but were better. . . . What can be found in the poems could be found in the man himself: the recognition that here at least was one man who had been able to replace all the emotions that make life a turmoil by a vast compassion for all men.

Captain P. G. Bowen wrote in the December 1935 *Aryan Path* that none among the followers of H.P.B. was more charitable than AE to others’ weaknesses and few, if any, who had made Theosophy a more living power in their lives than he. “The ideal of a Universal Brotherhood of men was the ruling spirit in his life.”

Another friend, James Stephens, in the obituary note which he contributed to *The Observer* of July 21st, 1935, said that AE had told him

that he was not originally robust physically or intellectually, nor of a fundamentally decided character, nor of an especially psychic nature. That he made himself over from very little by a gradually increasing interest in and application of the thought and methods of the Vedanta. He held that to meditate on the ideas of the *Bhagavad-Gita* and to practise the psychological discipline systematized by Patanjali must astonishingly energize any person, and that these ideas and this discipline had transformed him from a shy, self-doubting youth to the cheerful, courageous personage he certainly became.

John Eglinton confirms this when he writes that "the dreams of youth were transformed into the energies of the practical idealist . . . the 'perfect performer of action,' a man indeed nearer perfection, as it seemed to many, than any they had known"; and he also writes that "the presence with us of a man whose faith never faltered was a possession for all his friends."

R. M. Fox, who had also known AE, wrote of him in the February 1943 *Aryan Path* as the "Apostle of Irish Democracy," concluding his tribute with a verse in which, he said, AE spoke "on behalf of the men of his type" — a type, alas, all too rare! :—

No blazoned banner we unfold—
 One charge alone we give to youth,
 Against the sceptred myth to hold
 The golden heresy of truth.

Two moving poetical tributes to AE by two of his close friends perhaps convey even better than can prose his impact on those privileged to know him well. Lord Dunsany wrote after AE's passing:—

A lovely radiance of a passing star
 Upon a sudden journey through the gloaming,
 Lighting low Irish hills, and then afar
 To its own regions homing.

And Monk Gibbon's elegiac tribute contained these stanzas:—

Greater than any now,
 Equal indeed it seemed
 Of those dead few of whom
 Reverent youth had dreamed.

Holding that ancient path,
 Lofty in speech as they,
 Turning to nobler gold
 The dross of every day.

Even before AE found Theosophy at the age of 20 or 21, he had believed that for every man on earth there was a divinity in the heavens who was his ancestral self. He was one of the earnest band of students who sustained the Irish branch of the Theosophical Movement, and perhaps the most prolific contributor, in prose and verse and under different pen-names, to *The Irish Theosophist*. Most of his early poems, published in book form in 1894 under the title *Homeward: Songs by the Way*, had first appeared in that journal.

It was the articles of Mr. Judge in *The Path* and of Madame Blavatsky in *Lucifer*, Captain Bowen wrote, that led him to the *Bhagavad-Gita*. It and the Upanishads, he wrote as a young man to a friend,

contain such Godlike fullness of wisdom on all things that I feel the authors must have looked with calm remembrance back thro' a thousand passionate lives full of feverish strife for and with shadows, ere they could have written with such certainty of things which the soul feels to be sure.

He called the *Gita* "the essence of human wisdom" and said that he would rather have that one small book "than the varied productions of centuries of European thought and imagination." And, having "bathed in" *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, he said, "I marvelled what I could have done to merit birth in an age wherein such wisdom was on offer to all who could beg, borrow, or steal a copy of those works."

AE's direct contacts in his early 20's with H.P.B. are said to have been few and not intimate; he seems to have been very conscious of his immaturity and of her greatness; but her works impressed him profoundly. The month before his death he wrote to his friend Sean O'Faolain:—

The real source of her influence is to be found in *The Secret Doctrine*, a book on the religions of the world suggesting or disclosing an underlying unity between all great religions.

Maeterlinck, he mentioned, had said that it contained "the most grandiose cosmogony in the world." He named distinguished readers of her books, including "the greatest chemist of modern times, who was a member of her society" — Sir William Crookes — and scientists and scholars in many countries, adding that if his correspondent but dipped into "The Proem" of *The Secret Doctrine* he would understand the secret of her influence, "which still persists strong as ever, as I have found over here [in London] among many intellectuals and well-known writers."

To Mr. Judge AE felt powerfully drawn. He wrote at the time of Mr. Judge's passing that it was no surface tie which bound them together.

No one ever tried less than he to gain from men that adherence which comes from impressive manner. I hardly thought what he was while he spoke; but on departing I found my heart, wiser than my brain, had given itself away to him; an inner exaltation lasting for months witnessed his power.

He continued, referring to one of the saddest pages in the story of the Theosophical Movement of our era:—

It was in that memorable convention in London two years ago that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the grey head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained. To him and to one other we owe an unspeakable gratitude for faith and hope and knowledge born again.

He concluded his obituary tribute: "Light of the future æons, I hail, I hail to thee!" Captain Bowen reported that AE had drawn his attention to this tribute, saying that 35 years of thought and study had served but to show W. Q. Judge's greatness ever more clearly.

In a letter of October 17th, 1922, extracts from which were first published in the editorial of *The Aryan Path* for December 1935, AE wrote that he had "never found in those who came after H.P.B. and Judge the same knowledge, wisdom and inner light."

When the Theosophical Society in America was formed as an independent body in April 1895, the Dublin Lodge transferred its affiliation to it. Mr. Judge passed away the following year and in 1898, after that Society merged into the Universal Brotherhood under Mrs. Tingley, AE resigned. Trying to "keep the link unbroken," as H.P.B. had urged, he gathered round him a group called the Hermetic Society, which with very few breaks met weekly until he left Dublin in 1933, then delegating his leadership to Captain Bowen. He had written to him in the early days of that society:—

It waxed and waned and waxed again, and I felt inwardly satisfied that they all more or less passed through a bath of Theosophical ideas. I had no private doctrine, nothing but H.P.B., W.Q.J., the *Bhagavad-Gita*, Upanishads, Patanjali, and one or two other scriptures. . . . I did my best to keep to the study H.P.B. and W.Q.J. initiated.

