

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE FINAL AUTHORITY

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

—W. Q. JUDGE

In these words the student of Theosophy has an important idea to reflect upon. Even earnest students are sometimes apt to overlook that there can be no “Theosophical authority.” One of the objects of the Theosophical Movement was to make men think for themselves and to break down that reliance upon acknowledged authorities which has been the bane of man for ages. Sometimes the impression has been conveyed that the final arbiters in matters of belief are the Masters, or H.P.B., but at no time has any of them given out such an idea. Theosophists are engaged in trying to develop a truer appreciation of the Light of Life which, however dimly, shines in every man not hopelessly sunk in bestiality; and so, for each, the only true and final authority for anything lies *within*. H.P.B.’s words are unequivocal:—

It is just because we have devoted our whole life to the research of truth... that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise. (*The Theosophist*, Vol. I, p. 279)

What, after all, is an “authority” upon any question?

No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man — very often merely that of his special hobby

— can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid “authorities,” and fly in the face of respectable and time-honoured routine thought? (*Lucifer*, Vol. XI, p. 9)

What gauge, then, shall we use for the acceptance or the rejection of any doctrine? The only authority on which we can rely is Faith, defined by Mr. Judge as “the intuitional feeling — ‘*that is true.*’” Any other kind of authority is mere presumption. Even the Buddha admonished his disciples not to accept anything without knowing it for themselves: “Be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth.”

Constant and consistent devotion to truth is all we need. “There is no religion higher than Truth.” What one really *knows* of Truth, which knowledge is not of the intellect but of the heart, is authority for the one who knows, but not for anyone else. Mr. Judge has written:—

As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith. (*Letters That Have Helped Me*, p. 23)

It might be argued that newcomers to Theosophy do not always possess the capacity to test the truth of the Philosophy, to perceive its constancy and consistency. Their inner feeling, an expression of the inherent idea of Original Devotion, moves them; otherwise they would not have felt drawn to Theosophy. After all, “no one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only ‘an extension of previous beliefs.’” There is in each the inner monitor who *knows*, who can discriminate between the true and the false. This internal voice, in the words of Mr. Judge, “strikes within us the bell that corresponds to truth. . . . It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true.” Professor Max Müller’s definition of this faculty of intuition can hardly be improved upon:—

The faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense.

This intuition is the only authority the student of Theosophy can acknowledge. It is the common heritage of man and only needs unselfish effort to develop it. In our age, when "the world is too much with us" and we are inclined to look without instead of within ourselves, the intuitions of the little child are stifled until at last they are almost lost, and man is left at the mercy of judgments based upon exterior reason. But intuition *can* be developed by giving it exercise, by constantly referring mentally all propositions to it. Inevitably at first we shall make errors, but from sincere attempts at use it will gain strength. Practice and an unselfish motive purify the covers of the soul and permit its light to shine down into the brain-mind and illumine all things.

If each one is his own authority, are we to infer that we are left entirely to our own devices in determining the veracity of any proposition? These words of H.P.B. need to be reflected over:—

There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." (*Isis Unveiled*, I. xv)

There are statements and teachings of Theosophy that *are* difficult to understand. The credulous who opine that it is not possible to demonstrate logically the truth of certain teachings and that therefore they should be accepted as matters of belief; the impatient who drop the pursuit of a subject without adequate effort, saying that it is beyond them; the egotistic and the cocksure who ultimately arrive at the position, "Behold, I know," are all misguided. The earnest and sincere student says to himself: "Here is a 'philosophical opinion'; what 'canon of interpretation' will guide me? What are the 'laws' which will enable my consciousness to gain an appreciation of this profound truth? And how can it come to cherish the feeling of reverence for this truth?"

The canon of interpretation of each student is limited and coloured by the particular constituent of his make-up that he uses to look at any teaching. Does he look at it with the senses, aided by the lower mind, *Kama-Manas*? Or with the internal organ called *Antahkarana*, the bridge between the higher and the lower *Manas*? Or with the higher philosophic mind? Or with his intuitive faculty? When intuitive perception is gained, conviction, *i.e.*, enlightened faith in the teachings, arises. Dependence on outside authority is no longer tenable.

THE CURE OF DISEASES

[The following article by Mr. Judge appeared originally in *The Path*, Vol. VII, pp. 187-190, for September 1892, and was reprinted in THE THEOSOPHICAL MOVEMENT for September 1940.—EDS.]

Mortal ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with everyone! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly; but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate

the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March PATH¹ are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favour of "mind cure," and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case such as the one in March, where "faith curers," in order to restore life, went to praying over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of the teachings. It is enough to have confidence, to assert boldly that this does not exist and that that has no power to hurt one. I do not say the teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For in pure mind-cure as compared with its congener "Christian Science," you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the

¹ See "Affirmations and Denials" by W. Q. Judge, reprinted in THE THEOSOPHICAL MOVEMENT for September 1940.—EDS.

matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well-known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means — his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality — not his thoughts — for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892² — that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane*.

This is the true ground of our objection to metaphysical healing practices, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psychophysiological processes.

WILLIAM Q. JUDGE

² See "Of Metaphysical Healing" by W. Q. Judge, reprinted in THE THEOSOPHICAL MOVEMENT for September 1940.—EDS.

REPLANTING DISEASES FOR FUTURE USE

[The following article by Mr. Judge appeared originally in *The Path*, Vol. VII, pp. 225-228, for October 1892, and was reprinted in THE THEOSOPHICAL MOVEMENT for September 1940.—EDS.]

The ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing."

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of the mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This inquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body — the "spiritual body" of some of these schools — nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and coloured by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show them-

selves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents — nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centres and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every centre of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents — called vital airs when translated from the Sanscrit — that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *séance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, un-instructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves — aside from palliations and aids in throwing off — they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practices of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results; in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on — or against, I call it — the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how to do it. The mind-curers and “metaphysicians” are doing the same. An army of possibilities lurks under it all; for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavour. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE

THE FRUIT OF KARMA

“He cometh, reaper of the things he sowed.”

For every act of a man it is possible to assign a cause. Does the cause compel the act? In other words, are we bound or are we free?

A man steals because he is hungry. Because he is hungry, must he steal? Does the hunger in the stomach compel the hand to take the loaf of bread? Not all hungry men steal. Then perhaps he steals, not only because he is hungry, but because he has been taught that stealing is permissible. Because of his wrong upbringing must he steal whenever he feels hungry? Have no men, born of dishonest parents, learnt not to steal even when hungry? No one can deny that there is freedom of choice until he can forecast unfailingly how a man will act in certain circumstances — as distinct from assigning a cause for his action *after* the event.

Neither the hunger in the stomach, nor the parental precept and example, compels. They are no more than the soil and the climate in which certain seeds of thought and desire may germinate, grow and bear fruit. There are three factors, not one, to be considered: the seed, the soil and climate, and the nurture.

The seeds of human action lie concealed in silence and darkness beneath the soil. They are as much the fruit of our unknown past as they contain the possibilities of the future. Once they germinate and their shoots appear above the surface, they can be recognized by one who is prepared to examine them in the light of his own higher nature. They may be weeds which, if left alone, will grow in the soil and climate of a greedy and vicious society, choking all wholesome plants. They may be the seeds of the characteristic virtues of a family or nation, growing naturally in the conditions provided. They may be the seeds of more rare virtues, alien to the nation or family, enabled to grow and bear fruit by careful nurture.

Imagine a seed of a tree cast into somewhat inhospitable soil and climate. With careful watering, weeding and protection from pests and marauders, it germinates and grows. The roots ramify through the soil; minute soil organisms establish colonies round these roots and, together with them, begin to transform the nature of the soil according to what the tree requires; the leaves absorb sunlight and breathe in the atmosphere, enabling the tree to utilize the nutriment it absorbs from the soil, and shade the ground so that precious moisture is conserved. The leaves fall and sustain other soil organisms which can break down the leaves to modify further the soil. The tree bears fruits which yield the seeds for future trees which grow, protected now by the mother-tree. In time a forest springs up and even the climate may be changed. It is Nature, not the seed, that does all this, a host of living organisms; but without the seed and without the initial nurture Nature would be barren.

