

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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DISCIPLINE

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Bhikkhus, even a finger-size of dung has an evil smell. I do not favour becoming evil for the lasting of a finger-snap.

Bhikkhus, in whomsoever the crookedness of body, speech and mind is abandoned — such are firm-set in the Dhamma-Discipline.

Bhikkhus, train yourselves: abandon the faults and flaws of body; abandon the crookedness of speech and mind. Train yourselves, O Bhikkhus.

SUCH are the Sayings of the Buddha.

Those who undertake to shed the fetters of personal life and to live as impersonal individualities are called fortune's favoured soldiers. Karma has smiled on such because through noble desires in the past they have created opportunities in the present. The success of a soldier depends on the observance of his discipline. Not only when he is on active service, but also in time of peace; not only at the barracks, but also when he is out on leave has his discipline to be kept.

Thus, too, with the student of Theosophy. Discipline is not compartmental. Rules affecting every movement in life are there to be observed. His rank and stature are not determined by Masters from the way he teaches from the platform, or from his behaviour at a Lodge gathering, or from his attitude towards Themselves in his hour of meditation, though all these are important factors; in the performance of all the small plain duties of life does the student make or mar his career.

As hard as the stone of the mango to his own weaknesses, he deliberately practises charity as luscious as the golden pulp of the fruit for the sins of others; willing to endure the burning rays of life, he

always makes room in the shade for others; in others' ignorance he is like the sun that dispels darkness; in others' woes like the first showers of the monsoon that assuage the thirst of the parched soil; in the company of non-theosophists like the Moon that bathes all in soft radiance; in the company of co-students like Hesperus that sheds a ray of light to walk the jungle-path of life; in the presence of enquirers like Lucifer, the herald of the dawn; in that of cynics and doubters like Mercury, fugitive and rare to sight; with the dreamy "faithful," satisfied with life, like Br̥haspati (Jupiter) the god of ritual and rite; with the sly, the cunning and the double-faced like Saturn; with the avowed evil-doer like Mars, the god of war; with the depressed and the downcast like the blue hills in the distance which instil hope and whence sweet breezes come; with all — scattering flowers that please and fruits that nourish.

This is discipline — to live moment by moment as they make the hour, to strive hour by hour as they weave the month, the year, the decade, till in self-energization and service of others time loses its battle and the disciple stands triumphant in the Eternal Now.

I THINK there is always a close and intimate relationship between the end we aim at and the means adopted to attain it.

Even if the end is right but the means are wrong, it will vitiate the end or divert us in a wrong direction.

Means and ends are thus intimately and inextricably connected and cannot be separated.

That, indeed, has been the lesson of old taught us by many great men in the past, but unfortunately it is seldom remembered.

—JAWAHARLAL NEHRU

“ISIS UNVEILED” ESSENTIALS FOR STUDY

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner God in seven manners.

—*The Voice of the Silence*

THERE WAS a fallacy which at the time that *Isis Unveiled* was written was prevalent in the West and which still persists in its orthodox faiths. According to it, during the infancy of humanity man was in a state of profound barbarism. His animal brutality, it averred, continued over the ages during which his mind was dark and his passions vile. Those who espouse this fallacy maintain that it was only after A.D. 1 that man could expect to become spiritual and, under the benign influence of bell, book and candle, beg for the boon of a final redemption. Against this fallacy, *Isis Unveiled* shows that for long centuries prior to the Christian era, ancient and honourable philosophers and historians had preserved the records of men high in divinity and of civilizations that had risen to heights undreamt of in modern times. These historians demonstrated that during the vast periods of human existence civilizations had risen to pinnacles of glory, and then, as they reached their gloaming, their lustre faded and their men became corrupt. As the internal fires began to burn low, they could no longer retain their foothold on imperial heights. Slowly they relapsed into ignorance and thence into barbarism, till finally under Karma the shell of a once glorious civilization faltered and failed and died. The histories of bygone ages which are lost to the learned men of our day show the rise and fall of civilizations that once flourished in Greece and Rome as they flourished in Egypt and Chaldea and Babylon.

When a pall of darkness envelops the minds of men, truths are apt to be suppressed by the imposition of torture and death. But it is of the nature of truth that it survives all cataclysms generated by either man or nature. It spans centuries and eras. It is with some of these long-suppressed truths that *Isis Unveiled* deals.