No other, surely, could have called AE's own writing "trivial," as he did in that letter, claiming as its only merit "that it was written in a spiritual atmosphere generated by a study of H.P.B. and the sacred books."

Sustained from early manhood by such unwavering loyalty and gratitude to H.P.B. and Judge, AE in whatever he undertook seems to have become a channel through which a beneficent force could flow. He forced nothing upon his friends; he did not withdraw his friendship from those who could not rise to his serene and unshakable devotion to his teachers. The nobility of his life and his expanding powers and influence for good bore their own eloquent witness to his inspirers' high worth and integrity.

It was natural that AE, regarding so highly India's ancient wisdom, should have looked on India "as a kind of spiritual fatherland," as he wrote in the letter of October 17th, 1922. And he added that he felt India's influence on the thought of the world "must grow greater because in no literature is there such a reservoir of divine truth as in the Indian."

In his widely translated work, *The National Being: Some Thoughts on an Irish Polity* (1916), he wrote: "None of our modern States create in us such an impression of being spiritually oversouled by an ideal as the great States of the ancient world."

AE is said by Eglinton to have held "the mighty labour of nation-building" to be "at once the noblest and most practicable of all enterprises," and he devoted much time and thought to counselling the builders of Ireland's emergent State. "What is a nation," he demands in *The Living Torch*, "but an imagination shared by millions of people?" In *The National Being* he wrote:—

A nation is but a host of men united by some God-begotten mood, some hope of liberty or dream of power or beauty or justice or brotherhood, and until that master idea is manifested to us there is no shining star to guide the ship of our destinies.

In the same book he prophesied that

some time in the heroic future, some nation in a crisis will be weighed and will act nobly rather than passionately, and will be prepared to risk national extinction rather than continue existence at the price of killing myriads of other human beings, and it will oppose moral and spiritual forces to material forces, and it will overcome the world by making gentleness its might, as all great spiritual teachers have done. It comes to this, we cannot overcome hatred by hatred or war by war but by the opposites of these. Evil is not overcome by evil but by good.

AE deplored all hatred, individual or national, but he pronounced racial hatred the basest of national passions. "Nations," he wrote, "hate other nations for the evil which is in themselves." "When humanity looks on its own image and finds it terrible it changes its heart or else it breaks the mirror."

It was always possible, he declared, to win a cause without the aid of hatred, "this base helper, who betrays us ever in the hour of victory." Who, indeed, can have failed to observe in the post-war world a trend

towards totalitarianism in the democratic nations which fought against totalitarianism in Germany and Italy? This phenomenon confirms AE's warning:—

Love, the magician, and the wizard Hate,
Though one be like white fire, and one dark flame,
Work the same miracle and all are wrought
Into the image that they contemplate.
None ever hated in the world but came
To every baseness of the foe he fought.

“Who would hate,” AE asks in *The Candle of Vision*, “if he could see beneath the husk of the body the spirit which is obscured and imprisoned there, and how it was brother to his own spirit and all were children of the King?”

He felt that he could sense, even in the meanest,

a nobility hidden in them under the cover of ignoble things . . . for the darkest of human spirits has still around him this first glory which shines from a deeper being within, whose history may be told as the legend of the Hero in Man.

His little pamphlet, *The Hero in Man*, is a gem of English prose as well as a triumph of compassionate understanding. For how many such as he describes here might not the epitaph which he put at the end of his *Collected Poems* seem appropriate? It reads thus:—

To the stars from which he came
Empty handed, he goes home;
He who might have wrought in flame
Only traced upon the foam.

Only perhaps one who could truthfully write, as AE did in 1913 that he had “never written a single poem which did not try to express a spiritual mood” could write with the conviction he expressed that

whatever may be evil in literature arises solely out of an ignoble attitude of mind on the part of the writer. . . . Any abyss in human nature may be sounded if the revealing lantern be dropped from the height

“The important thing about a poet,” he said, “is finally this: ‘Of how deep a life does he speak?’”

AE as a boy had such a realizing sense of universal unity as other mystics in high moments have experienced. He wrote in *The Candle of Vision*:—

I think of earth as the floor of a cathedral where altar and Presence are everywhere. This reverence came to me as a boy listening to the voice of birds one coloured evening in summer, when suddenly birds and trees and grass and tinted air and myself seemed but one

mood or companionship, and I felt a certitude that the same spirit was in all.

He wrote in that book also of "the lands of Immortal Youth which flush with magic the dreams of childhood," but most, he added,

sink soon below far horizons and do not again arise. For around childhood gather the wizards of the darkness and they baptize it and change its imagination of itself as in the Arabian tales of enchantment men were changed by sorcerers who cried, "Be thou beast or bird." So by the black art of education is the imagination of life about itself changed, and one will think he is a worm in the sight of Heaven, he who is but a god in exile, and another of the Children of the King will believe that he is the offspring of animals. What palaces they were born in, what dominions they are rightly heir to, are concealed from them as in the fairy tale the stolen prince lives obscurely among the swineherds. Yet at times men do not remember, in dream and in the deeps of sleep, they still wear sceptre and diadem and partake of the banquet of the gods.

In the Preface to his first book of verse AE wrote:—

I know I am a spirit, and that I went forth in old time from the self-ancestral to labours yet unaccomplished; but filled ever and again with homesickness I made these songs by the way.

He believed that "to see any being, to perceive any truth, we must, in some part of our nature, be in the same plane." If we thrill at reading Plotinus, for example, it is because

there is in us some incorruptible spiritual atom which can respond, and we know that we have not altogether fallen away from the divine image and that all of the heavenly man was not banished from Eden.
(*The Living Torch*)

As he wrote to Sean O'Faolain, "We have imagined ourselves into littleness, darkness, and ignorance, and we have to imagine ourselves back into light."

In *The Candle of Vision* he puts it: "We have imagined ourselves into this pitiful dream of life. By imagination and will we re-enter true being, becoming what we conceive of." Mr. Judge's meditation for realizing non-separateness, which he describes in Letter IV of Vol. I of *Letters That Have Helped Me*, is recalled by AE's writing:—

... that Infinite we would enter is living. It is the ultimate being of us. Meditation is a fiery brooding on that majestic Self. We imagine ourselves into Its vastness. We conceive ourselves as mirroring Its infinitudes, as moving in all things, as living in all beings, in earth, water, air, fire, æther. We try to know as It knows, to live as It lives, to be compassionate as It is compassionate. . . . As our aspiration so is

our inspiration. We imagine it as Love and what a love enfolds us
We conceive of it as Might and we take power from that Majesty...