So it is with the seeds of human thought and resolve. Bunyan did

not write *The Pilgrim's Progress* either because or in spite of being in prison. Others have been in prison without writing such a book. Others have had difficult circumstances without utilizing them as an avenue for creative effort. The seed of resolve to go his way, undeterred by his persecutors, the germ of the idea of such a book, were tended by him, and the images and allegories suggested by his life's experiences crowded into his mind and formed part of the substance of the book. The seed, the soil, the culture, all vital elements in the production of the book which, in its turn, sowed the seeds of resolve and the germs of ideas in the minds of others and thus changed, be it ever so little, the environment which helped to produce the book.

Into the soil of a field fall seeds which come from where we know not. Into the soil of our minds fall seeds which come from where we know not. Perhaps they have been blown to us from the mind of a fellow student, perhaps from the author of a book, perhaps from the imagination of a commercial artist designing a poster, perhaps from the resentment of a prisoner in jail. They may even have found their way from the compassionate mind of a Master. Some will not germinate, some will. Those which do germinate and which we cultivate can always find material to use for growth in our surroundings.

If it is the resolve to lead a Theosophic life which germinates and which we nurture, it will grow neither in spite of nor because of circumstances and our relationships with others. The sympathy of others will help the growth and become part of it, but also the hostility of others can be utilized by the creative process. It will be a creation, like *The Pilgrim's Progress*, to which our family and business relationships, our sickness and our health, our poverty and our wealth, will contribute sustenance, and which will transform the environment in which it grows. It is the vital creative germ from which the growth springs; but without the weeding and the questing, without the friends and companions and relations, without the sickness and health, the poverty or the wealth, it would be a seed without soil. Probably no single element in our environment is essential, except in so far as it is necessary to give us a body, but every element there can be put to use.

All this implies that we have both more freedom and less freedom than we are usually prepared to admit. Opportunities used, opportunities neglected; advice followed, advice rejected; work done, work left undone; promptings of conscience heeded, promptings unheeded; decisions made and decisions avoided — these alone, quite apart from our heritage from past lives, weave about an adult a fine-spun web of karmic relationships with others from which there is no escape. But it is within this web that lies our freedom of choice, not without it.

There is an increasing tendency to think of freedom in economic terms: freedom to own a motor-car, freedom to change one's job, freedom to own a television set, freedom to go away on an annual holiday to a resort of one's choice. Bunyan in prison was free to do none of

these things, but the freedom which he exercised, the choice which he made, was of infinitely greater significance. The choice between being contented or discontented because one cannot buy a motor-car is infinitely more important than the choice between this motor-car or that. The determination to be free of the corrupt sense of values of modern advertising is infinitely greater than the determination to buy this advertised article rather than that, and so on, *ad infinitum*. Prison is prison, corruption is corruption, and neither can be otherwise. But freedom can always be exercised.

The night darkened. Our day's works had been done. We thought that the last guest had arrived for the night and the doors in the village were all shut. Only some said the King was to come. We laughed and said, "No, it cannot be!"

It seemed there were knocks at the door and we said it was nothing but the wind. We put out the lamps and lay down to sleep. Only some said, "It is the messenger!" We laughed and said, "No, it must be the wind!"

There came a sound in the dead of the night. We sleepily thought it was the distant thunder. The earth shook, the walls rocked, and it troubled us in our sleep. Only some said it was the sound of wheels. We said in a drowsy murmur, "No, it must be the rumbling of clouds!"

The night was still dark when the drum sounded. The voice came, "Wake up! delay not!" We pressed our hands on our hearts and shuddered with fear. Some said, "Lo, there is the King's flag!" We stood up on our feet and cried, "There is no time for delay!"

The King has come — but where are lights, where are wreaths? Where is the throne to seat him? Oh, shame! Oh utter shame! Where is the hall, the decorations? Someone has said, "Vain is this cry! Greet him with empty hands, lead him into thy rooms all bare!"

Open the doors, let the conch-shells be sounded! In the depth of the night has come the King of our dark, dreary house. The thunder roars in the sky. The darkness shudders with lightning. Bring out thy tattered piece of mat and spread it in the courtyard. With the storm has come of a sudden our King of the fearful night.

—RABINDRANATH TAGORE: *Gitanjali*

SOME THOUGHTS ON THE SEX PROBLEM

The one question that is occupying the mind of our generation, on account of its great importance and the mystery that surrounds it, and which is evading a final solution, is the problem of sex, in its many-sided form. When the sexes originated; through what zigzag meanderings the existing position has been reached; whither the course is tending; whether or not the sexes are useful for the evolution of humanity; how to preserve their utility and at the same time eradicate the weeds that have entwined round the idea of sex — these and many more are the problems that await a satisfactory solution.

Theosophy teaches that man is a highly complex being and that the strange and eventful story of our long past has

... centred in our make such strange extremes!
From different Natures marvellously mixed.

It is quite incorrect, therefore, to speak of man as an organism of solids, liquids and gases, in which go on chemical combination and mechanical mixture, as a result of which are evolved the five senses whose activity, through perception, leads to ratiocination and reasoning. Man has, besides the physical, a psychic and an intellectual nature, and behind and beyond them all he dwells in his spiritual splendour.

Present-day man is the result of millions of years of slow evolution. From a very simple state, developing along various lines, he has become today what he is — a complex being not easily comprehensible. It was during this slow development that what are now termed the sexes came into existence. Knowing something about the past history of mankind, we are enabled to see the proper place of sexual procreation and its utility; and, proceeding onwards from the present, we are able to know something about the future course. Occult history must be read to know the past, and occult laws and rules — the law of analogy, “as above, so below,” the law of major and minor cycles, etc. — applied to know the future.

Now, according to occult history, human evolution on this globe began some millions of years ago; and, like everything else, the development of the present method of sexual procreation is the outcome of slow evolution, proceeding from the simple to the complex. Sexes, as we know them now, did not exist originally. The final separation into sexes took place some 18,000,000 years ago; the evolution of sex was a long process and was brought about only stage by stage. During that slow growth, humanity passed through a number of phases. At one time it was a-sexual, then bi-sexual, androgynous, and then only was the present position reached. Therefore the methods of reproduction of the different Races of humanity were also various. *The Secret Doctrine* (II. 166-167) describes them as follows:—

I. *Fission*:—

(a) As seen in the division of the homogeneous speck of protoplasm,

known as Moneron or Amœba, into two.

(b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. (*Cf. the First Root-Race.*)

II. *Budding*:—

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; e.g., many vegetables, the sea-anemone, etc. (*Cf. the Second Root-Race.*)

III. *Spores*:—

A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, e.g., bacteria and mosses.

IV. *Intermediate Hermaphroditism*:—

Male and female organs inhering in the same individual; e.g., the majority of plants, worms, and snails, etc.; allied to budding. (*Cf. Second and early Third Root-Races.*)

V. *True sexual union*:—

(*Cf. later Third Root-Race.*)

So the sexes were not in existence when earlier methods of reproduction prevailed. These states — a-sexual, etc. — and these reproductive methods — fission, etc. — even now exist in the lower kingdoms. Not only there, but in the human kingdom itself there is a sure indication of them. A study of embryology reveals this. It shows how the human embryo passes through the different stages referred to, reproducing them all very faithfully in the antenatal life. This is now a well-proven scientific fact.

Now “the history of the fœtus is a recapitulation of the history of the race,” says modern science. In his *Evolution of Man* Ernst Haeckel says:—

The two branches of our science — on the one side ontogeny or embryology, and on the other phylogeny, or the science of race-evolution — are most vitally connected. The one cannot be understood without the other. . . . The connection between them is not external and superficial, but profound, intrinsic, and causal. . . . This general law, to which we shall find ourselves constantly recurring, and on the recognition of which depends one’s whole insight into the story of evolution, may be briefly expressed in the phrase: “The history of the fœtus is a recapitulation of the history of the race”; or, in other words, “ontogeny is a recapitulation of phylogeny.”

Therefore, according to science also the human race, as a whole, has passed through the stages referred to above, evolving at different steps different modes of reproduction. It is a fascinating study, but details cannot be gone into here. As H.P.B. rightly says: “The *pro-*

gressive order of the methods of reproduction, as unveiled by science, is a brilliant confirmation of esoteric Ethnology."