It is in the interest of both modern science and organized religion to perpetuate certain fallacies. The student of Theosophy has to prove to himself why the tenet that humanity started from savagery is false. He has to convince himself that the religious philosophy which he calls his

own had its roots and origin in Teachings which antedate his religion by epochs and millennia. He is not asked to take the Theosophical assertion on faith. He can strengthen his faith by knowledge. *Isis Unveiled* (I. 4) refers to a statement made by Max Müller in his *Chips from a German Workshop*. He states: "As far as we can trace back the footsteps of man, even on the lowest strata of history, we see the divine gift of a sound and sober intellect belonging to him from the very first." Referring to Herodotus, the father of history, *Isis Unveiled* says:

Even in his days [fifth century B.C.] the gigantic structures of many pyramids and world-famous temples were but masses of ruins. . . . He "shrinks from speaking of divine things," and gives to posterity but an imperfect description from hearsay of some marvellous subterranean chambers of the Labyrinth, where lay — and now lie — concealed, the sacred remains of the King-Initiates. (I. 5)

It is the philosophy of the King-Initiates, preached and known and practised in remotest antiquity, that is again disclosed by *Isis Unveiled*. The sacred knowledge that existed from immemorial times was never lost, but remained in the safe custody of Adepts — men who had perfected themselves in all departments of Nature. In her Preface, Madame Blavatsky says: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." In the early pages of *Isis Unveiled* she refers to the Fraternity of these Adepts. She says:

These heirs elect of the sages who first discovered the starry truths . . . have solved the "absolute" and are now resting from their grand labour. . . . Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back. (I. 17)

The knowledge that these Adepts garner is priceless. Nature provides for its preservation in several manners. It is impressed in the *Akasic Records* as also in that part of the awakened Soul which is consubstan-

tial with that *Akasa*. In this world of matter, it is preserved on parchments which neither flood nor fire can destroy. Of these, *Isis Unveiled* speaks:

There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumours of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labours of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past — all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. These men believe the story of Atlantis to be no fable, but maintain that at different epochs of the past huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archaeologist would find, could he but explore them, the materials for filling all the gaps that now exist in what we imagine is *history*. (I. 557-58)

It is a tenet of Theosophy that the Wisdom-Religion was ever ONE. It has been referred to in Theosophical literature as pre-Vedic Buddhism. By this appellation, H.P.B. meant that religion which laid down the doctrines of Wisdom and which by many ages antedated the metaphysical philosophy of Siddhartha Sakyamuni. *Isis Unveiled* made it clear that "the secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars*, were *identical* from the beginning" (II. 142). Even later, when the Adepts, except in India, had ceased to congregate in large communities, the doctrines were identical in substance and spirit, if not always in form. This is seen whether we study the doctrines of the Essenes, or of the Neo-Platonists, or of the innumerable struggling sects that came into existence and died.

Thus, on the philosophical plane is traced the existence of bygone civilizations — civilizations, moreover, of such stature as would make us look barbarians by comparison. Antiquity has to be restored its pride

of place from which it has been dislodged by the falsities and machinations of a self-applauding science and an equally vainglorious priesthood.

At the time that *Isis Unveiled* was written, the darkness of ignorance had crept over large sections of humanity. It was so long kept separated from the knowledge of its own divine inheritance that it refused to believe anything beyond what it had been taught, or rather forced to believe. It was to a humanity consisting of materialists and bigots, the superstitious and the fanatic, that the truth so long hidden had to be carefully revealed. Knowledge, like medicines for weaker constitutions, had to be administered in small and palatable doses. The work of the reformer and revealer is not an easy one. Pet theories had to be countered, false idols destroyed. There is always a danger in challenging cant and hypocrisy. Very few people can bear to see those whom they considered to be great as mere charlatans strutting about in borrowed robes. Opposition from such had to be met and refuted and their virulence contained. It is a fact demonstrated over and over again by history that whenever humanity is caught up in one of its cycles of ignorance, it becomes too prone to forget its true benefactors and to bestow its fame and favours upon those who can lay no claim to greatness. This has happened in all realms of knowledge. Religions of old have been shamelessly drawn upon and then slandered. Philosophies and sciences that were the properties of the Ancients were put forward as new discoveries with no acknowledgments to the real authors. To prove its point, *Isis Unveiled* gives two instances away from the controversial. It says:

Christopher Columbus discovered America, and Americus Vesputius reaped the glory and usurped his dues. Theophrastus Paracelsus rediscovered the occult properties of the magnet... which, twelve centuries before his time, had played such an important part in the theurgic mysteries — and he very naturally became the founder of the school of magnetism and of mediaeval magico-theurgy. But Mesmer, who lived nearly three hundred years after him... reaped the glory that was due to the fire-philosopher, while the great master died in a hospital! (I. 71-72)

