

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE MOON IN OCCULT PHILOSOPHY

[The moon has received much attention from men on earth from earliest times—more so in recent months. The article which follows is made up entirely of extracts from *The Secret Doctrine* and other writings of H. P. Blavatsky, W. Q. Judge and Robert Crosbie. The student will do well to read it in conjunction with the article “Moon’s Mystery and Fate,” reprinted in THE THEOSOPHICAL MOVEMENT for September 1966. In it Mr. Judge wrote:

“H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her.”

—EDS.]

THE MOON is the former habitation of the stream of evolution now going on on this earth. As a congeries of progressive beings, it is disintegrating; its higher beings and principles are now proceeding on this planet and constitute it as it now is. Yet the Moon as a decaying world still exists, as a corpse exists after the departure of the living person who inhabited it. The corpse decays and the lives which compose it tend to separate and enter into their respective kingdoms. In this separation of lives and elements, an effect is produced, some of which is beneficial to the living organisms and some deleterious. If we remember that the Moon represents the Kama Rupa, as well as the physical body of that planet, and apply what we know of the Human corpses and Kama Rupas to it, we may obtain a better conception of the effects.

The Earth Chain of seven globes is the direct reincarnation of a former chain of seven globes, and that former family of seven was the

moon chain, the moon itself being the visible representative of the fourth globe of the old chain. When that former vast entity composed of the Moon and six others, all united in one mass, reached its limit of life, it died just as any being dies. Each one of the seven sent its energies into space and gave similar life or vibration to cosmic dust — matter — and the total cohesive force of the whole kept the seven energies together. This resulted in the evolving of the present Earth Chain of seven centres of energy or evolution combined in one mass. As the Moon was the fourth of the old series it is on the same plane of perception as the Earth, and as we are now confined in our consciousness largely to Earth we are able to see only one of the old seven — to wit: our Moon. When we are functioning on any of the other seven we will perceive in our sky the corresponding old corpse which will then be a Moon, and we will not see the present Moon.

When a planetary chain is in its last Round, its Globe 1 or A, before finally *dying out*, sends all its energy and “principles” into a neutral centre of latent force, a “laya centre,” and thereby informs a new nucleus of undifferentiated substance or matter, *i.e.*, calls it into activity or gives it life. Suppose such a process to have taken place in the lunar “planetary” chain; suppose again, for argument’s sake, that the moon is far older than the Earth. Imagine the six fellow-globes of the moon — æons before the first globe of our seven was evolved — just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our Earth now. And now it will be easy to imagine further Globe A of the lunar chain informing Globe A of the terrestrial chain, and — dying; Globe B of the former sending after that its energy into Globe B of the new chain; then Globe C of the lunar, creating its progeny sphere C of the terrene chain; then the Moon (our Satellite) pouring forth into the lowest globe of our planetary ring — Globe D, our Earth — all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe.

The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and “principles” are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and

destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent. Like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists.

Such is the moon from the astronomical, geological, and physical standpoints. As to her metaphysical and psychic nature it must remain an occult secret. These are topics, indeed, "on which the adepts are very reserved in their communications to uninitiated pupils," and since they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

The Moon is the satellite, undeniably, but this does not invalidate the theory that she has given to the Earth all but her corpse. The Moon, it is said, has cooled nearly six times as rapidly as the Earth (Winchell's "World-Life"): "The Moon, if the earth is 14,000,000 years old since its incrustation, is only eleven and two thirds millions of years old since that stage..." etc. And if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers "do not know." Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? Because, we say, science has only one key — the key of matter — to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had "parents" just as the earth had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the "Moons" of the other planets have, or have not, as the case may be, since there are planets which have *several* moons — a mystery again which no Œdipus of astronomy has solved.

In reality the Moon is only the satellite of the Earth in one respect, *viz.*, that physically the Moon revolves round the Earth. But in every other respect it is the Earth which is the satellite of the Moon, and not *vice versa*. Startling as the statement may seem, it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human gestation and conception. The importance of

the Moon and its influence on the Earth were recognized in every ancient religion, notably the Jewish, and have been remarked by many observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle keeping watch over the infant, is the subordinate of her child or dependent upon it; though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The "Lunar Monads" or Pitris, the ancestors of man, become in reality man himself. They are the "Monads" who enter on the cycle of evolution on Globe A, and who, passing round the chain of planets, evolve the human form. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles from the "ape-like" forms which they had evolved in Round III. And it is this subtle, finer form which serves as the model round which Nature builds physical man. These "Monads" or "divine sparks" are thus the "Lunar" ancestors, the Pitris themselves. For these "Lunar Spirits" have to become "Men" in order that their "Monads" may reach a higher plane of activity and self-consciousness, *i.e.*, the plane of the Manasa-Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind" in the latter part of the Third Root-Race.

The moon is the deity of the mind (Manas) but only on the lower plane. In Occultism, man is called a *solar-lunar* being, solar in his higher triad, lunar in his quaternary. Moreover, it is the Sun who imparts his light to the Moon, in the same way as the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial.

It may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are seven Earths, so there are seven Moons, the last one alone being visible; the same for the Sun, whose visible body is called a Maya, a reflection, just as man's body is. "The real Sun and the real Moon are as invisible as the real man," says an occult maxim.

The number seven is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life. In occult philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. The moon is the Occult mystery of mysteries, and more a symbol of evil than of good. Her seven phases (original, esoteric division) are divided into three astronomical phenomena and four purely psychic phases.

The moon is *dead* only so far as regards her *inner* "principles" — *i.e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "insane mother," the great sidereal *lunatic*.

The higher principles have departed from the moon, but the lower principles still hold together; for it is only half through the process of disintegration. These lower principles naturally affect lower forms of existence upon the earth, particularly those of physical conception, gestation, growth of trees, plants and anything and everything in which water is contained. The moon also affects our lower psychic nature in varying degrees — according to the activity of the spiritual nature of the being incarnated, or the lack of it.

The terrestrial lives which compose a physical body tend to go their several ways after the synthetic consciousness which drew and held them together has departed. A part of the process of separation is the breaking down of the cell bodies of the "lives," producing poisons detrimental to some forms and fertilizations for other forms. So the Moon, being the corpse of our last earth, both vampirises and is vampirised by our earth, according to the nature of the earthly beings or elements, and particular phases of the Moon; this vampirising is astral primarily, producing physical effects.

The moon is intimately related to the Earth, and is more directly concerned with all the mysteries of our globe than is even Venus-Lucifer, the occult sister and *alter-ego* of the Earth. As we are assured by Archaic Scientists that all geological cataclysms — from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists — are due to, and depend on

the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it.

Besides being purely Occult, the rites of lunar worship were based upon a knowledge of physiology, psychology, sacred mathematics, geometry and metrology, in their right applications to symbols and figures, which are but glyphs, recording observed natural and scientific *facts*; in short, upon a most minute and profound knowledge of nature. Lunar magnetism generates life, preserves and kills it. *Soma* embodies the triple power of the *Trimurti*.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This "concentration," and the moon being a storehouse of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature* — one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom — will have his reward*. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the *dark side* of the moon," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris.

It is well known that the moonbeams have a very pernicious in-

fluence; and this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed — “fair Diana,” the “Queen of Night,” she, who in “clouded majesty” —

. . . unveils her peerless light,
and o'er the dark her silver mantle throws. . .

is the worst — because secret — enemy of her Suzerain, and that Suzerain's children, vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person — even one with remarkably strong nerves — could sit, lie or sleep for any length of time in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moonbeams but in the well-known fact that all the refrangible and reflected rays will act injuriously — is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia — the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: “Though it is a pretty well established fact that there exists some mysterious and *nefast* connection between the night luminary and most of the human and even animal and

vegetable diseases, yet wherein lies the cause of such connection — we are unable, at present, to determine.”

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all* they *know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian *Diana* or *Luna* were identical. That both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the “veils” of *Isis* and *Diana*, who were both the anthropomorphized symbols — or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. In the temples of *Diana*, the greatest as the most revered of all the goddesses of Rome and Greece — from that of *Ephesus*, one of the seven wonders of the world, down to the temple of *Aricia* — the same mysterious initiations took place as in the sacred temples of the Egyptian *Isis*, *i.e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth* — had to die.