The next point to grasp is that, just as in the past one mode of reproduction gave way to another, so also the special way of sexual procreation that obtains at present will pass away in course of time. It is merely a passing phase, just one of the many items in the programme of nature. H. P. Blavatsky in *The Secret Doctrine* speaks of the modern symbologists and Orientalists thus:—

If told that this mode of procreation, which the whole world of being has now in common on this earth, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life which will alter with this, and disappear with the next Root-Race — they would laugh at such a superstitious and unscientific idea. But the most learned Occultists assert this because *they know it*. The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the naturalist ought to sense this truth intuitionally, even though he is yet unable to demonstrate it. And how could he, indeed, with the present modes of thought! (I. 406)

Therefore, just as there is a past history of the sexes, so also there are steps of growth in the future. "Apply the law of cycles," says Occultism, "working in the arcs of descent and ascent, and the future will unfold before you to a very great extent." "Understand," says Eastern Esotericism, "the method of involution of the past, and the evolution of the future will become clear." But before we speak of the distant, we must touch the near, the present.

All the world over the great sex problem presents itself with unmistakable urgency as something which needs to be solved. Many are the methods put forward, many the ways suggested to mitigate the various mischiefs whose root lies in the perversion of man's creative power. In the schools of the young of both sexes, in the slums of the poor and the haunts of the rich, in town life or country life, everywhere, some evil arising out of this one source works havoc, which statutes and churches fail to grapple with. Increase and decrease of population, the lowering or raising of public morality, the continuance or extinction of communities and nations, all are studied in the light of this problem which itself has remained unsolved, at least for the world at large.

For the students of the esoteric science the problem is no more a problem. Readers of *The Secret Doctrine* know the real cause underlying the evil arising out of the wrong use of the sex function, understand the purpose sex is intended to serve, are aware of its future course and can offer a solution for the betterment of the world.

First, then, as to the cause of the mischief. It does not lie in the fact that humanity is divided into the two sexes. A mistake of a similar

nature is committed by those who see in man's physical body, his outermost garment, the origin of all crimes and all sins. Animals, too, have physical bodies, but the monstrosities of the human kingdom, the great vices of men, do not exist among them. Similarly, the duality of sex exists not only in the human kingdom but also in the animal; yet one does not come across there the many gross blunders that are prevalent among men. The sensuality of man is verily worse than the bestiality of the beast. The root of the mischief, therefore, lies deeper than in the physical organism.

The passions and emotions, which bring in their train follies and vices of all kinds, are really responsible for the mischief — passions and emotions that come into play with the birth of the mind in man. It is the awakening of mind that is to be taken into account and then only can we find the real cause of the curse of Karma called down upon humanity for abusing the creative power (*cf. The Secret Doctrine*, II. 410-415). This is not the proper place to delineate the mischievous activity of the mind as it first came in contact with Kama-laden matter. H.P.B. has explained fully "the real CURSE from the physiological standpoint" and the birth of the "chronic animalism and sensuality... which hang over humanity like a heavy funeral pall." "The lower aspect of *manas* of the animal (*Kama*) having remained unchanged, instead of 'an untainted mind, heaven's first gift' (*Æschylus*), there was created the eternal vulture of the ever unsatisfied desire."

Time was when man was mindless. In that mindless stage the sexes did exist but did not give rise to the mischief and misery that now prevail. It is the "fire" of the mind that kindles the notion of "I," and forthwith selfishness springs into being; and it has not yet left humanity. Herein lies the root of humanity's sins and sorrows; and vice and pain will give place to virtue and peace only when the "ape and the tiger" residing in the mind of man are, by spiritual alchemy, transmuted into the "harmless dove" that sings the song of life celestial. Then, in spite of the duality of sex and the bodily organism possessing sense-organs, man will become God — rather the *true Man, Manushya* — then, and not till then.

The above might lead some to infer that the stage prior to the birth of the mind, which was devoid of sin and crime, and therefore of pain and punishment, was better than what followed it. A more mistaken inference was never drawn. The law of progress and growth, of unfoldment and evolution, is the law of ceaseless change, not of stagnation and death. The pain and punishment resulting from the mischief of Kama-Manas are but a passing phase. The economy of nature is a factor that is often overlooked, and broad first principles of evolution get lost in the maze of nearer but narrower and unimportant details. Consider for a moment whether a better and more economical plan of progress is possible than the one in which the pressure of Kama on Manas and *vice versa* produce a rapid change in both the emotional

and intellectual natures at one and the same time. Further, consider if the quick growth of the pure emotional nature can be brought about without the existence of separate sexes, of the vigorous male and the tender female. Yet more: for the gaining of the final end of evolution what could be more effective than the plan now prevalent? Is perfected Kama possible without intellect checking and thereby eradicating its grossness? Can intellect without the aid of Kama form families, tribes, communities, nations, into settled, harmonious units? If not, then is the self-realization arising out of the sense of unity at all possible? When we take a broader view, extend our horizon and examine individual evolution in the light of the racial, and, still expanding, see the racial evolution merging in that of the vaster Round, then only do we see the perfect wisdom of the great scheme and understand the superb utility of the sexes in that mighty plan.

Our immediate need lies in making use of the knowledge we possess. Realizing that all the world over the root of sex troubles lies in the capture of the mind by Kama, and that, unless the fetters of passion are removed and Kama subordinated to Manas, the prevailing misery will continue — realizing this, we must work at the root. The animal-man must be tamed if man is to live in peace, prosperity and plenty. Once this is done, the sex problem will be solved and man will reach his destined end, and the state when “human progeny *was created, not begotten,*” will at length return. Says *The Secret Doctrine*:—

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like “the light that never shone on sea or land.” . . . That light will lead on and up to the *true spiritual intuition*. Then (as expressed once in a letter to a theosophist), “the world will have a race of *Buddhas and Christs*, for the world will have discovered that individuals *have it in their own powers to procreate Buddha-like children — or demons.*” (II. 415)

To do away with any evil we must destroy it root and branch. In our day people often cut the branches that are visible, not caring for the roots under the surface. Many of the ways put forward for fighting the evils arising from the misuse of the sex function are of that nature. Educating the young is the first necessary step — educating them to live a really pure, chaste and moral life.

Our work lies in scattering the seeds of occult teaching far and wide, and a few at least will fall on fertile ground, take root, sprout, grow into trees giving shade to some sore-footed pilgrims on the point of breaking down in their very summer. The wise laws of the great Manu on connubial life, the grand idea of man’s great prerogative as the possessor of the creative power, the high ideal of marriage that prevailed in days of yore, the strict observance of celibacy in the student stage, suitable food and exercise, well-chosen and healthy physical, moral and mental surroundings — these are some of the im-

portant items that ought to be impressed on the mind of the common man, including the uneducated and the so-called educated.

We are taught how the Lords of Wisdom produced by *Kriyashakti*, "in a truly immaculate way," a progeny called by many names, graphic and yet mysterious. These "Sons of Will and Yoga," as the progeny is sometimes called, were "the *spiritual* forefathers of all the subsequent and present Arhats or Mahatmas." In that sublime fact we get a clue, and we learn that it is by that self-same process of *Kriyashakti* that man will in the future produce "*a race of Buddhas and Christs.*" (Cf. *S.D.*, II. 59 fn.) Now, what is *Kriyashakti*? It is

the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. (*S.D.*, II. 173)

Full control over this "mysterious *power of thought*" is the means to reach the distant end. Among other things, continence in thought as well as in act is necessary for acquiring safely the power of *Kriyashakti*.

It is not possible that the two sexes should advance along parallel lines and that those lines, while tending in the same direction, should never touch each other, should never coalesce. It is not generally conceived that the one principle of brotherhood under the inspiration of altruism is also the key to the truest and highest relation of the sexes. The contrast is usually drawn between separation of the sexes, or celibacy, and the present association of the sexes, *viz.* animality; and all that is known of either of these conditions is far from satisfactory. No one imagines that in either condition the highest development for either individual is attained. The ideal perfection of either man or woman is not looked for either in any known monastic or social aggregation of individuals. Hence the question, Is marriage a failure?, has become a popular one for discussion. Most of the discussions upon the subject begin by ignoring the actual condition of things, show great ignorance of the real principles involved, and end either in confusion or despair of any real improvement. That selfishness is the real root of the trouble here complained of, and that the association of man and woman when really inspired by altruism is a very different thing indeed lying as it does at the very foundation of every happy home, is not generally admitted because such relations are seldom seen.