He envisages also turning to living nature for inspiration, when
the ancient wisdom... is no longer an abstraction, for the Great Spirit
whose home is in the vast becomes for us a moving glamour in the
heavens, a dropping tenderness at twilight, a visionary light in the
hills, a voice in the heart, the Earth underfoot becomes sacred....

It is perhaps to such a mood that we owe his early poem "Krishna,"
one stanza of which reads:—

Twilight of amethyst, amid
The few strange stars that lit the heights,
Where was the secret spirit hid?
Where was Thy place, O Light of Lights?

These intimations of the Spirit brought no sense of pride. AE wrote
"We may indeed have a personal wisdom, but spiritual vision is not to
speak of as ours any more than we can say at the rising of the sun
'This glory is mine.'"

AE did not, however, underestimate the difficulties of attainment.
He wrote that a poet

turns... from his own speculations to dream of things which have the
natural peace which seems so desirable to those who have lost it, and
have not yet come to the peace which is won at length by the stern
will and the indefatigable mind which have come through many tests
to their own centre. But between the natural peace of unselfconscious
things and Peace, there is long travelling for the soul and the endurance
of all agony and experience.

"Human energy," he wrote, "always operates through the image
which is most present in consciousness.... Whatever image is most
present to the man, for that he works."

For the earnest student of Theosophy there can be no more convinc-
ing proof of AE's having appreciated and accepted as his ideal the
spirit of the Great Renunciation than is found in his poem "Love," pub-
lished in *The Earth Breath* in 1897, in which he wrote:—

Not alone, not alone would I go to my rest
in the heart of the love:
Were I tranced in the innermost beauty,
the flame of its tenderest breath,
I would still hear the cry of the fallen
recalling me back from above,
To go down to the side of the people who
weep in the shadow of death.

KRISHNA—THE SPIRIT OF THE UNIVERSE

Before our next issue is out, Hindus of all castes and classes will have celebrated the birth anniversary of Krishna, the "mighty Lord," the "Spirit of the universe," the "inconceivable Being" of "unrivalled power" and "infinite form," who is "prayed to by mortals," the "giver of all that men ask." According to Hindu tradition, Krishna was born at midnight hour on the eighth day of the second half of the month of Shravan, which falls this year on the 14th of August, three days after H.P.B.'s birthday, which all earnest Theosophists will observe in sanctity and silence.

In the *Gita*, which contains Krishna's message to all humanity, he speaks of himself in what might appear to be contradictory terms — sometimes as a human being, a human teacher; at other times as a spiritual principle, unlimited and eternal. In one place he speaks of his twofold nature, the superior and the inferior; in another, he calls himself the seed of all existing things. "Of the things which deceive," he says, "I am the dice, and splendour itself among splendid things."

These seemingly contradictory statements will not appear so once we understand that throughout the *Gita* Krishna speaks from different levels. He speaks of himself as an absolute principle; at other times as the word made flesh, as the one supreme Ego from whom all egos emanate and to whom they return; and out of him, or It, come the universal divine perfections and the universal divine form, which are the source of all forces and of all forms.

In the Ninth Discourse, Krishna says:—

All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them.

Like space, this omnipresent aspect of Krishna is the great container of all beings, and yet, like space, It is not touched by them. Krishna, though everywhere present and the sustainer of all things and all beings, is not affected by them.

What, then, is our relationship as beings to Krishna? He speaks of two classes of beings — those who despise him in human form, being unacquainted with his real nature as the Lord of all things; and those great of soul, partaking of the godlike nature, who, knowing him to be the imperishable principle of all things, worship him, diverted to nothing else.

What does worship of the imperishable principle, who neither rewards nor punishes, mean? It means the recognition of that principle in ourselves. For what is worship? It is nothing else but our becoming worthy of relationship with that which is worshipped. Those who want to become worthy of relationship with this all-pervading principle are called by Krishna great of soul.

To recognize that there is an imperishable source of all is to take the first step towards understanding Krishna. That which is universal

and infinite is undefinable, yet men have ever attempted to define the Infinite by their finite conceptions of Deity. Hence the many gods of different times and peoples, man-made conceptions of Deity all of them. Krishna says:—

Those who devote themselves to the gods go to the gods; the worshippers of the pitris go to the pitris; those who worship the evil spirits go to them, and my worshippers come to me.

Men do not think that they are capable of recognizing the spiritual principle within themselves. All their training and tradition, all the religions all over the globe, make them look for God somewhere outside of themselves. The result of worship is assimilation to that which is worshipped, and no god limited by name and form can give the soul that state which is beyond all limitations. The disciple must leave all forms and see the light that shines through all.

Those who worship the gods, sub-intelligent, intelligent or super-intelligent — the gods of money, fame, power, popularity, love, knowledge, arts, etc. — go to them. Those who worship the ancestors go to the ancestors. They glorify their family tradition, what their grandfathers and great-grandfathers have done. Those who worship the evil spirits — *i.e.*, are enmeshed in their kamic principle and recognize nothing higher than matter in themselves or in the universe — go to them. But Krishna says, "My worshippers come to me."

How can the eternal Krishna be worshipped? The way to him is not through any complicated rites or ceremonials but through sheer giving. The disciple must reverse that process of grasping which feeds the personal self and strive to give instead of getting — beginning first with symbolic gifts of leaves and flowers and fruit, but afterwards making the gift of self and consecrating all acts to the Krishna within. There is nothing, however trifling, offered in earnest devotion, that is not acceptable to him. Shabari, the pariah woman, who tasted the wild fruit, let it be bitter, before offering it to the Lord, and her devotion which compelled the Lord to eat the tasted fruit with extra zest, are remembered even today. Krishna says:—

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me.