“KNOW HOW” has increased by leaps and bounds. “Know why,” “know what,” “know whether or not,” all lag. We might be wise just to call a halt in our search for the power to do on a grander and grander scale, the things we do not know whether or not we should do at all.

—JOSEPH WOOD KRUTCH

GANDHIAN PHILOSOPHY AND THEOSOPHY

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It will be time enough to pronounce a verdict upon my work after my eyes are closed and this tabernacle is consigned to the flames.

—GANDHIJI

I.—GANDHIJI'S LINE OF LIFE MEDITATION

I lay claim to nothing exclusively divine in me. I do not claim prophetship. I am but a humble seeker after Truth and bent upon finding It. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity, whether it may be called social, political, humanitarian or ethical, is directed to that end. And as I know that God is found more often in the lowliest of His creatures than in the high and mighty, I am struggling to reach the status of these. I cannot do so without their service. Hence my passion for the service of the suppressed classes. And as I cannot render this service without entering politics, I find myself in them. Thus I am no master, I am but a struggling, erring, humble servant of India and therethrough, of humanity.

WAS GANDHIJI a politician or a social reformer? Was he a mystic? What was his religion? These and similar questions naturally occur to any sincere person who humbly desires to appraise the life-labours of one whose assassination, in itself, is the major event of his incarnation which holds a clue for the devotee of true Occultism. To the student of Theosophy his doctrines and ideas are of great value—they reveal most unmistakably Gandhiji's place in the Theosophical Movement.

To participate intelligently in the work of applying Gandhiji's ideas and teachings to India's problems as to world problems, the student of Theosophy must familiarize himself with the principles of Gandhian philosophy. He is, in one way, better equipped to understand and explain that philosophy because of his own Theosophical knowledge. To help U.L.T. Associates and others, we plan to publish a series of short articles in this monthly, each of which will contain the Theosophical ideas of Gandhiji, and to supplement them with explanatory or amplifying teachings of the Esoteric Philosophy recorded in the writings of H. P. Blavatsky and W. Q. Judge.

Gandhiji once wrote: "Most religious men I have met are politicians

in disguise; I, however, who wear the guise of a politician, am at heart a religious man." But what did he mean by "a religious man?"

Let me explain what I mean by religion. It is not the Hindu religion, which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself.

To comprehend Gandhiji's activities as a "religious man" of the particular type he himself defined, one must not be misled by the outer expressions in words and works of his ideation and imagination. We must try to get at what Mr. Judge calls the line of Life's meditation. What was Gandhiji's line of Life's meditation? We should perceive his consistency in the midst of many inconsistencies. He said:

Human life is a series of compromises, and it is not always easy to achieve in practice what one has found to be true in theory.

There are eternal principles which admit of no compromise, and one must be prepared to lay down one's life in the practice of them.

Can we say that Gandhiji was a Theosophist? Applying these words of H. P. Blavatsky's, our answer will have to be in the affirmative:

One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling binding, bounding, containing everything; contained in all. . . . Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

Apply these words written by H. P. Blavatsky in the very first number of her *Theosophist*, published in Bombay in October 1879, to Gandhiji who describes his own objective in life thus:

What I want to achieve — what I have been striving and pining to achieve these thirty years — is self-realization, to see God face to face, to attain *Moksha*. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end.

Therefore we might say that Gandhiji was a practising theosophist though he did not belong to any Theosophical organization. His teachings approximate the doctrines of Theosophy as recorded in the writings of H. P. Blavatsky and W. Q. Judge. His approach to the world and nature, to knowledge ancient and modern, was Theosophical. His attitude to human problems, individual, national and racial, was also Theosophical.

Truth was Gandhiji's God, its quest was his Religion. This is identical with the motto of the Theosophical seeker — "There is no Religion higher than Truth."

The way in which he experimented with Truth was his own and differed in technique from the steps traced by H. P. Blavatsky and W. Q. Judge for the modern Theosophical student to follow. "The Path I show — the Masters who are behind" of which and of whom H.P.B. and Judge taught were not the ingredients in the experiments conducted by Gandhiji in his own laboratory. "I am devoted to none but Truth and I owe no discipline to anybody but Truth."

The way in which he heard of Theosophy and his slight contact with H. P. Blavatsky are thus described by him:

Towards the end of my second year in England I came across two Theosophists, brothers, and both unmarried. They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation — *The Song Celestial* — and they invited me to read the original with them. I felt ashamed, as I had read the divine Poem neither in Sanskrit nor in Gujarati. I was constrained to tell them that I had not read the *Gita* but that I would gladly read it with them, and that though my knowledge of Sanskrit was meagre, still I hoped to be able to understand the original to the extent of telling where the translation failed to bring out the meaning. I began reading the *Gita* with them. . . .

They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky. . . . The friends advised me to join the Society, but I politely declined, saying, "With my meagre knowledge of my own religion I do not want to belong to any religious body."

I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.

Further on in his autobiography he writes:

During my first sojourn in South Africa it had been Christian influence that had kept alive in me the religious sense. Now it was the Theosophical influence that added strength to it. Mr. Ritch was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I had my differences, but I came in close contact with almost every Theosophist. . . . The chief thing about Theosophy is to cultivate and promote the idea of brotherhood. We had considerable discussion over this, and I criticized the members where their conduct did not appear to me to square with their ideal. The criticism was not without its wholesome effect on me. It led to self-introspection.

Because the Theosophical Movement is wider than any Theosophical organization it is not only legitimate but necessary that Gandhiji's place in that Movement as also the influence of his teachings on that Movement be accurately evaluated.

To do this, it is essential that we trace the line of his Life's meditation — the quest of spirit in Nature by a realization of the spirit within his own heart. He recognized that this quest demands knowledge, for "There can be no inward peace without true knowledge." He did not claim to possess any infallible guidance or inspiration; but he added:

This, however, does not leave us without any guidance whatsoever. The sum-total of the experience of the sages of the world is available to us and would be for all time to come.

Further, he stated that he, like a scientist, was making experiments with some of the eternal verities of life, but could not even claim to be a scientist because he could show no tangible proof of scientific accuracy in his methods or such tangible results of his experiments as modern science demanded.

Next month we will examine Gandhiji's ideas about Religion and religions.

THE INITIAL STAGES

He who would hear the voice of Nada, the "Soundless Sound," and comprehend it, he has to learn the nature of Dharana.

—*The Voice of the Silence*

WHAT IS MAN in reality? In his span of three score years and ten, what is he expected to achieve? If on this head sure and definite knowledge can be put forward, much of the world's misery would vanish into thin air. Yet, no real attempt has been made to approach the problem, and just because the study is not easy, the problem is shelved as insoluble.

Few will deny that on a correct understanding of the stature and powers of the man would depend the answer to the social, economic, political and racial problems that plague our century. The importance of a quest into the origin and purpose of man would therefore seem so logically pressing as to engage the thoughts and energies of the highest intellects. It is, however, a reflection on the paucity of modern ways of thought that during the century no great treatise has emerged which bears even remotely upon the problem. This is still more surprising when we see that the *Upanishads*, the *Brahmasutras*, the *Gita*, and the voluminous literature of Buddhism are readily available to the West in translations into different languages.

Theosophy asserts that the entity we call man has the potentiality of functioning on seven distinct planes of consciousness and therefore has the power of integrating in his individual consciousness the knowledge available on each of these seven planes. Since they range from the spiritual to the elemental, man has the possibility of expanding his knowledge of each plane and of effectively functioning in it if he comes to acquire such instruments as are consubstantial to the plane he visits. The region where abides "the Father in Heaven" is thus as approachable to the right man as is the region of matter where gnomes, sylphs and undines abide. If such a power is latent in the man, why is it that he fails to exercise it? It is not difficult to arrive at an answer. For long incarnations man has got enamoured of sense-life, and as he progressively entwined himself in the meshes of matter, he lost remembrance of that part of himself which cannot manifest through these very dense forms of matter, which are generated by an indulgence of sense-life. Therefore, as *Light on the Path* puts it, the modern man "becomes that strange thing, a being which cannot see its own light, a thing of life which will not live, an astral animal, which has eyes, and ears, and speech, and power, yet will use none of these gifts."