—*The Path*, June 1890

THE WORLD OF SOULS

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The existence of Soul, which is, in fact, the Real Man, leads us to accept the fact of its unfoldment. The growth of the Soul naturally leads us to the fact of the existence of the Masters-*Mahatmas*, Great Souls, who unveil the Glory of greater souls in ever-ascending scale—the ladder above, as also the ladder of souls descending which has its base in the lower kingdoms of nature. Then comes the realization of the Brotherhood of all Souls, and Browning's lines in "Ferishtah's Fancies" take on a new meaning:—

"God is soul, souls I and thou: with souls should souls have place."

In the workaday world of commerce, business, profit, pain, many forget the Soul vision; a few earnestly materialize that vision, and often they enquire about the Great Souls so that they may feel Their nearness. Masters are essential facts in our soul-evolution, and unless the conviction is born in us that without Their aid and intermediation we as human souls cannot realize our identity with the Universal Soul, we do not make practical effort at hastening our evolution.

Many are the questions asked about the Masters. It is often forgotten that we cannot find Them by merely asking about Them, nor by geographically travelling to where They live in Their physical bodies. They must be found by an altogether different process. Nor are They to be found by the comparative study of philosophy, religion, and science, which takes us into the intellectual world, for Their habitat is not the intellectual world either. But we can purify our intellectual nature and control our desires, and if we consecrate this body of ours so that it becomes a Temple of the Living God we are, then we shall be able to know the Masters.

Complete self-abnegation is necessary—the giving of ourselves to the Masters who exist and who live in a world of Their own—the world of Spirit. The method is that of *Self-realization*. Therefore, all our studies, all that we do, all our life must be put in its entirety at the feet of the Masters that They may make use of it, as They alone know how to do. Do not think that because we have weaknesses and demerits we cannot be made use of. Masters are great alchemists. They know how to transform seeming evils into powers for good. So, we must offer Them not what we have but—all we are. People are willing to give part or the whole of what they have, but there are very few who are courageous enough to give *themselves* to the Masters. Fearlessness is required. That fearlessness comes when we believe ourselves to be immortal, and not mortal, not as people coming and going, living and dying, but as gods in the making—gods who are unfolding their powers slowly and steadily, but—surely.

When we have gained an unshakable belief in our own powers then we shall have that first necessary virtue—fearlessness. At the present moment, mentally, morally, and physically, we are all afraid of what may come to us from without. That is so because the Warrior within has not been recognized. When we see ourselves as gods, willing to fight all evil, then we will not be afraid of what comes from without but remain steady in the midst of great storms. Therefore, we must believe in *ourselves*, not in someone else; we must know ourselves, and remember that knowledge comes from within, that peace and power abide within. It is the Inner Power that we need—the Power that makes us “fear no more the heat o’ the sun, nor the furious winter’ rages...fear no more the frown o’ the great...fear no more the lightning-flash, nor the all-dreaded thunder-stone; fear not slander censure rash; thou hast finished joy and moan.”

Those who have lived according to the teachings of Theosophy have realized some of the glories of the divine life of the Masters; and they living by the power of the Masters are able to bring to others the sunshine of peace and strength and wisdom so that minds become illuminated, hearts purified, and we know—if only for a moment—that we are immortals of the World of Souls.

We are to study the teachings of Theosophy while trying to study by *life*, thus making continuous, not spasmodic, effort at every hour of the day to keep the Masters and Their Messengers alive in our minds till we ourselves become disciples possessed of the ardour of the Messenger. Such is the high destiny that awaits every son of man. But it means acting like a man, by the control of our lower nature and the showing forth of the glory of the higher. That serious attempt makes it possible for the Masters to show Themselves to us; but They will come into our life on the one condition—that we fit ourselves to be able to reveal this Life to others. For unless we have made ourselves channels for Their Life in order to help others we cannot touch that Life for ourselves. One quality of the Masters’ life is its power of motion, its capacity to move on and on. If we do not become channels through which the life can pass on to others, then that life cannot flow on to us; if it did, it would break us. The Masters are the Masters of Compassion, and They give the gift of Their Life to enrich and not to disturb our existence. And They speak to us through all men; They also speak to others through us. As we walk the streets as we greet our friends, as we do our common task and go our daily round, as we read, as we write, as we speak, They act through us, if we would only let Them.

The Masters Themselves are channels of Divine Power inherent in that Sourceless Source named in Ancient India *Maha Vishnu*. Our own spiritual strength and bliss flow therefrom. They are Great Souls as we are lesser souls—but both are souls. To live as souls, to help other souls, to toil as souls, to serve as souls other souls, is to recognize the

Soul of Souls in all places and at all times. Thus rivers and streams and oceans reveal the splendour of the Soul; flowering shrub speaks its own message as the giant mountain its; small and great lose themselves in the identity of the One Spirit. The peace and power of realization arise in the knowledge that Masters live and work and help by the Way of that Love which is Compassion.

Many aspects of the world's economic life are reported in the 1960 U.N. statistical yearbook published in May this year. It was prepared by the U.N. statistical office in co-operation with 150 nations and territories and U.N. specialized agencies. The U.N. survey reveals that, among other things, mankind is drinking more wine and beer, smoking more cigars and cigarettes, driving more motor-cars and using more radio and television sets than ever before.

Its 187 different charts show that tobacco manufacturers turned out 1.77 trillion cigarettes in 1959, compared with 1.03 trillion in 1948. Wineries produced 239 million hectolitres of wine compared with 185 million for 1948-52. Breweries dispensed 381 million hectolitres of beer compared with 260 million in 1948. Radio sets in use in 1959 totalled 365 million and TV sets 86 million. Twice as many cars were in use in 1959 as in 1948.

All these figures reflect an increase in world economic activity greater in 1959 than any previous postwar year and far ahead of the years preceding World War II. There is an all-round production leap; in general, factories and mines over the globe produced two and a half times as much as the last prewar year — 1938.

The unfortunate part of this production boom is that what are being produced are not the things that the people need, but the things that they are induced to think that they need. What but disaster and insecurity can be inherent in an economy dependent on what the people think that they need — especially when what they think they need is composed of things not merely useless but actually deleterious to health, contentment and morals? Besides, the present spectacle of overproduction and waste in some parts of the world and lack of even the necessities of life in others brings us to the problem of unequal distribution and the evils it creates.

SACRAMENTAL ACTIONS

If the word "sacrament" be taken in the Christian theological sense — shorn of its implication of a specific rite — namely, as "an outward and visible sign of an inward and spiritual grace," may not any action that is performed with the right motive and attitude and with due attention be a sacramental action?

By "grace" in this context no student of Theosophy would understand, as the theologian might, the "undeserved mercy of God." No will it connote to him such other dictionary meanings as merely "courteous or gracious demeanour" or "beauty or harmony of form or attitude" or "ease and elegance of speech." These are good and any or all of them may characterize an action that is prompted by the Real Man within. Skill in action is Yoga, but very great skill of a sort may be displayed by the devisers of weapons of destruction and a gracious manner does not always bespeak a gracious mood.

Those actions which are in the true sense touched with "grace" are those expressing a spiritual prompting from within or those in which participates the incarnating Ego, godlike in its essential nature, a spark from the one Divine Fire. We are told in *The Key to Theosophy* that every noble thought, idea and aspiration of the personality, proceeding from and fed by this invisible root above, must become permanent. Thus "pure divine love is not merely the blossom of a human heart but has its roots in eternity."

"Spiritual and divine powers," we are told, "lie dormant in every human being." How can we bring them into operation through the personality? By an attitude of true devotion, a dedicated life of service.

"That is all very well," it may be said, "for those whose Karma places them in a position where they can render full-time service to the Cause which they recognize to be mankind's best hope. But what of the rest of us who have to earn our livelihood at humdrum, sometimes un congenial tasks, though all our wish is to be free for Theosophical service? This is a good intention to hold quietly in the mind and heart without being attached to it. So when, under Karma, the opportunity for full time service of the Cause is opened to one, one will embrace it joyfully and not temporize and make excuses, like the would-be follower of Jesus who wanted to do this and that before they joined him. He is reported to have told one such: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (*Luke, IX. 62*.)

Desires, whether good or bad, bring corresponding opportunities in their own good time. When things ought to be different with us, they will be different, but meanwhile are we doing all we can to cause the wheel "already set in motion to continue revolving"? Who is there that has *no* time, money or work to offer to the Theosophical Cause for which he professes enthusiasm? Of what use would a pittance be? Or more than can be reckoned, if giving it entails a sacrifice, like the poor widow's two mites which were declared of greater worth than all the

the rich had given.