It is sometimes thought that the spiritual life is doing something wonderful. That is not what Krishna puts forward. The central lesson of the *Gita* is that the spiritual life is not distinct and separate from the ordinary day-to-day life. When we make a distinction between the two we become worshippers of gods, pitris, evil spirits and so forth, but when we see the divine in all things and in small ordinary affairs, then we begin to practise the kingly science. And so Krishna, the divine principle in us, says:—

Whatever thou doest, O son of Kunti, whatever thou eatest, wh

ever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.

No special privileges are conferred on anyone. There is no other way to Krishna than giving of oneself to him in service. Each must walk the way by his own efforts, but Krishna, the eternal Friend, always stands within — “closer is He than breathing, and nearer than hands and feet.” None, not even the man of most evil ways, who seeks to offer himself up can be refused the chance. Nothing interposes between him and his inner God except the veil of egotism which he himself has made, and which is weakened by each unselfish act of giving.

Krishna, the imperishable spiritual principle, dwells within the hearts of all, without distinction of race, caste or sex. But he is not to be known by study of the Vedas, or by austerities or by costly gifts, or by sacrifices. Only exclusive and unwavering devotion can secure a knowledge of him. He says:—

Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me.

We look for the spiritual principle in good things and persons, but we do not think that it is possible that it can be there in evil things and persons. We look for it in sages and saints, but we are not equally anxious to realize that that same principle exists in the hearts of criminals and sinners. We do not recognize the fact that that spiritual principle not only energizes those activities of our life which we call great and noble, but energizes all activities, even the trivial ones. To begin to do everything from the point of view of the inherent immortal principle is to live the spiritual life, the life of service.

Never a word does Krishna use about prayer as we commonly understand prayer, *i.e.*, getting something from somebody, but the idea is conveyed of going within, of giving the best we are capable of, and making ourselves worthy of relationship with others because there is a common life. The teaching of the Upanishad is profoundly true, that the immanence of God proves the solidarity of men. By what power can human beings unite themselves save through the recognition of a common principle underlying all? Let us look for that underlying principle in our own lives, in our environment. Thus that environment assumes a meaning that is profound. That is yoga, union with the Lord, with Krishna.

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

IX.—THE YOGA OF THE SECRET DOCTRINE

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The most palpable and therefore noticeable characteristic of the universe is differentiation. The visible nature is composed of forms, two of which are exactly alike; these have evolved from within the depths of invisible because incorporeal nature made of forces, constructive and destructive. The universe of forces and that of forms are not two but one — forms cannot be built or preserved without forces; nor can forces exist without constructing and evolving forms. The variegated forces which ceaselessly build but to destroy and incessantly kill but regenerate the myriads of forms, exist. These forces and their progeny, forms, exist — somewhere, somehow. That wherein and whereby they exist as phenomena is Existence Itself, the Noumenon.

Each one of us is different from every other human being — bodily, morally, intellectually. Yet a greater similarity subsists between individual members of the human kingdom than that which exists between the different organisms of the human body or those of the mineral nature or of the mind. For example, the human body of a savage is more like that of a scientist than is our brain like our heart, or our spleen like our lungs. A greater difference, because it is one of kind, exists between our sensuous perceptions and our reasoning faculty than between the sensuous perceptions of a barbarian and of an artist, which is one of degree. But all human bodies are composed of certain material elements; they all are built out of cells which function similarly in the body of an athlete or a philosopher. The properties of flesh and blood and nerve are the same just as the properties of oxygen, carbon or iron are the same wherever these differing elements are found. The purpose of the Third Fundamental of *The Secret Doctrine* is to bring the true vision of the identity which exists in the midst of differentiation.

The study of *The Secret Doctrine* proves unprofitable unless the student sees at his own stage of evolution, in his own life, in the activity of his own complex nature, the unity which is basic, from which differentiation springs and on which diversity manifests. *Meta-physics* is not a subject for consideration by the mind only. Therefore there is no possibility of anyone fully grasping the meaning of the Three Fundamentals by the power of intellect alone. True science is not solely of the senses, however prominent the part sense-perceptions play in its vocation. Thus, unless a serious attempt is made by the student to follow the activity of the Three Fundamentals in the function and the process of his own individual life, they must remain mysterious and confusing.

and fail to inspire him to better life or nobler labours.

Within our own bodies, in our own being, work the laws which *The Secret Doctrine* teaches in the Three Fundamental Propositions. In us forces and forms exist. Each one of us is a universe of Existence which is LIFE, which projects forces and evolves forms. Each one of us is the perceiver of forces; each one of us is a builder and destroyer of forms. At one time of our long evolution we do not see either of these facts; at the present stage of human growth most people do not see them. The greatest mission of Theosophy, the profoundest message of *The Secret Doctrine* which is the teacher *par excellence* of the Wisdom-Religion to our civilization, is to bring the conviction that man is a universe brought into being, maintained and governed by laws which are identical with those which manifest and sustain the atom and the cosmos. Therefore man is not only a universe but The Universe: man is a microcosm created, preserved, destroyed to be regenerated, exactly as atoms and worlds are; as atoms are dependent on him so is he dependent on worlds, and *vice versa*. Each and every microcosm is a macrocosm: our body is the macrocosm to our brain, heart, spleen; our brain is the macrocosm to the cerebellum, the cerebrum, etc.; and so on, from the great to the small, from the small to the minute. On the other hand our whole body is part of the physical earth, a microcosm of the macrocosm, and that earth but a microcosm of the greater solar system which as a unit is like a tiny cell in the sidereal body. To see within ourselves the working of the law which reveals the truth that each atom is a *macrocosm*, that each universe is a *microcosm* is to perceive the identity of all forms — this means the realization that there is but One Form. There is neither micro- nor macro-cosmos, but only Kosmos — the Great Order. This is the supreme vision, the summation of all visions. This is what Arjuna beheld as described in the Eleventh Discourse of the *Bhagavad-Gita*. At present, material science senses this stupendous truth, speculative philosophy conceives it dimly, creative art feels it spasmodically and feebly; religious mysticism brings it as a belief; abnormal psychism crudely anthropomorphizes it; Theosophy and Theosophy alone enables us to visualize by intelligence the triple truth — Matter is indestructible, Matter is unchanging, Matter is Life. Thus we see that forms of matter die but the Form of Matter always and eternally is. Bodies die, because their organs and organisms die but the Design dies not because of the disintegration of organs and organisms. Thoughts come to birth and perish, but Ideation always lives. The earth, the solar system, the sidereal universe disintegrates but the Power which made them is always an integral whole and brings forth another sidereal universe composed of other solar systems in which other earths inhere.