The habit of ignorance about this starry part of the man has perforce to be broken and a philosophy presented to the West so as to awaken it to diviner possibilities. Theosophy asserts that to function effectively, on any plane, consciousness requires a vesture or instrument which is consubstantial with the matter or substance on that particular plane. The fully developed man is he who has fabricated the vestures appropriate for functioning on the higher planes and has thus found his ease of expression through them. In centuries past, there have been men high in development who have achieved in larger or smaller measure the ultimate in human endeavour. Though these have passed on, they have left for disciples of successive generations unmistakable glimpses of the Path. Patanjali in his *Yoga Sutras*; Krishna in the *Upanishads* called the holy *Bhagavad-Gita*; Jesus in the mutilated fragments which are called the Gospels; the Buddha in his *Suttas* — all gave out (some in language more veiled than others) the powers and potentialities that the awakened spirit of man is capable of. In the issue for March 1877 of *Human Nature*, Peary Chand Mittra writing on "The Psychology of the Aryas" stated:

The *Sankhya* inculcates that the Soul (*i.e.*, astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate; the faculty of changing the course of nature; the ability to accomplish every desire.

The writer goes on to describe the various powers which include: predicting future events; understanding unknown languages; curing diseases; divining unexpressed thoughts; understanding the language of the heart; the power of converting old age into youth; the power of restraining passions and emotions; the power by which the Yogi becomes full of God. (See *Isis Unveiled*, II. 592 *et seq.*).

Patanjali, in his chapter on powers obtainable through concentration, mentions among others the following: The knowledge of the past and the future; the knowledge of all uttered sounds; the power to become invisible; the power to know the exact time of one's death; the power to acquire the strength of an elephant; the power to see and hear things at a distance, even though they be the most minute and even if mountains and barriers intervene. The Yogi can thus acquire the knowledge

of the sun, the moon and the stars; of the constitution of bodies and of the Soul itself. The man using one or the other sheath of his Soul is able to acquire these powers, but Patanjali warns that though they are powers in the worldly state, they are obstacles to *Samadhi*. (See Book III, Verse 38.) These wondrous powers increase as the Yogi moves onward on the Path. He can enter another's body. He does not sink in water or in swamps, he can walk on thorns, and can die at will. His body can be made as light as cotton-wool. He can discriminate between *Sattva* and *Purusha*, and when he renounces even these, he attains to the destruction of the very seed of evil. Whereas the Eastern mind accepts the possibility of a man developing these powers, the Western counterpart rejects it and refuses to countenance what it calls "hallucinations." For such, the philosophy of the East must always remain sealed.

Such powers seem phenomenal, even miraculous, for they cannot be obtained nor understood by the norms which science applies to the grossest forms of matter. They are capable of being exercised by the Man working in one or another capsule of matter from its grossest to its most refined forms. But familiarity with the wielding of the sheaths is not the end nor the purpose of manhood. None of these powers have the potency to show the man who he is. With the indrawing of forces at *pralaya* (the great dissolution), all these will pass away and man will remain bereft of all power, unable to know himself, unable to pass on. How then can he attain his full estate of an individualized and yet a quasi-ubiquitous consciousness? What ingredients does he have to mix in his alchemical crucible which will provide the material for the fabric which will serve as a vesture on planes where only finer densities of matter prevail? Theosophy says that the master craftsman is the image-making faculty, and the force which gives life and function to that faculty of the imagination is the purified will of man. It thus becomes important even at the initial stages that the will be unfettered and made to move with the force of a thunderbolt in the desired direction and with no deviations.

Many a student has allowed himself to hope that he will receive a little treatise, a published manual, an instruction against an oath of secrecy which when studied and digested will confer the powers of an adamant will. Thus, in idle hopes, is one year allowed to chase out another, till, the wished-for revelation not coming, the student starts losing interest. The true and the only key to an advance in the right direction is the cultivating of a habit of concentration (one form in which the will may be exercised) and though the student receives this advice at the

very early stages of his discipleship, he rarely gives it the importance it deserves. "Cease from evil, do good" is an axiom learnt at his mother's knee by every child. When it is held up for consideration and implementation by the grown-up, his reaction is one of disappointment. He had hoped for strong food and when he gets what he considers to be nourishment fit for a baby, he inwardly resents it. It offends his pride, his grown-up manhood. Many a student has thus lost opportunities and has blamed it on all and everyone but himself.

Could he but grasp it, he would acknowledge that quite early in his discipleship he had passed by — nay rejected — the chief instruction which would have given him the pure strong will without which he is powerless to take even a solitary step forward. To cease from evil — to maintain a constant struggle against one's lower nature — is not the work of an hour. For most, the discipline will have to be mastered through successive lives on earth. For long and weary incarnations, the force of unclean desires has been allowed to move from strength to strength, until having subjugated and enslaved the mind, the unclean force has succeeded in fascinating the man into accepting inverted values. Therefore, even though in moments of sanity the man realizes that he is steeped in vice and abhors himself for it, he readily succumbs to the beckoning desire, and so succumbing, he abandons himself to its lure and joyously loses himself in an orgy of satiety. And this is true not only of the gross forms of vice. Jealousy, the desire to retain places and positions, the hunger for power, love and name can enslave the man as effectually as sexual lust or fratricidal hatred.

Now, when Theosophy asks its disciple to wage a war on these undesirable tendencies, it actually expects him to do several things. For instance, he has to choose the most favourable time and place for attack. Kurukshetra had a location and a name. He has to choose the appropriate weapons. His generals and soldiers have to be recruited from among those most skilled in strategy and who because of their skill and daring are expected to fill with terror the hearts of his opponents. No mercy need be shown to the powers of darkness though these be kinsmen and erstwhile companions in pleasure. For similar situations arising within himself, *The Voice of the Silence* admonishes the disciple thus: "Strive with thy thoughts unclean before they overpower thee. Use them as they will thee." To achieve this, the man requires a stability that cannot be shaken by earthly conditions nor made to deviate from its fixed purpose by considerations of joy and sorrow, shame and anger. Running through all these efforts and making them purposeful must be

the uniting thread of an unflinching will — a will which in the beginning will withstand any onslaught, and then when it has attained its stature will move forward, despite all obstacles, for the establishment of righteousness. It is by these preliminary skirmishes with the lower self that the disciple attains to the beginning of true concentration; for it is this awakened will which must compel sight and hearing not to differentiate between things pleasant and things unpleasant. With each effort at purification, one citadel of evil falls and the will advances in strength and firmness.

When the concentrated will has stopped even the thought of slander, uncharitableness and sloth; when it has imposed a rigid control over the fluctuations of the lower self, then does it come to play a still higher part — that of a transmitter and an enforcer of the guidance of the admonishing and sustaining soul to its earthly counterpart. When this is to some extent accomplished, then is the disciple ready for further instruction. Not till then.

STRAY RUMBLINGS OF THE SOUL

I ALWAYS consider myself to be on trial in every situation in life, to which I must adjust, adapt, accommodate and acclimatize, to the best of my ability. I am convinced that whatever happens is best for "Me."

I see in every pang of pain, disappointment, disillusionment and frustration a necessary prelude to an "inner awakening" in life.

Every unpleasant situation in life is a challenge, goading us toward an appropriate orientation in thought and consciousness — toward an altogether different dimension to be awakened, unfolded within us — which, once perceived and attained, frees us from the pangs of that situation, its purpose having been served. Such is the value of pain, sorrow, suffering. And, having passed through it, we realize and smile at our folly in having been cowed down by adversity. And sometimes I am thankful to the Law that brings to me such a situation in this grinding mill of life, as the thing most necessary for "My" growth.

Dynamism? What is more dynamic than the continued striving after the "centre of life," the "heart of being," the "soul of things"?

THE FOUR DUTIES OF A DERVISH

[This article, partly based on an essay in the Proceedings of the Archæological Society of Moscow, Russia, is reprinted from the *Oriental Department Paper* for May 1894.—EDS.]