Even if an earnest student really finds himself so circumscribed by unpropitious Karma from the past that he can give no active outer service or financial help to Theosophy, he can yet make a valuable contribution to the Cause. He can speak, when opportunity offers, the timely word that may start another on a constructive line of thought. He can correct others' misconceptions of Theosophy when these are voiced in conversation. And by the power of our thinking we could, although confined in prison, still render service to the Cause.

...if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion. (*The Heart Doctrine*, pp. 57-58)

It may indeed be that stray moments for such thinking in the course of a busy day are few, but would not honest self-examination reveal a host of quite inconsequential thoughts that we had found time during such a day to entertain? Be that as it may, the very attitude with which we perform the humblest duty may invest it with "an inward and spiritual grace." Krishna says:—

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. (*Bhagavad-Gita*, IX. 27)

This obviously rules out actions performed with a wrong motive or against our conscience. But dare we commit unto Krishna, seated in the heart of each of us, tardiness, dilatoriness or slovenly workmanship—anything short of our best? Fortunately, our best is all that is expected of us. None of us is perfect yet in character; few, if any, can be perfect even in performance, but Mr. Judge has written:—

It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master. "He who does the best he knows how and that he can do, does enough for us." (*Letters That Have Helped Me*, p. 10)

If we put our whole heart into every duty we may have to perform, first turning silently and earnestly to the Warrior within who is ourself and our king, standing aside and letting him who is incapable of defeat battle for us, a spiritual influence will naturally go with whatever action we perform. Even the simple signing of a letter will then become a sacramental action and with even an ordinary friendly or business letter there will go a spiritual influence.

THE LAW OF LIFE

The History of Mankind reveals that Great Sages, at all times, have tried to untie the knot of the mystery of being. The life story of the Buddha describes beautifully that untiring search of the human spirit to solve the riddle of birth, death, happiness and suffering. Such a search implies faith in man's power to find the truth, and reliance on the Law of the Universe. Man has known from the beginning of time that he is the Eternal, Immortal Ego, that which was, is and ever will be. The body will disintegrate, but that which resides in it, the real Ego, neither is born nor dies, is beyond the reach of sorrow and pleasure.

It is that sense of immortality which gives to our mortal physical existence a meaning and a purpose. A reflection of the spiritual Vision of the Ego is caught by the personal consciousness, thus lighting up the field of experiences in this world of matter. No man who tries to get out of the Ocean of *Maya* is ever completely lost in it, though there are, it is true, struggles, failures and deaths.

Civilizations rise and fall, but man's spirit lives through them all, inextinguishable, all-knowing. Life is divine and at its core there is perfect Justice. But, one may ask, "What is that Mysterious Power which so perfectly readjusts each effect to its cause and whose majestic sweep extends to all the regions of the Universe and planes of being? Perhaps to many this is not so much a matter of inquiry as of mystical wonder. Even to the rational mind Nature sometimes appears to be a workshop whose Master is never to be approached.

When man ate of the fruit of the tree of knowledge he became aware of himself as a separate entity; from then on his mission lay in knowing himself as a part of the whole. Unless man feels real pity and sorrow for all that lives and suffers, how can he ever realize the real purpose of his human existence?

Searching deep within his own heart, man asks, "What is the nature of that Law of laws which governs my own being and all manifestation? What am I? Can I think, feel and act as it pleases me?"

Artists through their works of art have enriched life. Poets have sung of life and have shown the way to transmute suffering into joy. The Christs and the Buddhas down the ages have given a message of peace and good-will to all men. Truth and the Law of the Universe are at the very base of life. Men thus learn that the message of life is not one of misery, discord and hatred but one of harmony and love.

Perhaps the first glimpse of truth that can come to the mind is that the ultimate governing force is spiritual. There can be no discrepancy between the mathematics of the Universe and the mathematics of the Soul. Through the law of Karma man begins to learn the arithmetic of the soul. The world of Spirit and the world of matter form a single whole; therefore the same fundamental principles must govern all actions taking place in manifestation. An action must always have a

effect, and action includes thought. Our thoughts and feelings have a direct, potent effect on others even though we may not speak a single word. On the plane of mind, Space and Time bear a different relationship to each other from what they do on the physical plane. Thought travels faster than anything we know of in this age of speed. Therefore all human beings can be our brothers and friends, even those we may never have met in their physical frames.

Man has to meditate and constantly dwell upon the idea that he is primarily a Manasic, responsible Being. There is a spiritual bond between all human beings. This must not remain a purely intellectual concept. Man's whole being must be so imbued with the implications of the law of Karma that he can no longer act against what he knows in his heart of hearts to be true, fair and compassionate.

By the attitude of Reverence for Life, we enter a world-wide field of spiritual communications. All the tremendous efforts undertaken by philosophy, all the gigantic systems of ideas erected by thinkers have failed to put us in communication with the Absolute.

In fact, the abstract character of this Absolute itself renders all communication impossible. The privilege of worshipping the creative will as the source of all being, infinite and unfathomable as it is, by a clear realization of its essence and its intentions has been denied us. But we may enter into a spiritual relation with it by exposing ourselves to the mystery of life and by devoting ourselves to all living beings within the range of our help.

An ethical system which limits its moral commandments to the sphere of human beings and human society can never claim this general significance. In order to bring us into true contact with the universe and the everlasting will manifesting itself there, it must become universal itself and urge us to devote our love and attention to all living creatures without any exception.

It is Reverence for Life which makes us pious in an elemental, deep and vital way.

—ALBERT SCHWEITZER

THE SYMBOLISM OF THE UPANISHADS

III

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The third part of the Katha Upanishad continues the teaching of Death to Nachiketas, which has already been followed through the first two parts:—

— Those who know the Eternal, the five fires, and the triple flame tell of the shadow and the light entering the cave through the long age, and drinking the reward of good deeds in the world.

No better sentence for illustrating the symbolism of the Upanishad could be chosen. The first words hardly need an explanation. They need rather, realization in the inmost recesses of the heart. But who are the knowers or practisers of the five fires? These words allude to an ancient penance, when the ascetic stood bare-headed between four fires, in the blazing heat of the Indian sun. But this penance in itself is symbolical. The five fires are the five senses, or the five powers of sensation, which make up the phenomenal, illusory world; and it is the heat of these five fires of delusion which the true ascetic must learn to withstand. The knower of the triple flame is he who knows the Higher Self, the triple Atma, or the triad Atma, Buddhi, and Higher Manas; that is, Spirit, Soul, and pure reason. What, then, are the shadow and the light that these three tell the knower of the eternal? He who withstands the five fires of sense, and he who knows the triple flame of the Higher Self? We may discern the meaning by the words which follow. The shadow and the light enter the cave, or the hidden world, and enjoy for a long age the fruit of good deeds done in the world. The shadow and the light are, therefore, the Spirit, and its vehicle the soul, which, entering into the hidden world of Devachan after death, reap the good Karma of the past life.

[Death continues:]

— Let us teach to Nachiketas what is the bridge of sacrificers, the unperishing Eternal, and the fearless shore of those who seek to pass over.

The bridge by which the sacrificers of self pass over to the shore where there is no fear, the resting-place of the unperishing Eternal, is the link between the Higher and the lower self; it is the latent power of the lower self to rise to the Higher Self, and thus to cross over from the outer world which is its field of life to the inner world of the Higher Self.

— Know that the Self (Atma) is the lord of the chariot; that the body (Sharira) is the chariot; know that soul (Buddhi) is the charioteer; and that mind (Manas) is the rein.

They say that the organs (or impulses) are the horses; and the external world of objects is their road. As the self is yoked to mind and the impulses, the wise say the Self is the enjoyer. But he who is unwise, with mind not bound to the Self (that is, with lower Manas preponderant), his impulses are ungoverned, like the charioteer's unruly horses. But he who is wise, with mind ever bound to the Self (with higher Manas preponderant), his impulses are controlled like the charioteer's good horses.

In this simile of the chariot, Buddhi governs kama through Manas, under the inspiration of Atma. The reins are well in hand, the horses are controlled, when Manas is recipient of the light of Atma, through the mediation of Buddhi; when the lower aspires to the Higher Self. It will be remembered that in the *Bhagavad-Gita* Krishna is the charioteer or Buddhi.

— But who is unwise, unmindful, and ever impure, obtains not that resting-place (and goal); but falls back into the world of birth and death.

But he who is wise, mindful, and ever pure, he indeed reaches a resting-place from which he is not born again.