Thus when we see in our own selves the great and the small cosmos as passing and the Kosmos as always prevailing, we also see the operation of the Law of Periodicity. Is not the cycle of day and night the alternate function of two sets of brain organisms? Is not the cycle of

birth and death working, with breathless speed, in every throb of the human heart? If every throb speaks life, does not that which precedes and succeeds every throb spell death? Is not every year of twelve months but a microcosmic bodily registration of the twelve links in the chain of nidanas which produce the phenomenon of each human incarnation — aye, of even all Divine Ones? Does not the spring of every year produce in every human being, however aged, its joys? Does not every winter affect the hardiest of youths? Cycles great and small are not to be seen outside but are to be registered within. If the golden age of Truth, Satya Yuga, is pleasant, is it not because during that period the pains are distributed over a longer duration of time? Is not the hard iron age, black with sin, called Kali Yuga, fearsome because we crowd eternity of pain into an hour? Do not all children born in this very Kali Yuga enjoy the innocence of Satya Yuga? Is not the savage Africander basking in his sun experiencing the freedom of an earlier yuga while this civilization is steeped in the black sufferings of the cycle of Kali? Can a Mahatma be affected by either, though he lives to serve the same earth on which the savage and the civilized live? Each one of us is the maker of his cycles — circular, or elliptical. We make our own days and nights; we make our own seasons and yugas.

We know ourselves as existing, day and night, and throughout the seasons. The passage of months and years sees changes in body, feelings, thoughts, perceptions, aspirations; hopes realized bring forth other hopes the wild fancies of youth remain as childish memories, as the dreams of today become the facts of tomorrow. Through changing forms and forces we know the reality of that which is behind and beyond them and which changes not. The Law of Periodicity or Cycles reveals the union of the dual universe of forces and forms, of the world of images and of shadows; through these we come to realize the activity of the Law of Unity which is the subject-matter of the First Fundamental Proposition.

Just as the organ which sees — the eye — cannot see itself, so also we cannot see ourselves. The Atman-Self can see its images or its shadows; it cannot see itself. It knows that it exists because it sees images and shadows. Because we think, because we sense, therefore we know that the thinker is, we realize that the perceiver exists. The First Fundamental refers to Existence, beginningless and endless, which sees the birth and death of Its images and shadows. He who sows also reaps and because he wants to reap, again sows; he sows and reaps at different seasons. Above, beyond, behind the seasons is the Farmer-existence.

To see this Unit — the same Unit — at the back of the duality which expresses itself in the Law of Periodicity, also behind the diversity which is the main factor of the Law of Differentiation, is the aim of the true student. In all diversity must first be seen the duality of force and form. The common factor of all differentiation is that something known by the fact of something which remains to be known. But the basis and playground of these dual forces of action-reaction, of da

night, of manvantara-pralaya, is Existence. Yoga, union with the Divine, is the realization of the same Life manifesting in all forces, energizing all forms. This Life, therefore, manifests in our own faculties and energizes our own functions. The vision which leads to this Supreme Realization is the real Clairvoyance, which is not "the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable." (*S.D.*, I. 46 fn.)

The student of *The Secret Doctrine* has to undertake the practice of this yoga, this union with the Divine. There is no one within whose reach the beginnings of this higher life do not lie. Theosophy is for all, but everyone must want it for himself; therefore is it only for those who want it. In proportion as each wants it, he takes it, and in that measure gains the clear vision of true understanding and the unmistakable realization of the Unknowable Self. Very different from the so-called yoga-practices is this simple life which is strenuous, this hourly living which is heroic. And what is it?

When we see the matrix of pralayaic space in the bed in which our body sleeps and on waking recognize its potency to refresh and build that body; when we see the water with which we bathe the body as the purifying nature with which consciousness rejuvenates itself; when in every morsel of food eaten, every drop of water drunk, every breath of air inhaled, every affection absorbed, every word of knowledge assimilated, we see the "mighty magic of prakriti" strong to devour as to regenerate; when in every idea put forth, and every word spoken, and every love given, and in every deed done, we see the creative power of consciousness; when in every child we see the Divine Babe, in every woman Devaki, the mother of Krishna, in every father the mighty Prajapati, in every faithful wife the peerless Sita; when in every melody we hear the music of Orpheus and in every movement perceive the grace of Terpsichore; when in every enlightened mind we see Hermes, in every virile body Herakles, and in every Nara, man — Narayana, god, aye, even in the sick and infirm, that which is named Daridra-Narayana, the God who elevates through illness; when in our every virtue we see the incarnation of Vishnu, and in every vice that of Ravana, and in every overcoming and change that of Shiva — then only do we raise the self by the Self unto the SELF.

In the light of what is written above let the student peruse with care and consider with all the intuition at his command the following from the *S.D.* (I. 267-68):—

As expressed in the Stanza, the Watchers descended on Earth and reigned over men — "*who are themselves.*" The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men

of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned — semi-conscious — in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the vegetable world.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional*; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, that "goes down first, then—

Winds uphill all the way
Yes, to the very end. . . ."

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki Avatar."

—B. P. WADIA

THE ENEMY WITHOUT AND WITHIN

O Master, I see evil without and around me — hatred and plots against one's fellow beings, plots against nature, plots against Mother Earth. I see these; I dream of them. My waking hours are full of the remembrance of these iniquities. I find myself plotting against these evil-doers, whom I am beginning to hate.

O Master, am I becoming evil myself? Where does acquiescence in evil begin and where does it end? When does passivity become a sin? Shall I not be hurt if I retaliate, even if the evils I fight are not directed against me personally but against others, or against nature? Is indignation against evil-doers justifiable? I beseech you to "completely dispel this doubt for me."

Friend, he who touches dirt becomes dirty. He who thinks of evil becomes evil by the very act of giving room in his mind to those evil entities called bad thoughts, which pollute him. Yet you have spoken truly — passivity also gives entry to evil entities. Even indignation against evil affects adversely the particles making up the astral body, and so soon does indignation turn to anger! The mind is captured by these evil entities and is led away to plan retaliation.