THE FAITH OF ISLAM, the latest of the world-wide religions, is also, in many things, the most materialistic and dogmatic. The Semite peoples, Hebrew or Arab, Jew or Mahomedan, had always far less genius for the divine and mystical side of religion than for the human and formal. Their race character found its most congenial work in purification and ritual; in sincere, though almost always bigoted zeal.

But the mystical and spiritual side of religion belongs to a real and imperative demand of the soul. Even in the midst of dominant, dogmatic formalism, the soul will have its own; will express its own life in mystical and spiritual faith.

This unconquerable impulse of the soul to put forth its own life in the divine and mystical side of religion, is one of the most persistent facts in history. Even at the most adverse epochs, in the midst of materialist and formalist Islam, among the Semite Arabs, the original virtue of the soul bore its perfect flower of spiritual and mystic faith; and as the source of this divine side of religion is universal, so the teaching of the real mystic schools is universally the same, among all men, in all times.

The first school of divine religion among the Mahomedans was the Arabian Brotherhood of Purity, that worked a golden lining into the religion of the Prophet eight or nine centuries ago when the faith of Islam was three or four centuries old. One passage from the books of the Brotherhood of Purity will show the quality of their whole teaching, the unity of their teaching with the divine side of religion, all the world over. There is, they say, a grade of man which is near unto the angels:

The grade of men which is near unto the angels is the grade of those whose souls have awakened from the sleep of folly to the life of reality; they possess a clear eye, and perceive by the light of their hearts the spiritual things that are hidden to the senses. By the purity of their essence, they have conscious knowledge of the world of spirits and lofty intelligences; they grasp the nature of those beings free from matter, the angels, the spiritual messengers, and all the bearers of the throne. Their beatitude

becomes manifest to them; they strive to attain to it, and therefore avoid the lusts of this evolving and decaying world. Though by their bodies they are related to mankind, in their essence they belong to the angels.

The Arabian school declared the inner light of the soul, the divinity of man; the never-changing key-note of all who put forward the divine and spiritual side of religion. They taught the reality of the One Eternal, above all the gods; and the gradual putting forth of the worlds from the One, whither they are to return when their day of outward life is past.

Thus the golden lining shines through the dark cloud of Mahomedan bigotry, that spread over the whole mediæval world, from Spain to the Malay Peninsula. In its zealous, fanatical progress, the faith of Islam made war on the old religions of the world, threatening the faiths of India, and uprooting, almost destroying, the old Zoroastrian religion of Persia.

But even in Persia all the fanatical zeal and tyranny of Islam could not hold back the divine and mystical side of faith. The soul that had built the old religion of Zoroaster, wove itself a new vesture out of the garments of Islam. The name of the Zoroastrian religion was driven out of the uttermost corners of Persia. But the spirit of the old mystical faith established itself in the very heart of the land. A new vesture hid the same aboriginal soul.

Much has been written of this Sufi mysticism of Persia; but its essence could hardly be summed up more briefly than in a tract on the Four Duties of a Dervish, which we shall translate in full. No name is attached to this tract; nor is the date of its origin quite certainly known. It was most probably written by a Sufi Master or Murshid, for his Murids or pupils. And the style would lead us to believe that it belongs to the sixteenth or seventeenth century, when the genius of the great Persian poet-mystics, Attar, Jellaluddin, Senai, and Saadi, had built up a rich symbolic imagery that coloured all the writings of their successors.

The tract begins:

In the Name of the Merciful and Compassionate God.

Four Rules are laid down for the practice of a Dervish:

To look on the ground he treads.

To think on every breath he draws.

To long for his fatherland.

To find solitude even in society.

And the meaning of the rules is this:

To look on the ground he treads is, having entered on the Path that was trodden by the Pilgrims of salvation, and by those who have learned the truth, to walk on it diligently, step by step.

And there is this verse:

— It is unthinkable, O Saadi, that one should enter the true Path, otherwise than by following the Chosen One.

To think on every breath he draws is to be careful never to spend a breath, without remembering the Supreme Builder.

And there is this verse:

— Never forget right mindfulness for a moment; for that very moment may be thy last.

To long for the fatherland is that, living in this world of men, he must direct himself to the world invisible, through true inwardness and meditation. Or, he must continually think on the life beyond; as that life is the real abode, the house eternal.

Said the Prophet, on whom be blessing:

— Death is a bridge that leads the loving to the Loving.

To be in solitude even in society; for he who is in love with God is in solitude even in society; as oil and water poured into the same vessel do not mix. And he who sits enthroned, but has turned his heart away from Truth follows the poet's words:

— He who turns from Truth, even for a moment, becomes an infidel, even though a secret one.

And there are these notes to the Second Rule:

I saw a righteous man who was holding council with himself, and said — O my soul, worship the Creator! and if thou dost not worship Him, then taste not His food.

Another word of God says:

— I have created spirits and men, that they should worship me.

Therefore be content with whatever food thou receivest from God; and if thou art not content, then seek another Master.

Thus said the Prophet, on whom be blessing:

— Abstinence is the pleasure of the Faithful.

Obey the laws of thy Creator; but if not, then leave his kingdom.

The Most High has said:

— Obey God, His ambassadors, and your Kings.

Sin not; but if thou wouldst sin, then seek a place where the Most High cannot see thee.

And there is this verse:

— Nothing is hidden from Thee; neither the world invisible, nor my secret thoughts.

And there are these notes to the Third Rule:

God, to whom be praise and glory, has made four pearls in man: Faith, Wisdom, Modesty, Virtue. But they have also their opposites: Falsehood, Wrath, Greed, Slander.

Said the Most High:

— Unbelievers are accursed from God.

Said the Prophet, on whom be blessing:

— Unbelievers cannot be my people.

The Law also forbids wrath. And in the Life of the Prophet it is said that Modesty is generated by Faith.

And a poet has said:

— Desire and greed give men a yellow look; therefore, man of virtue, force thy greed to droop its head.

Said the Most High:

— Be not unkind to each other; speak not evil of each other. For no one would eat the flesh of his dead brother, even though he hated him. Fear God, for God is forgiving and gracious.

Said the Prophet, on whom be blessing:

— Evil speaking is a greater sin than lust.

If these four opposites are active in a man, then the four pearls are lost.

And there are these notes to the Fourth Rule:

In a man there are three ruling principles or kings, Soul, Heart, Passion; and each of these has a subordinate principle or minister, Intelligence, Tongue, Satan. Intelligence is the servant of the Soul; Tongue is the servant of the Heart; Satan is the servant of Passion.

In the Sufi school, the Pilgrims on the road to Perfection — the whole human race — are divided into three classes. The first and highest class are those who have reached the goal. The second class are those who wander on the Path. And the third class are those who stand still on the road. But the true Sufis are only those of the first two classes and even not all of these. The first class is composed of pure pantheists, who

seek the Eternal for the Sake of the Eternal, and to be united with the Eternal. The second class are the saints and martyrs, who seek the Eternal, but for the sake of bliss and life. And of the first class there are three subdivisions. First the Perfect Sufis, who have reached their aim; the Imperfect Sufis; and the Secret Sufis, who think it a virtue to hide their good deeds from the eyes of men.

In accordance with their first principle — that the Eternal is in everything, and that everything is contained in the One — the pure Sufis say that happiness lies in the absence of selfishness and selfish desire; and in making the will one with the Eternal.

But others who claim to be Sufis say that when the personal will is abolished, a man need no longer resist bodily temptation and practise morality. And thus the pure pantheism of the true Sufis degenerated into a negation of the moral law, and a contempt for the world's opinion; a philosophy of scepticism, a reaction from the original truth. This distorted philosophy has many followers; and they are divided into many classes and sects.

Among the Sufis, there are far more wanderers on the road of Perfection than perfect Adepts who have reached the goal. And the wanderers no longer take as their basis the pure pantheism of the perfect Adepts, but follow asceticism, seeking to gain immortality and bliss by neglecting the ties and duties of this life. Of the wanderers, there are four degrees, and each of these has its false disciples. The first are hermits, who have renounced the world altogether. The second are the servants of God, whose duty it is to serve the saints. They strictly perform all religious duties and charity. In the third degree are those who pay much heed to the forms and ceremonies of religion — distinguished thus from the second, who place charity above all other duties. These two degrees are not necessarily bound either to poverty or solitude; they may be wealthy and high in the world, but their salvation depends on a right use of their wealth. Then there is a fourth class, the Fakirs, who are also called Dervishes; and they are closest to the pure Sufis. The Fakirs hate earthly possessions, from dread of eternal punishment, and the desire to obtain grace on the day of Judgment. Their aim is the mastery of their souls, a quiet life, and a free entrance into paradise, as it is said that the Kingdom of Heaven belongs to the poor.