He who has wisdom for his charioteer, keeping mind well in hand, reaches the end of the path, the supreme resting-place of the evolving power.

The impulses are higher than the senses; mind (Manas) is higher than the impulses; soul (Buddhi) is higher than mind; and the Great Self (Mahamatma) is higher than Buddhi. Higher than this Great is the Unmanifested. Higher than the Unmanifested is the Logos (Puru-shas). Than the Logos none is higher; that is the prop, the Supreme Way.

The "unwise, unmindful" is again he whose lower mind (Manas) is not dominated by the Higher. For only with this domination and preponderance of the higher mind over the lower, by which the centre of life passes from the lower mind dominated by desire (kama-manas) to the higher mind dominated by Spirit-Soul (Atma-Buddhi-Manas) is the final goal reached; for the centre of life thus leaves a temporary and unstable dwelling for one that is eternal and fixed; and thus the end of the path is reached, the supreme seat of the power which evolves the worlds.

— The hidden Self does not shine forth in all beings; but is seen by the keen and subtle soul of subtle seers.

Let the wise man restrain voice (creative power) and mind; let him restrain them by the Self which is wisdom. Let him restrain this wisdom by the Self which is great; and this let him restrain in the Self which is peace.

This is the secret of the triple Self, the threefold Atma; its three sides are Wisdom, Power, and Peace. These correspond to the three sides

of the Self, Sat, Chit, Ananda, or Being, Consciousness, and Bliss, in the classification of the later Vedantins.

Then, having taught the final secret, the bridge across to the Great Beyond, and the way to cross over, and the nature of the Self that dwell on the other side, Death bids Nachiketas:—

—“Awake, arise! having obtained thy wishes, understand them. The wise say the path is hard to traverse, like the keen edge of a razor. Then, having won the soundless, touchless, formless, unfading, the everlasting, that has neither taste nor smell, the beginningless, endless Eternal, that is beyond the Great, he is released from the mouth of Death.

And the Initiation is ended; the lesson of death is learned. The Upanishad concludes:—

— This is the immemorial teaching declared by Death to Nachiketas. Declaring and hearing it, the wise grows great in the world of the Eternal. He who causes this supreme secret to be heard in the assembly of those who seek the Eternal, or at the time of the union with those who have gone forth builds for everlastingness; he builds for everlastingness.

A last word as to the meaning of this “union with those who have gone forth.” The Sanskrit word used is Shradha, the yearly sacrifice to the spirits of ancestors in the ascending line, when the sacrificer is united in spirit to his forefathers in the other world. But the inner meaning is that union with spiritual ancestors in the ascending Guruparampara chain which is described in the last chapter of the “Idyll of the White Lotus.” This union with the spirit of the Great Ones who have gone before is the Great Initiation, the theme of the “immemorial teaching of Death.”

C.]

There is this city of Brahman — the body — and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in this world, and whatever has been or will be, all that is contained within it.

—Chhandogya Upanishad

RAJA YOGA

In spite of great advancement in many branches of modern knowledge, especially the scientific and technological, the world is suffering so much, physically, mentally and morally, that life has become a veritable burden to most human beings instead of being an avenue for progress and service, a harmonious symphony as it ought to be. Since this outer knowledge, head-learning, has failed to bring peace or happiness, many people are now turning their attention to some practices for inner development advocated in the East from ancient times. India abounds with so-called *sadhus* and *fakirs* who, unfortunately, do not possess true knowledge; and so people are led astray. Yogic centres have sprung up in many places in Europe and America and people seem to show great interest in such cults.

Theosophy clearly points out that there are two systems of *Yoga* — *Raja Yoga* and *Hatha Yoga*. The latter is purely physio-psychological and leads to dangerous results. *Raja Yoga*, as its name denotes, is the Kingly Science and the Kingly Knowledge which leads to the union of the human and the divine in each individual. The very word "*Yoga*" means "to be yoked together," "to unite." It is through the persistent efforts of the self-conscious thinker along the right lines that this union can be achieved. It requires preliminary training and discipline of the personal self. It is only in the Ninth Discourse of the *Bhagavad-Gita*, when Arjuna has traversed half the spiritual path, that Krishna instructs and establishes him in *Raja Yoga*. At present people rush into all kinds of practices without giving a thought to self-purification or understanding the law of their own being. How does Krishna begin this very Ninth Discourse? "Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil." This means that Arjuna has reached that stage, has gained that vision and has learnt to understand the great Law within and without and to submit to it wisely. He was led step by step to this particular position.

In the Second Discourse of the *Gita* he was given the first lesson of the control of the senses:—

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!

The same teaching is given by the great Sage Patanjali, the founder of the *Yoga* school of philosophy, in his *Yoga Aphorisms*:—

Restraint is the accommodation of the senses to the nature of the mind, with an absence on the part of the senses of their sensibility to direct impression from objects.

Therefrom results a complete subjugation of the senses. (Book II, verses 54-55)

In the Third Discourse of the *Gita* Arjuna questions as to how man is "propelled to commit offences; seemingly against his will and as if constrained by some secret force." A natural question that arises in each human being today as it did five thousand years ago. And was not St. Paul troubled along the same lines?

... to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. (*Romans*, VII. 18-19)

The answer of Krishna to Arjuna's question is: "It is lust which instigates him." That lust is rooted in passion. Unfulfilled passions create *krodha*-anger; fulfilled passions lead to lust for something more and to *lobha*-greed; and together they form the three gates of hell that must be destroyed.

After having been instructed about the purification of the senses and control of passions, Arjuna complains about the mind, "full of agitation, turbulent, strong, and obstinate," in the Sixth Discourse. Krishna admits that "the mind is restless and hard to restrain," but he also strikes an encouraging note and says that it *can* be restrained. He prescribes a twofold remedy: "practice and absence of desire." And he points out the method: "To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." A laborious process, but absolutely necessary because only a controlled mind can become a useful instrument.

The training of the senses, the curbing of the passions and the control of the mind are preliminary exercises without which *Raja Yoga* would be impossible. It means union with the divine, knowledge and the realization of knowledge; and how can it be acquired when the mind is not clean and clear, when man is bound by a hundred cords of desire, and the senses get involved in one or another attraction? It is only after due practice that real *Yoga* can begin. It is necessary to note what the *Gita* says about it: "This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible." It is the most excellent purifier because union with the divine purifies the whole nature. It illuminates and guides the personal nature. The mind being steadied, it can comprehend anything of a higher nature. This royal knowledge is also in harmony with the sacred law—not with conflicting theories that constantly change, but with the age-old doctrine which is inexhaustible. It is easy to perform because it is Truth itself, and because, through the divine discipline, the little self has become the friend and servant of the Higher Self. The eternal struggle between the two has ceased and both work conjointly, harmoniously and selflessly; and this would naturally bring about deliverance from evil. The

Divine King has established himself as the Ruler of his Kingdom through the conquest of his lower self. He has assumed a firm position. No longer is he swayed by his previous allurements in one or another direction. Vigilance is his guard; Faith is his shield; Wisdom is his strength; Love is his power.

In the Second Discourse of the *Gita* two definitions of *Yoga* are given: "Equal-mindedness is called Yoga," and, "Yoga is skill in the performance of actions." So it is not something far away from the sphere of our activities, to be performed on special occasions. Yoga means preserving equanimity and balance in everyday life, in all circumstances, pleasant or unpleasant. Every action has to be done with skill, with foresight and with a pure motive. An action thus performed becomes a consecrated action because of heart energization and mental devotion, and because it is done without attachment to its result, with true heart understanding. In the Ninth Discourse Krishna further advises Arjuna: "Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me." Thus one's mode of living is entirely changed. One remains in the world but not of the world. Having attained union with the divine, one sees divinity in all forms of life, realizes the beauty and splendour of life. This is true *Raja Yoga*, the culmination of all *Yogas*: *Karma*, *Gnan*, *Sannyas*, *Dhyan*, *Bhakti*. They have to be practised simultaneously to bring about a harmonious effect in the inner and outer planes.

The true Raj Yogi is a Stoic; and Kapila, who deals but with the latter — utterly rejecting the claim of the *Hatha* Yogis to converse during Samadhi with the *Infinite* Iswar — describes their state in the following words:—"To a Yogi, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellow men or not, this is his character."