Try to see, O Friend, that we get just as wet rescuing a child from a lake as we do trying to drown a child in the lake. Water is no respecter of motives. Think of evil and you become evil. "Familiarity breeds contempt," we are taught. Constantly dwelling on the evil actions of others, whether with repugnance or pleasure, has an effect on the whole character.

O Master, does that mean that if I see or read of the monkeys shipped away for vivisection in the laboratories I must "pass by on the other side" as did the two men in the parable of the Good Samaritan told by Jesus? If I see injustice, am I to ignore it and turn my eyes away? Does not the mere fact that my Karma brought me to the position where I see it make me an accessory if I do nothing? Arjuna saw injustice and he fought. So did the good Yudhishtira.

Friend, look for that which is the destroyer of all evil and the generator of all good. *Love*, which breeds infinite patience, gives a knowledge of Time, of the chain of cause-effect-cause. It gives accuracy in space, punctuality in time — *i.e.*, knowledge of the appropriate time for action and inaction — and purity in action, which contains *in itself* no seeds of individual thought, *i.e.*, the actor has not impressed his picture on the action but instead impressed on it the Universal Good. Therefore does Krishna teach us to dedicate all actions to him.

But Master, will evil ever be checked this way? Did not the Brothers of the White Lodge have to give their life-blood to conquer the Brothers of the Shadow in the great destruction of Atlantis? Must we not be ready to fight and to give up our life if need be to destroy evil forces?

Surely that is correct, my Friend, but does this only imply physical fighting? You cannot kill the deadly upas tree of evil by killing those

who are but the temporary embodiments of evil. Only by altering the character of these temporary embodiments of evil can world conditions be produced where *none* are capable of giving way to evil, for they have become good.

Speak always of good, my Friend; teach others to distinguish between that which brings good and that which brings evil. Some will listen. Plead with the evil-doer; point out to the ignorant what evil is and what it does, and what is good. "Point out the 'Way,'" while you are trying to tread it yourself. Never let your feelings be hardened against the wrong-doer. Treat him as well as the helpless and the afflicted with compassion.

Yet it *is* necessary to fight evil, for both patience and tolerance can become evil. The line that separates good from evil is very thin. What method will you employ?

Unless it is your actual *dharma* to fight the evil actively, obey the following rules: "Love your enemies. Do good to them that hate you." But remember that "justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked."

What then is the drawbridge between the evil without and the evil within? Duty — what is due to another and what is due from us. Therein lies the secret of life. It is a secret that can be found only after lives of self-searching. The drawbridge stretches from the evil without over the evil within to the good that is in ourselves. When it has been built and we have learnt how not to fall into the moat of inner evil, then we can withdraw it, for now we can look on the evil without dispassionately from above and work to ameliorate it.

This drawbridge can be called *Antaskarana*. It is built by constantly referring to the very highest in us, by keeping that highest in mind, by learning what are the characteristics of that highest and practising those things in daily life. In this way even the evil-doer is an aid to our growth, for he makes us think of justice, of right and wrong. So we can well afford to be compassionate to him as we learn from him!

The best soldier is not soldierly;
 The best fighter is not ferocious;
 The best conqueror does not take part in war;
 The best employer of men keeps himself below them.
 This is called the virtue of not contending;
 This is called the ability of using men;
 This is called the supremacy of consorting with heaven.

—TAO TE KING

THE POWER OF REGENERATION

H.P.B. says in *Isis Unveiled* (II. 453): "Death is but a new birth, and spirit is immortal; thus humanity can never die, for the *Destroyer* has become the *Creator*." And in *The Secret Doctrine* we find this:—

Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man. (I. 459 fn.)

This gives us an indication of the regenerative aspect of Shiva, the "auspicious." But what is the power that brings about this effect? A clue is found in the following passage from one of the minor Upanishads, the *Skandopanishad*:—

Verily the *Jiva* (the individual soul) is Siva. Verily Siva is the *Jiva*. That *Jiva* is verily none but Siva. What when bound by husk is paddy, becomes rice when freed from the husk. In the self-same way, the *Jiva* bound by the effect of past actions is, when freed from it, always Siva. The *Jiva* is *Jiva* so long as it is fettered by desire. When freed from desire, it is Siva.

In *The Ocean of Theosophy* (p. 38) Mr. Judge writes that the explanation of active existence and physical death lies in the action of the "lives" forced forward by *Prana* or *Jiva*. The work of the two classes of lives, the "preservers" and the "destroyers," mentioned by Mr. Judge, is explained in greater detail in *The Secret Doctrine* (I. 262 fn.), where we are told of the "builders" "sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes," and their action as "destroyers" when that restraint is removed.

We learn also of the complete change in the structure of the physical body every seven years, and of the commencement of the process of retrogression after the first five periods of seven years each (*i.e.*, at the age of 35), ending finally in the death of the physical body. The regenerative aspect that is noticeable is the result of the Buddhi-Manas coming into its own. The decrease in the power of the material forces making up the physical body results in a loosening of the trammels of matter on the Manasic principle, which can thereafter gather together, as it were, all the spiritual energies, giving them scope to rise up on their own plane. This will be possible only if the right conditions are provided for gathering these energies.

Shiva is called "the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious" (*S.D.*, II. 548). These

are evidently the balanced forces of the "builders" and the "destroyers" which are included in the 33 crores of deities of the Hindu Pantheon and are "within the macrocosm (the Universe)" and "inside the microcosm (man)."

The *Brihad Aranyaka Upanishad* calls the progeny of Rudra "the 'ten vital breaths' (*prana*, life) with *manas*, as eleventh" (*S.D.*, II. 548). This is significant when we note that these progeny are "the *passions* that storm and rage within every candidate's breast, when preparing for an ascetic life — this *mystically*" (*S. D.*, II. 615).

The "Eye of Shiva" (the "deva Eye" or spiritual insight) reduces to ashes the enmeshing trammels of Kama, the desires and passions of the lower nature; and by this baptism of fire is released, nay, regenerates the real Kamadeva, "the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE" (*The Theosophical Glossary*).