But though higher than the Imperfect and Secret Sufis, the Fakirs and Dervishes are immeasurably lower than the true, perfect Sufis. And we may best point out the difference between a hermit, a Dervish, and

a perfect Sufi — the three most closely allied of these mystic orders — by referring to the text of the Four Duties.

The first duty of the Dervish is to walk on the path of the just; the path of self-abnegation and poverty. This rule is confirmed by a verse of the poet-mystic Saadi:

This ocean of life has been crossed over by the Shepherd; and he who has not obeyed his voice is lost. Those who listen not to his words, remain in danger; and he who follows not the path of the Ambassador, cannot reach the shelter. It is unthinkable, O Saadi, that one should enter the true Path otherwise than by following the Chosen One.

From this the Dervish concludes that, as only the prophets and the just enjoy the bliss of heaven, their renouncement of riches and this world's goods should be imitated by all who seek the goal. Therefore the fakir, if he be a true fakir, puts his poverty between himself and the deity, through his wilful desire to be poor. But the perfect Sufi has no wilful desire; no will, but the will of the Eternal, in wealth and poverty alike. Sufis have chosen to be poor, to imitate the saints; but their poverty is never obligatory nor a necessary condition for the perfect Sufi.

The difference between a Dervish and a perfect Sufi is again marked by the second and third rules. Both bid the Dervish meditate on the world to come. But a true, perfect Sufi can neither meditate on the world to come nor long to enter it; the bliss of that world must come to the Sufi of itself, gradually and imperceptibly, as he becomes one with the Eternal. But this is not Mahommed's Paradise. For, as Attar says:

True Being is a vast ocean, of which Paradise is only a tiny drop; if thou can'st gain the whole ocean, why seek a single drop of evening dew?

And the third rule, when speaking of ecstasy and contemplation, does not point to the Nirvana of the perfect Sufis; for this is the House Eternal itself, while the lower ecstasy is only a foretaste of the future life, which is not to be forgotten by the Dervish even for a moment.

The fourth rule, bidding the Dervish seek solitude even in society, clearly points to the difference between the Dervish and the hermit. The Dervish must not flee from the world, but he must renounce the desires of the world, while living in their midst. This verse of Saadi's sheds more light on the difference:

The true path of a Dervish is the service of man, and not rosaries, prayer-carpets, and beggarly attire. Remain on the throne, but be a Dervish through purity of life. Great men have attained glory by wearing the true robe of a Dervish, his virtue, under kingly attire.

A parallel to the Four Duties of a Dervish is found in the Ten Duties of a perfect Sufi, written by Saïd Ali q Hamadan. Two are missing from the manuscript, but the remaining eight are these: Repentance; Contentment; Celibacy; Foregetfulness of all but the Eternal; Turning toward the Eternal; Patience; Contemplation; Having no will but God's. The first of these are almost the same as the duties of the Dervish. But, for the Persian mystics, the perfect Dervish was only the stepping-stone to the goal of the perfect Sufi, who—

Soars on the wings of the Eternal to regions far above the world of man.

Thus rising above the life of the world, they mystically fulfil the words of the Prophet:

Kill thyself before thou art dead!

But only the Sufis understand these words in a mystic sense. The mass of Mahommedans find in them only a command to kill out physical fear, and to give their lives for the Prophet.

FEELING, while going about, that he is a wave of the ocean of the self; while sitting, that he is a bead strung on the thread of universal consciousness; while perceiving objects of sense, that he is realizing himself by perceiving the self; and, while sleeping, that he is drowned in the ocean of bliss—he who, inwardly constant, spends his whole life thus, is, among all men, the real seeker of liberation.

—SHANKARACHARYA

ON FAITH

Faith gives substance to our hopes, and makes us certain of realities we do not see.—*Hebrews*, XI. 1

In a word, there are three things that last for ever: faith, hope, and love; but the greatest of them all is love.—St. Paul: *I. Corinthians*, XIII. 13

There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. Love will never come to an end.—St. Paul: *I. Corinthians*, XIII. 7-8

SRI KRISHNA says in the *Gita* that all men have faith of some kind. But what is faith? Can it change? Is it permanent, reliable, inspirational? Is it negative or positive? What are its characteristics? Is it worth while to analyse our own faith?

The questions, if seriously asked, lead us to discover that there are three *kinds* of faith. One is pure and expresses itself in harmony and rhythm. Another is mobile, always in motion, always changing from one thing or idea to another. The third is negative and never changes, because it is founded in inertia, acceptance without reason, and because no thought is given to it. This last is *tamasic*, just as the second kind of faith is *rajasic* and the first is *sattvic*. But above any of these is the union of them all, namely, the stability of *tamas*, unchanging because firmly fixed; the motion of *rajas*, because with further and further knowledge the faith becomes wider and deeper; and the rhythm of *sattva*, because at its foundation are *principles* instead of fleeting ideas or likes and dislikes. This is the true faith. How shall we discover which kind of faith is the ruling factor in our own lives? We can find this by watching our faith in action in our daily lives. And in order to gain a deeper knowledge we have to look at the human beings around us and try to see how each one's faith expresses itself.

If we look at the stable, unmoving, unrhythmic kind faith in action, we find that it is that of the ordinary religious man of any creed. He never questions the root of his faith and therefore never moves from it. Whether his sacred book is the Bible of the Christian, the Koran of the Mohammedan, or the Veda of the Hindu, whether he worships in a church, a mosque, or a temple, his belief is the same in quality, stable and unchanging. Because he is unworried by doubts, this belief often turns into dogmatism or fanaticism. This is one of the great dangers which is present in every religion or sect, for it leads to isolation and strife.

The faith which is energized by motion, which wants to move on, is that which exists chiefly among scientists and intellectual people. They feel urged to move on, want to delve deeper into things, and are not bound by the knowledge already gained. They feel a constant need for self-expression, for new ideas, new forms, new freedoms. This is why this faith is said to be of the *rajas* quality.

The third kind of faith is that which shows rhythm in its changes. It is not sporadic, but goes to the root of the changes, delving deeply into the beliefs, until from the depth of consciousness comes inspiration which brings the inner sense of joy. These two qualities, joy and inspiration, are to be found as the effects of rhythm everywhere. We see them in art, in literature, in music. Rhythm strikes an inner chord in us, and our whole nature thrills in response to it. The man who is thus illuminated, who sees the underlying rhythm within the chaos of the world, is full of joy, for he has combined the three kinds of faith in himself. His faith has the stability on which mobility rests, and he feels instinctually that all is well in reality.

If we analyse faith still further we begin to understand that the *quality* of our faith is not determined by what is believed in. In the final analysis, it is immaterial whether we believe in Krishna, Jesus, Buddha, Zoroaster, or any other teacher, leader or guru. It is *how* this belief shows itself that is important, and this brings us to the quality of the belief. Is it of the nature of joy and inspiration, or of fanaticism, or of constant change?

Of what quality is our faith? Are we dissatisfied with it? If so, are we not subconsciously expressing our own lack of true faith? Is that on which we are basing our faith insecure? Is it because of this insecurity that we are seeking a new basis? If this is so, our faith will change many times, for it is based on our likes and dislikes, our sense impressions and our new and ever-growing knowledge. This faith is not based on stability but on emotion and on ideas which change.

In time we begin to realize that a changing faith is no real faith. We begin to want something which is stable, not rigid, as is the belief of the fanatic, but stationary because resting on reality. In this way we begin to understand that the only faith that is worth while is rooted in ourselves, in our higher Self, for that is the one static feature in the whole universe. Objects change, our knowledge changes; the Self alone is changeless, beyond sense impressions, accumulated knowledge and varied desires and passions.