—*The Theosophist*, January 1881

REGRET NOTHING

Mr. Judge quotes in *Letters That Have Helped Me* (Book I, Letter VIII) the Hindu maxim: "Regret nothing." Commenting on this, Jaspers Niemand says that "Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them."

Shall we then pass through life content with all that we have done without regrets for lost opportunities, for wrong or mistaken actions? Shall we not even notice these, content as we are with our life as we live it? Supposing we realize too late that a wonderful opportunity has presented itself to us and we missed it or turned it down, must we not regret it?

What is regret? In what principle of our make-up is it rooted? It is different from recognition of a fact. Recognition is a mental process; regret belongs to the emotional nature. Why do we regret something? Is it not because our pride is hurt, or because we feel ashamed or annoyed, or because we know that others have lost their faith in us? What good does it do, therefore, to us or to the resulting Karma, to regret anything?

Why do we regret any action while at the time we performed it we believed it was the right thing to do? Are we not reviewing the circumstances in the light of the knowledge and experience we have gained since then, or of our quietened emotions? Therefore regret is useless, whereas recognition is important. Through recognition of a mistake we can search for its cause. That cause almost invariably is ignorance or selfishness, emotionalism or pride. Recognition will help us to apply the remedy to root out these bad traits from our character and will prevent us from committing the same error in the future. We should be glad that we have recognized the error, and should not spend energy in regretting!

One other point: we never act alone; our action or inaction always affects the whole and may indeed bring pain and sorrow to others. Therefore our emotions must be transformed from regret to helpfulness towards those we have harmed.

Let us always remember that we commit sins of omission and commission all the time but often we are unaware of them. So, instead of harbouring feelings of regret when we do recognize the error, let us be glad, for it offers us an opportunity to gain knowledge and wisdom, sympathy and understanding.

Where does retribution come in here? In our effort to right the wrong. For example, if we knock someone down and he is hurt, we recognize our negligence, regret it and do all we can to help. We accept the responsibility. So perhaps we can see that recognition, regret, responsibility, resignation are steps which take in different aspects of our being.

EXTRACTS FROM UNPUBLISHED LETTERS

There are only a handful of genuine inquirers. Divine Intuitions all possess and carry within themselves; but how many have the good Karma to have even one or two of these awakened? It is that which is most peculiar to us all who are in the Movement. Students of our Movement are neither scholars nor mystics; we are all mediocre. Then what brought us into this Movement? We came into it because in a previous life (and with so many in the present life) our inherent impress of ideas which we call Divine Intuitions was touched, stirred and awakened. That touch cannot become a stir unless the person from this end responds in aspiration; and when the stir continues, awakening takes place. At different stages we progressively awaken or delay and procrastinate and even die in acts of crass folly, dogmatism and superstition. Doubt and suspicion and fears of various types are encountered by each one of us. Masters' work, in particular with individuals, and that of the Great Lodge with the general mass of humankind, are not much known or appreciated by our students. Judge's sentence that "Theosophy is for those who want it and for none others" truly refers to the response we *feel* in the personal soul to the work of the Lodge and the Masters. In this idea there are good clues — the silent work which Theosophy does for very many, of whom only so few respond.

Theosophy is for all, but what can be done with those who say that they do not want it? The Theosophical Movement is a hidden, esoteric Motion. Do we see in the firm-standing buildings the motion of protons, neutrons and electrons? And yet the tensile strength of any building, hovel or palace is in the material, and all material is of one homogeneous substance. The psychological and moral aspect of this principle is well given by Judge in the seventh of the first volume of his Letters: about grieving for the suffering masses.

Also there is the analogy: Why is it necessary in the India of today to make secular education not only free, which is right, but *compulsory*; why? Why do not the villagers see that education is good for their children? Every suffering drunkard knows that he suffers and yet he continues; and so compulsory prohibition comes upon the very same snag. "The martyrdom of self-conscious existence" has numerous phases and this falling prey to illusion and delusion, and remaining there and even enjoying them — all are processes of human progression and unfoldment. Think along this line and you will perceive how very difficult it is to work with human nature, and so how profoundly patient is Their Labour of Compassion and Sacrifice.

Theosophy can do nothing for people who refuse to open the window of their minds. Do they want light? Then they would turn genuine enquirers. They may shop around at many counters but if they are genuine enquirers, seeking answers to many questions, they

are bound to come to the one truth which is in the Esoteric Philosophy. But even when they begin, many stop. They have to come to the living fact of Teachings and Teachers. Wisdom is not easily acquired and time is needed; the priceless boon of learning truth has its own conditions and demands, and the price must be paid. I would say, leave apathetic people alone after a single and simple effort. "There is knowledge on this subject in our Theosophy. Do you wish to know?" According to the answer would be our next step — enthusiastic enquiry, doubting sarcasm, or flat denial, each has to be responded to with tact and patience and our reasoning has to be sweet. Our life, life alone, will awaken them and even then often in diverse fashions of antagonism.

The U.L.T. does not offer the temptations which personalities crave and which some other organizations supply. But full unity, deep devotion, understanding of our aims and purposes as set forth in the Declaration — these our U.L.T. students have to learn to unfold. Again, if our students were to contact dispassionately the people who do not come to our meetings and let them see our normality and common sense, our Cause would be benefited.

What Mr. Crosbie says about promulgating impersonally is wise. But that does not mean that persons are neglected. From the impersonal work persons arise, seek and find their own affinities. Mr. Crosbie had his own personal devotees. To them he wrote all those letters in *The Friendly Philosopher*. By all means let the student talk Theosophy in his own circle, but let him proceed in the right way. What has he studied and how, and then what and how will he speak? Pushing himself forward and standing between his friend and Theosophy, or truly letting Theosophy speak to persons through his tongue or pen? Conversation and correspondence are avenues of promulgation as much as lecturing and writing articles. It all depends on to whom we speak or write personally, and why and how we do it.

It is true that only as we try to give out the philosophy do we realize our limitations; the act of teaching others, whether through lectures or writing, also indicates to us how much we have learnt. As to speakers, you know what *Light on the Path* says, "Attain to knowledge and you will attain to speech." Now it is the inner knowledge which brings strength and enlightenment to the speech, and it is possible for our students, with the aid of meditation and the living of the life necessary, to become transmitters of the force of the occult world of the Masters to the public at large. But our students and platform workers must develop the attitude that they are there to be used as channels; and the right preparation of body, mind and heart should be made for such an endeavour.

Mr. Judge wrote and told us, didn't he, that we are not working

for "success" but rather developing in ourselves persistence of effort; the effort to be always ready to present the Teachings and to meet and help others is what will ultimately count, and will also bring on those accretions which true unity attracts.

We have to demolish the notion in people's minds that the U.L.T. is owned by So-and-so. It arises mainly because the real connection between self-dependence and interdependence is not seen. People are either obstinate in self-dependence or mushy in other-dependence and know little about interdependence. We should emphasize the word "united."

Theosophy is what we have to serve, not a creed, organization or Lodge; also let us not forget that Wisdom is not the sole property of this Lodge which is a body of learners. Let us look for Truth with deep-searching eyes in all spaces — minute and large, in the atom and in the expanse of heavens and firmaments.

It is gratifying to learn that your activities are kept going in spite of the conditions now prevailing, and it is heartening for us who are not surrounded by the tragedy of war as you in London are to learn that the power and beneficent influence of Theosophy sustain you. As long as the London Centre work can go on, it should be continued, for there is more than the visible effects of words spoken and meetings held, which directly affect only a few but which invisibly impress and energize a vaster number. *You* will prevail, in terms of H.P.B.'s letter you quote, by steadfastly holding on to the Lines she laid down. Our thoughts are daily with all our colleagues and co-workers everywhere, and among them with you. You are passing through most trying times but it is also an opportunity to practise calmness, to maintain a correct firm position and sustain it by right ideation.

If Theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; but what has experience shown? The Theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, labouring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the population sometimes called the "middle class" has been its great propagator and supporter.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

The question, "What makes a person lucky?" for an answer to which men have been searching for centuries, has now become a subject of scientific research, as revealed in an article by Dr. J. B. Rhine, Director of the Parapsychology Laboratory of Duke University, in *This Week Magazine* of May 28th. Till recently the question of luck seemed to belong to superstition. Today, however, research workers in university laboratories say that man is able to exert some control over what is commonly called "luck." Dr. Rhine states that he and his co-workers have found out some of the factors that affect what is commonly called "luck,"

factors beyond the skills and logic and tricks that have long been known — beyond intelligence.