Hence, instead of being fearful of Rudra, the "terrible," let us be glad of the presence of Shiva, the regenerator, who transmutes the lower forms of life into the higher. As Jalalu'd-din Rumi, the 13th-century Persian mystic, has expressed it:—

A stone I died and rose again a plant,
A plant I died and rose an animal;
I died an animal and was born a man.
Why should I fear? What have I lost by death?

Where does life begin, and where does it end, I may be asked. Where does the night end, and where does day commence? Where, on the shore, does the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between two limits.

One limit is an absolute unconcern for the life of the infinite Universe, an energy directed only towards the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to the infinite Universe and all the creatures outside of us.

—TOLSTOY

IN THE LIGHT OF THEOSOPHY

Mr. Norman Cousins, writing under the title "The Fallacy of the Deterrent" in the *Saturday Review* of April 16th, points out certain basic errors in the argument that the race for nuclear weapons prevents war. In our atomic age, conventional ideas of defending one's country and preserving its values are meaningless; and that is why military preparedness, which is claimed to prevent war, offers no reasonable hope of protecting a nation and its people.

At the heart of the deterrent theory, writes Mr. Cousins,

is the belief that a potential enemy will be disinclined to attack if he knows the counterattack will be immediate and devastating. . . . The main flaw in the deterrent theory, however, is that it does not deter. . . . It is natural for a nation to display, not restraint, but a willingness to march to the brink when its national interests are threatened. Even when the threat is not a major one, there is a natural concern lest an unchallenged small threat lead to a larger one. In a world of anarchy, not deterrents but the compulsions of national sovereignty are the prime movers.

The announcement by one nation that it has achieved a military breakthrough in one field creates in the other nation not a mood of defeat but a blistering determination to match that particular weapon and surpass it. . . . One nation's deterrent becomes the other nation's incentive. . . .

Each side, meanwhile, has to reckon with the risk that a pilot or submarine commander may go berserk and make the decision that would start the full chain reaction. The possibility of an accident or a miscalculation grows in direct proportion to the distribution of the power and the means of instant use.

The spiraling competition for military advantage carries with it ascending and accelerating tensions. The fear of surprise attack is the greatest single factor in the thinking and planning of the opposing military policies. The pressure will build up in each country to hit first rather than wait to be hit. . . .

There is yet another fallacy to the deterrent theory. It assumes a static world. It assumes that everything will be kept under tight control, that upheavals in the making for more than a century will somehow remain quiescent. It does not take into account that the nuclear deterrent will not prevent social and political unrest and consequent disturbance to the peace.

Mr. Cousins poses the questions, "How does a nation protect itself against aggression? How does it safeguard its freedom and its values?" and answers:—

The best chance — perhaps its only chance — for meeting these needs is through the development of a common security. . . . Only as

the world's peoples see beyond the limitations of absolute sovereignty will they be able to deal with the volatile actions of the nations in the world arena.

A common security requires machinery. It requires new rules of the game. It requires new conditions, new habits, new outlooks, new prospects, new allegiances. The new allegiances need not eliminate the old. They need only take into account the oldest fact in the world; namely, that man has the obligation to create a sane society for himself and to safeguard the essential conditions of his well-being. . . . The question for the individual or the group is not whether we can achieve such goals. The question is whether we want to achieve them. We can have what we want.

The massive body of statistical data collected during the hearings on the drug industry conducted by the U.S. Senate subcommittee is summarized by David L. Cowen in *The Nation* for April 16th, under the title "Those Pretty Little Pills."

The selling prices of many drugs, especially the tranquillizers, are out of all proportion to the manufacturers' costs, and the large profits made by the drug industry place it "in the forefront of American manufacturers."

In the field of mental illness, the hearings brought out, there is a real need for basic research, which must concern itself with understanding the causes of the disease and not merely with treating the symptoms. "The mechanisms of action of the tranquillizers are still largely unknown," and "their number and variety could possibly be multiplied a hundredfold without contributing anything to the understanding of the causes — chemical, psychological or sociological — or prevention of mental illness."

As for medical advertising, much of it is said to be "extravagant, too much of it is misleading, and most of it should not be necessary."

The tranquillizers, used all over the world, are the second most-used class of drugs; about one-third of all prescriptions call for them. Tranquillizers are drugs, and "any drug is potentially dangerous." There is ample medical evidence against their indiscriminate use. All psychiatrists and physicians agree that they should not be used by the public for the relief of everyday tensions. The World Health Office believes that they "must be classed as potentially habit-forming" and that they should be subjected to national control. "Both the physician and the pharmacist," Mr. Cowen states, "must come to the aid of the public welfare by standing firmly against the expansion of drugs generally — and of tranquillizers particularly — to over-the-counter and non-restrictive sales." He goes on to say:—

There are many still broader ramifications involved in the general use of tranquillizers. The tranquillizers can affect the whole society —

its cultural dynamics, stasis, decay. What happens to a people accustomed to avoid all anxiety, who know no fear, who need not think, or love or hate? What happens to a people without an urge to create? Or to a people who must take the proper potion before being able to do any of these? And what happens to such people when they meet up with "normal" people, or with "noble savages" who have not had the advantages of the most advanced psychopharmacology?

Beyond Huxley, I have found no study by an anthropologist, sociologist, psychologist, psychiatrist, philosopher, or any combination of these, on the impact of tranquillizers on man and his culture. As we watch over the decline of the West, we see the beams — the bombs and the missiles; but perhaps we miss the motes — the pretty little pills.

The problem deserves serious study now. Psychopharmacology is in its infancy, but the potentialities for the manipulation of the human mind and personality through drugs are as limitless as the gyri of the human brain.

In the April *NEA Journal* (Journal of the National Education Association of the United States), Mr. Norman Cousins writes with insight on "The World, the Individual, and Education."

In the transition age in which we live, issues which in former times used to take long years to get resolved now call for immediate decision. Problems which were formerly faced by society as a whole now confront the individual, and education has to fit him to deal with them.