Here we see again the different characteristics of the three kinds of faith. The faith which shows as inertia, the faith which is motionless, is dependent on others. That which shows as motion depends at one time on one belief and at another time on another belief. But there is that faith which knows that the only permanency is Man himself. There is nothing else to be dependent on. He who has that faith has attained self-dependence.

All men at some time or other go through these phases, for they are part of the evolution of man. What each one can do is to cultivate here and now the right kind of faith.

The first step for each is to realize that he must train himself to acquire true faith. That is to say, he must begin to realize that through every step in life he must rely on himself, have faith in himself.¹ It is obvious that this will lead him to that aspect of himself which is immortal, which can never be destroyed; that aspect which urges him on through all obstacles and which brings him to the realization that he is greater than any obstacle.

Secondly, he must learn to use the knowledge he has been given as to the workings of the material world, namely, that throughout all manifested things law, rigid and impersonal, rules. That is the one thing that he can put his faith on in his path through life. Without knowledge of the law he cannot hope to achieve. Law is not his master but his servant, his instrument, and in it he can have perfect trust. His recognition that law works everywhere, and that he himself directs that law with respect to himself, makes him progress towards his real nature which is fundamentally spiritual and not material. If the law is his instrument, then he is superior to that law; not that he can alter it at his will, but he can use it to help himself. Whereas in the past he put his faith on that which was outside of himself, that which was unstable, he now begins to see that there is an unchanging element in him which is superior to any manifested being or form. The term soul, or ego, or individuality, is often used, but these are words. It is the realization that we are not merely our changing bodies, feelings, or thoughts and ideas that will help us. All these may and will change, but the "I" which experiences them does not change.

¹ It is only when we place our faith on *persons* that the question of *authority* arises. There is no such thing as *authority* in the spiritual life. There is only teacher and taught, the teacher of the law and the listener. Who can claim authority over another human soul? **The whole concept is absurd.**

Does this seem like the attitude of the "haughty fool" described in *The Voice of the Silence*, who sits alone at the top of a lofty tower, unperceived by any but himself? Does it seem to advocate isolation, a separation of oneself from all others? A moment's thought will show that as the one Law works in the one Matter, man is eternally linked with it all. He stands, as it were, at the centre of a circle which has no circumference but embraces infinity. He is bound to that whole, is a part of it; and as he is, so are all others. Each man is the centre of the whole, seeing the same horizon, vibrating with the whole, making the whole vibrate. Moving from this centre, he enlarges his horizon from that which encircles his family, his nation, his race, to that which encircles infinity. As he now has faith in himself as an integral part of the whole, so he recognizes that all others are like himself, struggling to widen their horizon, trying to help all others.

In this process, at first he does find himself isolated from his friends and acquaintances. He no longer thinks like them or feels or acts like them, and loneliness takes possession of him. But even in this loneliness he begins to understand that wherever he turns there are beings, and there is himself. He has now to change his outlook and see himself as one who, from being turned inward, must look outward, to the "high places" beyond the horizon, beyond the stench of physical individual life to the sun which shines on all alike. It is from those who have gone beyond that will now come his help, for he is not the first, nor will he be the last tiny point of individual consciousness which struggles or has struggled to reach upward or inward and outward to the reality which is within and without.

It is because of this loneliness and ignorance of humanity that great Teachers have come from time to time to show man the reality of a superior world and the final goal. They are often called "saviours," for indeed they save man by showing him the way and by extending a helping hand to him. But man must not forget what he has learnt, namely, that he himself is responsible for his progress. Help will no doubt be given him when he deserves it, but it is not to be begged for. He must keep in mind that those who have learnt the Law have done it themselves, and so must he. There are no gifts to be given in the mighty struggle between man and spirit. Spirit has to burst asunder for itself those material limiting bonds.

This is a tremendous struggle. In fact, all progress is a struggle. Hence man must know what he is striving to gain, what ideal is strong

enough to make him never doubt and never slacken his efforts.

Man has never been without a friend, for there have always been in the universe those who have attained the goal of evolution. What enabled them to march on to victory in spite of all odds? Love for their fellow creatures. St. Paul, the Initiate, the Master-builder, had learnt that, and he tried to pass on this truth, which is so well expressed also in *The Voice of the Silence*: "To live to benefit mankind is the first step." It is for this very purpose that the "six glorious virtues" have to be practised. All humanity is bound in one whole. Knowing how mankind suffers, the perfected being out of his compassion stays on to help others who are a part of himself. There can be nothing more wonderful than the Vision of the One as given by Krishna to Arjuna. It was so wonderful that he had to be given the divine eye by Krishna. At the final goal he must see the Vision by his own self-effort.

How can this be made possible? By starting now to try to understand the *principles* of action in our own lives and throughout the manifested universe. These principles have been handed down to us from time immemorial. Each time we practise a virtue which is not yet part of our nature, we are feeding the fire of that principle of action for the benefit of the whole. Each time we have an ennobling thought, we are helping the thought of the world. Each time we use our reason to know more and better, we are helping to free the world from illusions and delusions, priestcraft and bondage. Each time we act "for and as the Self of all creatures," we are binding ourselves more firmly to those great Helpers whose heart beats only for the good of all. As the tree shelters both the good and the evil, so must we do as they do who know that all that separates them from the criminal, the ignorant and the evil is **TIME** — evolution, and **EFFORT** — self-help.

This is the beginning for us. We can do it if we have faith in the underlying principle of all that is, was or ever shall be, which can never fundamentally change, which is our Light, our Comfort and our Spur.

"Faith has its centre everywhere," it is said. When trials and tribulations come, we may bend as the reed bends before a storm, but we shall never be uprooted while we have faith in the Self, in our own immortality and in the Law, and while we are devoted to Humanity as a whole, from the lowest creature to the highest Mahatma. "Love will never come to an end."

LETTERS ON THE TRUE

II

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—Eds.]

MY COMRADES:

The elemental nature of man has long engaged my thoughts, for so soon as I look within myself I am confronted with a mystery. Others admit the same experience. There is in me a morass, or a mountain, or a cold water dash which appals me, it seems so icy and dead. In it none of my friends do walk; all is frozen and silent. Yet I seem to like the place, for there I can stand alone, alone, alone. When a boy I had often to cross that cold tract, and then I did not want to meet any boys. I wished to go alone, not with despair, but with a grim and terrible pleasure. I could weep and enjoy with another, and drink in their words and their souls, and the next week that cold arctic death came between us. It does so still. What think you, comrades, is that? But the stars still shine overhead, and on the margin flit the shapes of my loved, and I know that I shall either go back to them or meet them on the further side. It is not grim nor ghastly at all but is certainly unseen by the crowd. This mystery rose before me often and surprised me. It knew so much that it wanted to tell me. Soon I found that all my energies were but the play of correlated powers upon the margin of that strange spot. Where did all my life force come from, if not from that? What else had saved my ideals from the degradation of our material mechanical life? Over there in the centre, mist-enfolded, is the tented Self, the watchful god. Only a great tide of love, impersonal, unselfish, divine, can dissolve the lower self and flood us over that arctic desolation. Such love is the aloe flower, and blooms but once a century. Here, on the near side of the mystery, the side nearest the outer man, embedded in his heart, is the lurker, the elemental self.

When first we discover a trace of the soul within ourselves, there is a pause of great joy, of deep peace. This passes. The Soul, or Self, is dual, semi-material, and the material or outer covering is known as the elemental self, the Bhutatma of the Upanishads. As you know, Bhuts or Bhoots are elementals or spirits of a certain lower order. It is this lower self — “human soul” — which feels the effects of past Karma weighing it downwards to each fresh descent into matter, or reincarnation. These effects, in the shape of latent impulses, accompany the

higher principles into Devachan, where the spiritual energies work themselves out in time. Those karmic tendencies then germinate in their turn, and impel the soul to their necessary sphere of action — the earth life — to which it again descends, carrying with it as its germ, the true Self or Buddhi, which may develop so far as to unite with Atma, or Divine Spirit.