What factors? ESP or extrasensory perception is now, of course, known to all; it enables one to acquire knowledge beyond the range of the senses; e.g. another person's thoughts (*telepathy*) or awareness of an object such as a card or a distant scene (*clairvoyance*) or even future happenings (*precognition*). Then there is a fourth factor, PK (*psychokinesis*), which means simply the direct action of mind over matter; e.g. influencing the fall of dice without physical contact. These are the influences behind luck, and, quite obviously, they are almost as puzzling as luck itself.

Yet these are now matters of scientific fact. In short, what was once vaguely called luck is now broken down into these four parapsychological (psychic) abilities; and they have been repeatedly tested by careful experiment and independently confirmed in many laboratories here and abroad. This is the new science of parapsychology.

The recognition that man himself is able to control and improve what is loosely called his "luck" comes very close to admitting that one can by one's own efforts generate Karma which leads one to propitious circumstances. Words like "luck," "chance," "coincidence," have no place in the vocabulary of those who are convinced that "there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life."

It must not be overlooked that the elemental world and unseen forces and intelligences which affect us for good or ill are powerful factors in the workings of Karma.

Bosley Crowther, a motion picture critic of *The New York Times* speaks out against Hollywood's violations of its own code of taste in "Sex in the Movies" appearing in the June *Coronet*. "Our movies are becoming more blatantly obsessed with sex," Mr. Crowther deplores

Adultery and infidelity are openly admitted and displayed. Scenes which 10 years ago it was unthinkable for a Hollywood picture to show because of "an unwritten taboo of the industry's self-regulating Production Code," are today exhibited in a motion picture to be seen by millions of adults and children the world over. "The change," Mr. Crowther writes,

has been accompanied by such raw advertising for some films that even a few of us tough newspaper critics have been offended and have complained. . . . as one who has watched American movies from the "silent" days, I can truthfully say I have never seen them so unnecessarily loaded with stuff that is plainly meant to shock.

Producers claim that

present-day audiences — even children and teenagers — know more about life than many adults realize. They say atomic-age audiences want to face the facts of life and this results in the maturing of our heretofore stultified cinema. The recent run of pictures dealing with adultery, prostitution and dope addiction has been defended as merely reflecting conditions that exist in our complex and not always nice society. Such facts are tolerated on the legitimate stage. Why shouldn't they be accepted on the artistically equal screen?

No reasonable critic would ask movie-makers to refrain from facing life squarely or treating its dramatic issues directly. What I object to is the use of material chosen mainly because it has to do with sex, and presented to play up titillating details. Cheap commercialism cannot be excused on the grounds of freedom and an adult attitude. I feel many of the recent questionable films have tried to do exactly that.

Public opinion can do much to put a stop to the production and exhibition of objectionable films. Already objections are said to have been voiced by clergymen, legislators and parent-teacher groups. "More likely to discourage producers from continuing to further extremes," Mr. Crowther writes, "is their own hard-headed calculation of the eventual bad effects of 'too much sex.' They realize the public gets bored with unimaginative and unexciting repetitions of pictures on single-track themes."

The frittering away of soul energies, the fanning into consuming fires of the yet unlit or smouldering coals of sex passion and sense gratification are largely responsible for the present condition of the world. It is time indeed that an *effective* censorship be established against licence in the display of prurient motion pictures. The cinema, the radio and television today share with the press what H.P.B. referred to as "its more than royal power," and power is always inseparable from responsibility.

Motion pictures, as also other media of communication, have a greater contribution to make to better mutual understanding between peoples, to the sharing of ideals and the dissemination of true stand-

ards, and their right use is very much in harmony with the objectives of the Theosophical Movement. As H.P.B. wrote in *The Key to Theosophy*, "in order to awaken brotherly feeling among nations we have to assist in the international exchange of useful arts and products," which certainly includes making available to other nations the best of any country's ideation and artistic expression, in terms of accuracy, yes, but also of beauty and idealism.

A placebo is an inert, harmless substance given to humour a patient rather than as a remedy; yet such is its psychological power that it often does good and occasionally results even in dramatic improvement in respect of an illness that had previously proved intractable, provided the patient believes that it will have a beneficial effect. The *British Medical Journal* of January 7th had an editorial on the subject, which started off by suggesting that the personality of the patient and his current motivations are important factors.

"The placebo response," we are told,

has served doctors well. Because of it they have throughout the centuries been held in high esteem, despite the dearth of medicines with beneficial therapeutic effect. On the rare occasions when they had an effectual remedy, as in the chance use of meadow saffron to treat gout or burnt sponge to treat simple goitre, they had no means of evaluating their results. At the present time many of the medicines commonly administered are placebos. However, as the experienced doctor knows, in most of the minor psychiatric and psychosomatic conditions the potent therapeutic agent is the doctor himself, and he can often get good results with whatever he prescribes if he has a good relationship with the patient, spends some time with him, and tries to understand his problems. . . .

There have been several studies of the placebo response in recent years and we are perhaps gradually beginning to understand something about it, so far as medicines are concerned. History suggests that it is an advantage if the placebo is expensive: consider unicorn horn, bezoar stones, and mandrake roots. Dramatic physical effects are also beneficial: if the patient is having acetylcholine injections or inhaling carbon dioxide, he is obviously having "treatment," which is not the case if the doctor is "only talking." It is probable that it makes for good results if the doctor shares the patient's false belief that the treatment is effective.

The placebo response is described as "a non-verbal communication between patient and doctor, the affective response to this relationship being displaced on to the placebo. In other words, if the patient feels that the doctor is helping him, he will respond to the placebo." The substance prescribed is infused with a virtue not naturally its own. The wise doctor knows that most people, when they are ill, need re-

assurance and hope rather than medicine.

A placebo that works is obviously better than a dangerous drug that fails to cure and results in unpleasant side-effects. Preoccupation with drugs is so strong in our age that confidence in the beneficence and efficacy of drug treatment survives all disappointments with specific drugs. The incalculable evil of "side reactions," recognized and unrecognized, is stoically accepted by doctor and patient alike, while the principles of preventive medicine, the normal factors of psychological balance, intelligent diet, natural exercise and simple remedies, tend to be minimized if not overlooked.

The common man is given to understand that health is a matter too complicated for him to understand or preserve in himself. This psychology does much to create fear of disease and an attitude of helplessness on the part of the patient—two factors which strongly contribute to disease and greatly retard recovery. The relevance of the doctrines of Karma and Reincarnation lies in their power to evoke self-reliance and a sense of responsibility, which constitute a man's moral immunity.

In "A World Classic: The Arabian Nights" (*The Indo-Asian Culture*, Vol. IX, Nos. 2 and 3), Dr. Sunit Kumar Chatterji, Emeritus Professor of Linguistics and Comparative Philology, Calcutta University, traces the historical development of these stories and their far-reaching popularity and unique place in world literature. Although originally written in the Arabic language and compiled and finalized over a period of several hundred years among peoples of the Arabic speech, in their composition there are contributions from diverse peoples, so that in a way they "may be said to represent the Greatest Common Measure of the mediæval Muslim culture of the entire Islamic world—from North-Western Africa to Central Asia."

Dr. Chatterji's view, which is also that of many other scholars and Orientalists, that the *Arabian Nights* belong to the realm of imaginative literature and that we do not find in them "anything specifically profound in the matter of intellectual or spiritual understanding or exaltation" cannot be endorsed by those who hold that the seemingly fanciful and fictional often has real, actual events concealed under it. The *Arabian Nights*, like the fables, folklore and myths of other lands, ought not to be read and accepted literally. In his article "Are the 'Arabian Nights' All Fiction?" Mr. Judge wrote:—

The question here to be answered by men of science is, how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth—such as the Devil or Serpent myth—over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. . . . This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis. (*Ver-nal Blooms*, pp. 229-30)

In some of the stories, for instance, Solomon is represented as dealing with wicked jinn, whom he buried in the Red Sea. These jinn, Mr. Judge states in the same article, "were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past." Mr. Judge recalls the story of the jinnee who comes out of the iron pot engraved with Solomon's Seal that had been hauled out of the sea by a fisherman, and states:—

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere, who have dealings with elemental spirits that bring them objects instantaneously, etc., will laugh before reflecting on the circumstances.

Many of the *Arabian Nights* stories would yield a meaning, to understand which one must know something of the language now called Symbolism.