There is, first, the problem of creating a world order safe for its people, which Mr. Cousins considers to be "the most important job in the world." The business of peace-making "is both an art and a science"; without it none of the other arts and sciences can survive. "Yet this, the most essential of all man's studies, has yet to be brought within reach of the average educated man." It involves instruction in the complex operation of diverse societies and cultures. For an effective world order to come into being, something higher than the nation needs to be created. This can come about only if enough individual citizens understand the problem and apply new principles and new ideas in the attainment of new goals.

The second primary need in modern education is to fit the individual to tackle major issues. The individual today is "painfully uncertain about how to make himself relevant or effective" in meeting major emergencies, which Mr. Cousins considers to be a tragic situation, both for the individual and the nation.

Education, states Mr. Cousins,

can never call itself complete so long as ninety-nine per cent of our efforts have only a one per cent bearing on the issues that determine whether the human species is to continue. A truly educated person,

however, is a person who has reasonable command of his environment, who performs those acts that are relevant to his well-being and the well-being of the people around him, who is able to think about and to anticipate the effects of causes, and who can control the effects by dealing adequately with the causes.

However impressive a man's acquisition of other knowledge, however proficient his ability to marry theory to technique, if he cannot use his thinking ability and his skills to work for a safer and better world, his education is incomplete and he is in trouble. . . .

How, therefore, do we go about educating against helplessness? What courses of study do we develop on the making of a durable and structured peace? How do we go about establishing the relevance and urgency today of what only a few years ago were regarded as ultimate issues?

The school, Mr. Cousins states, can provide essential lessons in the way an individual can be effective in terms of his dealings with the people around him. Courses on peace and world problems should be provided, from earliest elementary school up through higher education. Even kindergarten is not too early for learning about life in other cultures, about the existence of children in other countries.

Students of H.P.B., who have been made familiar by her writings with the profound and real influence of the moon on all of us, will be interested in the following, appearing in *Time* magazine for June 6th:—

In English folklore, the flow of a man's blood was supposed to be governed, like the ocean tides, by the phases of the moon. Modern medicine, of course, only chuckles at such claptrap. But now a Florida eye, ear, nose and throat specialist has gathered scientific evidence suggesting that there may be something to the old belief after all.

Tallahassee's Dr. E. J. Andrews noticed that sometimes all his patients seemed to make good recoveries, but at other times many had hæmorrhages and had to go back to the operating room for emergency treatment. Both types of cases were bunched. His nurse suggested that the moon might be responsible. "Nonsense," said the doctor. But she persisted: she had ringed the dates of the emergencies on a calendar and they were clustered around full moon.

Dr. Andrews decided on a bigger and more scientific test. He kept records on all tonsillectomy cases (more than 1,000) for three years. Sure enough, 82% of bleeding crises occurred between the moon's first and third quarters. Actually, says the doctor, writing in the *Journal of the Florida Medical Association*, the disproportion was even greater because fewer patients were admitted around full moon. "Perhaps," he suggests, tongue slightly in cheek, "laymen know more about this than we do and are reluctant to enter the hospital at this time." To make

doubly sure of his findings, Dr. Andrews got a colleague to keep the same type of records — with the same results.

It sounds like sorcery, Dr. Andrews concedes. But if his findings are confirmed, he has a solution: "Operate on dark nights only, saving the moonlit nights for romance."

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

Of course the orthodox "scientific world" will scoff at all this, as it has been deriding the work of Dr. Rhine at Duke University on parapsychological phenomena. (Strangely enough, the most derisive persons are the least inclined to read his books or to listen to the record of his observations; they are "absolutely sure it is nonsense" and will not change their minds).

The Hindu of June 2nd carries this report from London, dated June 1st:—

A world-wide radio black-out completely disrupted wireless communications on short waves this morning. . . . silence suddenly descended at 08.40 G.M.T. on normally busy frequencies. . . . The Wendelstein observatory south of Nuremberg today observed "Gigantic Solar eruptions" which reached their peak at 08.00 G.M.T. (13.30 hours I.S.T.). The observatory said that starting yesterday an unusual accumulation of 35 sun-spots, signs of impending eruptions, were observed and interfered with radio communications for three hours.

Our newspapers these last few weeks have been full of direful news: failure of the "Summit" conference in Paris; revolution in Turkey; riots in Tokyo; an enormously destructive earthquake in Chile that has affected almost the whole of the Pacific coast and spread disaster as far away as Japan; famines, droughts, accidents, crimes of violence; a sudden upsurge of panic; misunderstandings among people; strikes. Taken all in all, this has been a period of disturbance, disruption, change and conflict. Thus do cycles move. What shall we do with them? That is a question that each may well ask himself, while reviewing events that have occurred in his own life over the last few weeks, to

see if he too has not been subjected to stresses of an unusual nature. Certainly we are all affected; that at least is one visible lesson. Shall we then continue carelessly indifferent? There again lies a choice. Shocks ought to lead to enlightenment.

Time magazine for June 6th carries an interesting article entitled "Space Surge," reviewing the efforts and research, problems, successes and difficulties of the investigation of "space" around the earth. To the student of Theosophy and the reader of *The Secret Doctrine* (written 72 years ago), some extracts are of interest. With the unlocking of the secrets of space came

the discovery of the fierce Van Allen radiation belts that rage in space.... Space radiation... varies vastly, apparently influenced by huge solar flares.... The solar flares themselves may have a drastic effect on earth: on February 10th, 1959, for example, an observed sun flare was followed by magnetic storms, radio disturbances, record-high Arctic temperatures, and freezing rain and snow throughout much of the U.S. South.... About 25,000 miles from earth, Pioneer V found a current of electricity... carrying perhaps 5,000,000 amperes, flowing around the planet.... Still farther out, Pioneer V reported a weak magnetic field that apparently has nothing to do with earth. What caused it? Perhaps a ring current in the sun's corona? Or the field of the galaxy itself?... Tiros has taken and transmitted back to earth thousands of photographs of the cloud formations that help to make the world's weather.... U.S. meteorologists have been inundated by information about cloud patterns never before available to them.... There was for instance, a gigantic cyclonic formation off Hawaii, 2,000 miles across, a phenomenon never before observed.

One is reminded of the host of interesting and important facts about the earth — many still in the process of being analyzed and determined — which the reports on the "Geophysical Year" revealed recently — facts which go to corroborate the teachings of the Ancients and of *The Secret Doctrine*.