Now our bodies, and all the “false I” powers, up to the individual soul, are partial forms in common with the energetic centres in the astral light, while the individual soul is total, and according to the power and purity of the form which it inhabits, “waits upon the gods.” All true things must be total, and all totalities exist at once, each in all, and hence the power of the soul to exhibit Truth; hence those sudden gleams from the half awakened soul of which the occultist becomes aware as his consciousness locates nearer and nearer the centre; he draws ever closer to the blaze of Light, until his recognition of it becomes enduring because it is now himself. In the earlier stages this perception is physical as well as mental and cannot be likened to any other sensation. There is a flash, a thrill, a surge, sometimes a *fragrant sound*, and a True thought is born into the world of the lower man. It thus follows that only such forms as are total, reveal entire Truth, and those that partake of lower nature, or are partial, receive but a limited view of Truth. These partial forms participate in each other, and exist partially in those that are total. Such partial forms are the energetic centres in the astral light, are elementals, such as our astral bodies, and hence the affinity subsisting between all, so that it is only when our consciousness is located in part in the astral body that we perceive things pertaining to the astral plane. The elemental self is a partial form, existing partially in the true Self, with which it can only be really incorporated when entirely purified from all material dross, when it is no more itself, but that other Self, even as the Spirit enters *Nirvana*.

This gross, or false, self is great in its way; it must be known and conquered. Of it the Upanishad says that when “overcome by bright and dark fruits of action he enters on a good or bad birth,” he dwells in the body and “thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then because he is thus overcome, he becomes bewildered . . . and he sees not the Creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing ‘I am he,’ ‘this is mine,’ he binds his Self by his self as a bird by a

net." We are told that if this elemental self be attached to sound, touch, outer objects — in a word, to desire and sensation — "it will not then remember the highest place." When the student thinks that he loves, hates, acts or rejects at will, he is only the manifester or machine; the motor is the elemental self. It must have sensation, must enjoy through the senses or organs, or it would be extinguished in the higher principles. For this enjoyment it has sought the earth world again. So it casts up clouds and fumes of illusion whereby the man is incited to action, and when he denies it one mode of satisfaction, it inoculates him with a craving for some other. When he forsakes the temptations of the outer life, it assails him with those of the mind or heart, suggests a system to ossify him, a specialty to limit him, emotions to absorb him, evokes a tumult to drown the "still, small voice." Pride, dogmatism, independence, desire, hope and fear, these and many other qualities are its aids under mock titles. It disturbs the true proportions of all things. It cozens and juggles him beyond belief. Instead of relying upon the great All as himself, developing that faith and standing fixed by the Law, the man increases his confidence in his personal abilities, opens his mind to the thousand cries of self-assertion and puts his trust in this "will o' the wisp" nature which strives to beguile him from firm ground. This self of death and ashes tells him every hour that he, the man he now knows as himself, is a being of judgement and power. The contrary is true; the first advance of the True must be humbly made, under the fixed belief which later becomes knowledge, that the man as he now appears to himself is to be wholly distrusted and self-examined step by step. As the physical atoms are all renewed in each seven years' course, so a man has many mental deaths and births in one incarnation, and if he makes steady resistance to the undermining principle of Reversion to Type, carefully testing the essence of motives and thoughts, the very wellspring of deeds, he soon finds that one higher state of consciousness is succeeded by another and still others, in each of which transient conditions he temporarily and illusively lives, until he takes the last stronghold of the lower self, and beholding its dissolution, crosses with a supreme effort to where the watchful god awaits him.

As the man has advanced on the animal, driving it from every subterfuge, lopping off its hydra heads and searing them with the fire of spiritual wisdom, and stands calm and firm in the equipoise achieved by the strength of his attraction for the True, then it is that the enemy makes a sudden halt upon the psychic plane, and summons to its service the grim battalions of the deadliest warfare ever known to the human

race. The Dweller of the Threshold stands revealed, a congeries of materialistic essences expressed from the man's entire past, a bestial apanage of his lower self, and this lusty huntsman, whose quarry is the soul, shouts a view-halloo to all the nameless devils of its pack and gives and takes no quarter. The conquest of the body, the dispersal of worldly interests, are child's play to this struggle, where the enemy itself is still a sharer in the divine, *and is not to be killed but subdued*. All the powers of Maya, all the startling vividness of universal illusion are at its disposal. It has for allies the hosts of earth and water, air and fire, terrible apparitions, horrid thoughts incarnate in malodorous flesh and reeking with desire, creatures dragged from the polluted depths of animal existence, sounds hideous and inconceivable, sensations that cast a frigid horror over the palsied mind. The man battles with misty evils that elude the very grasp of thought; he cannot even answer for his own courage, for the foe is within, it is himself, yet not himself, and its surest weapons are forged in the fires of his own heart. Thence too comes his strength, but his perception of that is obscured in this hour. The last stand of gross Matter, the last barricade before Spirit, is here, and over it the conqueror passes to the frontiers of his kingdom. Hereafter, spiritual warfare is appointed him, the ache and turmoil of the flesh are left behind. The pen refuses to deal with this first great contest, the thought falls back from it, and he who faces its issue is a madman indeed, unless he wears the magic amulet.

It should be ever borne in mind that this self of myriad deceptions is the ruler of the astral or psychic plane. Hence that plane is a playground of elemental forces most dangerous and entangling to man. Great intellects, pure hearts, are bewitched there. Persons of natural psychic powers are easily stayed in this *cul de sac*, this "no thoroughfare," especially when those powers are inherited from past lives and have no simultaneous growth with soul in this. They dazzle and blind their possessor. Evil has its greatest momentum on the astral plane. If a man lingers too long he becomes as much intoxicated as is the worldly man with material life, for these too are only senses of a more dazzling order, matter volatilized and more deadly. Its very language, dealing as it does with subtle gradations of colour, light, odour and sound, is easily misinterpreted by those who have not obtained the total perception of the illuminated Self. Some think that they have acquired this illumination and steep themselves in psychic enjoyment and action. It is the fickle light of the astral world which floods and bewilders the elemental self. This plane is a necessary experience, a passing trial, not a

goal. Only Adepts can fathom its mazes as they look down upon them from above and correctly interpret their bearings. Students must observe and try to control them without acting from them or depending upon them.

So comrades, I say again, procure the magic amulet. It is pure motive. Motive is the polarity of the soul. A polarized ray of light is one so modified by the position of its medium that it is incapable of reflecting or refracting itself in any but one direction. Its polarity depends upon the parallel direction of every molecule of ether constituting the vehicle of the ray. Divergence in one affects the whole. Are you so fixed down in these unfathomed deeps of yours? Do you know to what medium you respond and its position in the Celestial? He who claims to be sure of his motive, he, more than any other, is under the sway of the great magician. How can he be wholly sure when he does not so much as know fully the constitution of the mere outer man? Dare he aver to what the action of his immense and forgotten past has polarized his soul? Can he answer for the essential Motive at its centre when he comes face to face with the mystery at last? The highest keep constant watch over motive. The wise student feeds and increases it. Few indeed have the warrant to "put it to the touch, to win or lose it all." The warrant is only found at the core of the life, written in the blood of the heart. He who can give up all for All, even to his own salvation, he may confront the elemental self. There is nowhere any safety for him unless his hope is anchored in the unmanifest, his present trust in Karma. If the soul has been deflected, future unselfish motive can in time restore its integrity, whereas to loose the ungoverned soul now is to fall a victim to its lower tendency. Rely on Karma, It is divine. We cannot escape It; we may become It.

—JASPER NIEMAND, F.T.S.

OH, grant me my prayer that I may never lose the bliss of the touch of the one in the play of the many.

—RABINDRANATH TAGORE

IN THE LIGHT OF THEOSOPHY

The reported statement of the Sankaracharya of Puri at the World Hindu Conference held at Patna that untouchability has the sanction of the *Shastras* has sparked off quite a controversy. This argument on the part of caste Hindus in defence of untouchability is not new. Replying to it, Gandhiji wrote in *Harijan* for July 11 and 18, 1936:

Everything printed or even found hand-written is not scripture. The *Smritis*, for instance, contain much that can never be accepted as the word of God. . . . The scriptures properly so called can only be concerned with eternal verities and must appeal to any conscience, *i.e.*, any heart whose eyes of understanding are opened. Nothing can be accepted as the word of God which cannot be tested by reason or be capable of being spiritually experienced.

And even when you have expurgated editions of the scriptures, you will need their interpretation. Who is the best interpreter? Not learned men surely. Learning there must be. But religion does not live by it; it lives in the experiences of its saints and seers.

On the caste system, of which untouchability is a malignant growth, Gandhiji said:

Varnashram are institutions which have nothing to do with castes. The law of *Varna* teaches us that each one of us have to earn our bread by following the ancestral callings. It defines not our rights but our duties. It necessarily has reference to the callings that are conducive to the welfare of humanity and to no other.

It also follows that there is no calling too low and none too high. All are good, lawful and absolutely equal in status. . . . It would be wrong and improper to judge the law of *Varna* by its caricature in the lives of men who profess to belong to a *Varna*, while they openly commit a breach of its operational rule. Arrogation of a superior status by any *Varna* over another is a denial of law. And there is nothing in the law of *Varna* to warrant a belief in untouchability!

The Puri Sankaracharya's pronouncement has shocked many and was condemned in Parliament in forceful terms. Some scheduled caste leaders have warned that unless caste Hindus mend their ways, the so-called untouchables and other members of the scheduled castes may seek

refuge in other religions which give them equal status in the society. This threat is heard off and on, and Gandhiji had an answer for this also.

“Nobody in the modern age has thought over the problem of untouchability in its various aspects as Gandhiji did,” writes Shri B. C. Nag in his article on “Untouchability and Conversion” (*Bharat Jyoti*, May 4). “It must remain an impassable barrier in our progress,” Gandhiji said. He regarded it as “the greatest blot on Hinduism,” and his services to Harijans were “in fulfilment of his Hinduism.” This year, when Gandhiji’s birth centenary is being widely celebrated, what better tribute can be paid to him than by practising what he preached?

Shri Nag reminds us of what Gandhiji said on the question of Harijans’ conversion to other faiths:

Religion is not a matter of barter. It does not lend itself to purchase in any shape or form. . . . Non-Hindu Harijans, no matter how eminent they may be, are not able to help Harijans. Indeed, they are a class apart even in their adopted faiths. Such is the hold the untouchability of the Indian type has on the people of India. . . .

Whether the Harijan is nominally a Christian, Moslem or Hindu and now Sikh, he is still a Harijan. He cannot change his spots inherited from Hinduism so-called. He may change his garb and call himself a Catholic Harijan, or Moslem Harijan, or Neo-Moslem or neo-Sikh, his untouchability will haunt him during his lifetime.

It is futile, therefore, for Harijans to seek refuge in another religion. Untouchability must be struck at its root, *i.e.*, in Hindu society.

Shri Nag also quotes Swami Vivekananda’s views on the curse of untouchability:

“Don’t-touchism” is not Hinduism; it is in none of our books. It is an orthodox superstition, which has interfered with national efficiency all along the line. . . . “Don’t-touchism” is a form of mental disease. Beware! All expansion is life; all contraction is death. All love is expansion; all selfishness is contraction. Love is, therefore, the only law of life. See that you do not lose yourselves in this dire irreligion of “Don’t-touchism.”

What makes a writer creative? This question was put to 15 top authors, and their answers, compiled by Kurt Singer, appear in *The Sunday Standard* of April 13. Here are a few extracts from what the authors have to say:

PEARL S. BUCK: I can't explain the process whereby in a period of creativity we write things we didn't know we ourselves knew. It is a process and it is a talent, I suppose, that makes it possible for a creative writer to draw upon sources in himself that he has no knowledge of until the gate opens or the well overflows and life-giving material comes flooding in. . . .

TRUMAN CAPOTE: I've never understood the term "creative person." All people are creative. The difficulty is that most of us are unaware of our creative gifts. . . . The spirit hovers somewhere in all of us; many a shoe clerk and bus driver contain, however obscured and thwarted, a capacity for reaching exalted musical regions, for contriving delicate mathematical experiments. But, of course, the professionalized creative mind neither discovers nor makes art by accident and therein lies the difference.

NOEL COWARD: Integrity has sustained me. Some kind of inner integrity. . . . Seriously, the inner monitor does help.

ERNEST HEMINGWAY: A creative writer can be compared to a well. There are many kinds of wells as there are writers. The important thing is to have good water in the well, and it is better to take a regular amount out than to pump the well dry and wait for the refill.

SOMERSET MAUGHAM: It seems to me that what makes genius is the combination of natural gifts for creation with an idiosyncrasy that enables its possessor to see the world personally in the highest degree and yet with such catholicity that his appeal is not to this type of man or to that type, but to all men. . . . Creative art, if it is to be reckoned as one of the great values of life, must teach men humility, tolerance, wisdom and magnanimity. The value of creative writing is not beauty, but right action.

HENRY MILLER: I believe we are all born creative and that this creative spirit would manifest itself much more freely were it not for our archaic notions of education. Those who are able to emerge as creative individuals owe it to their stubborn, steadfast devotion, their complete unswerving dedication to their chosen role. Inspiration is open to all, but the successful realization of one's aims depends upon discipline, obsessive perseverance and absolute belief in one's own self and in what one is doing. . . .

TENNESSEE WILLIAMS: I think the creative function of a writer is to discover areas of truth and of human experience, and to present them in a form that is meaningful to the audience. . . .

Creativity is closely allied to the image-making faculty — the plastic power of the imagination. Why it is much stronger in some persons than in others has been explained by H.P.B.:

The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. . . .

Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

A Master once wrote to his correspondent:

Never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

Danish psychologist Kristian Holt-Hansen has been conducting experiments to prove that sensations in one sensory modality carry with them, as it were, impressions in another sensory modality. In the ex

periments, subjects tried to find the correlation or harmony between hearing and taste. Some of the subjects described this sense of harmony, when achieved, as a "total experience."

Dr. Holt-Hansen holds that there is a point of crossover where the different senses join to create a single experience. In the brain, centres of taste and smell are located near the hearing centre.

That there are sensitives in whom any one sense generates one or more other senses has been known for long. In *Transactions of the Blavatsky Lodge* (pp. 43-44), H.P.B. wrote:

The sense of seeing can be interchanged with the sense of touch. . . . One sense must certainly merge at some point into the other. So also sound can be translated into taste. There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness; in fact, the whole scale of senses is susceptible of correlations. . . . Moreover they can all be intensified or modified very considerably. You will now understand the reference in the *Vedas* and *Upanishads*, where sounds are said to be perceived.

In her article "Occult or Exact Science?" H.P.B. has explained the phenomenon of the interchangeability of the senses:

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply — a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words. . . .

As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* — finally fell asunder to form henceforth five distinct senses. . . . (THE THEOSOPHICAL MOVEMENT, July 1964)

A Spanish scientist, Dr. J. M. Rodriguez Delgado, now a professor of physiology at Yale University in the U.S.A., has revealed that he has perfected a tiny remote control system that can be used to stimulate various feelings and moods at will in human beings. The invention consists of small electronic devices inserted under the scalp. The devices respond to code radio transmissions and can electrically stimulate certain areas of the brain to make the person concerned experience pleasure, disgust, happiness, fear, etc. (*The Times of India*, July 26)

Dr. Delgado has so far been busy studying the therapeutic possibilities of his invention which could be used in the treatment of mental patients. But now that the device has been successfully tested he finds he is faced with a set of grave moral questions. It has been pointed out, for instance, that the use of the device over extended periods could modify the personality of an individual. This would amount to interfering with his free will. In other words, the use of the device on a large scale could easily lead to disturbing consequences.

This instance of man's sin against life was reported in the *Apocalypse Science Digest*:

For every live South American parrot sold in U.S. pet shops, an estimated 50 parrots have died, says a recent Public Health Service report on the subject. Some birds are killed by rough handling in collection, others die in cages along tropical river banks as they await purchase by exporters, still others perish *en route* to the U.S. . . . Last year, 10,000 were imported — and a half a million may have died.

So obsessed are we that animals and birds exist for our personal gratification and amusement that we rarely give thought to our callous treatment of them. In our ignorance we fail to see them as living souls, travelling like ourselves along the path of evolution, and toward whom, no less than to the living builders of our own bodies, we have verily a great responsibility.