For the learned ignoramuses of this world who may feel tempted to skim through the pages of *Isis*, there is tucked away in its earlier pages an advice that may hopefully turn them into students humble enough to start from scratch. Says *Isis*:

“Reason is subject to error,” says Aristotle; so is opinion; and the personal views of the most learned philosopher are often more liable to be proved erroneous, than the plain common sense

of his own illiterate cook. In the *Tales of the Impious Khaliph*, Barrachias-Hassan-Oglu, the Arabian sage holds a wise discourse: "Beware, O my son, of self-incense," he says. "It is the most dangerous, on account of its agreeable intoxication. Profit by thine own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space. . . ." (I. 43)

PEOPLE who either judge superficially, or, by reason of their natural impatience would gaze at the blazing sun before their eyes are well fitted to bear lamp-light, are apt to complain of the exasperating obscurity of language which characterizes the works of the ancient Hermetists and their successors. They declare their philosophical treatises on magic incomprehensible. Over the first class we can afford to waste no time; the second, we would beg to moderate their anxiety, remembering those sayings of Espagnet — "Truth lies hid in obscurity," and "Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely." Furthermore, there is a third class, whom it would compliment too much to say that they judge the subject at all. They simply denounce *ex-cathedra*. The ancients they treat as dreamy fools, and though but physicists and thaumatophobic positivists, they commonly claim a monopoly of spiritual wisdom!

We will select Irenaeus Philaletha to answer this latter class. "In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertake the highest piece of philosophy in nature. . . ."

The few elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindu philosopher:

"Never utter these words: 'I do not know this — therefore it is false.'"

"One must study to know, know to understand, understand to judge."

RANDOM NOTES FROM "THE THEOSOPHIST"

BUDDHISM AND BRAHMANISM

[The following footnote was appended to Babu Nobin K. Bannerji's article on the "*Bhagavat-Gita*," treating of the difference between its teachings and those of the Vedas.]

THE IDEA that the *Gita* may after all be one of the ancient books of initiations — now most of them lost — has never occurred to them. Yet — like the *Book of Job* very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, and the Hall of Amenti, to be judged according to its *Karma* — the *Gita* is a record of the ancient teachings during the Mystery of Initiation.

(June 1882)

[Under the title "*The Bhagavad-Gita and Esoteric Buddhism*," H.P.B. printed a letter from W. Q. Judge in which he argued that "nearly all the leading portions of the doctrine" as stated in Mr. A. P. Sinnett's *Esoteric Buddhism* "are to be found broadly stated in the *Bhagavad-Gita*." H.P.B. appended the following "Editor's Note."]

The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the *Vedas*, the *Upanishads* and *Bhagavad-Gita*. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship, and owing to the variety of the interpretations — splitting into numerous sects. . . . Most undeniably, not "nearly all" — but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the *Gita*, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good

...is the diamond that lies concealed deep underground? Of course everyone knows that there is not a gem now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad daylight.

(February 1884)

[Acknowledging a review copy of Arthur Lillie's *Buddha and Early Buddhism*, H.P.B. wrote:]

Those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism, make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

(May 1883)

[The *Ceylon Times* reported in detail Col. Olcott's answers to questions during his lecture at Galle. To the question whether the Society is Buddhistic or not, Col. Olcott is alleged to have answered that the "parent society may be said to be Buddhist." H.P.B. made the following comment in *The Theosophist*:]

The Reporter must have misunderstood our President. The Parent Society *cannot* be said to be "Buddhist" since (a) it is more *unsectarian* than any of its branches, and (b) its numerous body being composed of members professing the most widely separated creeds — many of them are liberal Christians, Mohammedans, Hindus, Parsees, etc., while others, and the greater number, are materialists and spiritualists. The "Parent Society" is not composed only of the two Founders (now in India) and the Recording Secretary, these three alone being openly Buddhists, but of other original Founders who are scattered about America and Europe, and of members, half a dozen or so of whom also profess that faith and "take refuge in Buddha." But even the fact of the two Founders being Buddhists does not make them respect any the less for it the *Vedas* and especially the *Vedanta*. After as much study as we could give to it, we

came to the firm conviction that Vedantism and Buddhism were two synonymous, nearly identical philosophies, in spirit, if not in practice and interpretation. The Vedanta system is but transcendental or so to say *spiritualized* Buddhism, while the latter is rational or even *radical* Vedantism. Between the two stands Sankhya philosophy.

[The *Harbinger of Light*, Melbourne (Australia), having stated that "Buddhism is pure Theism," H.P.B. remarked:]

Our esteemed friend is mistaken. Buddhism is no "Theism," since Buddhists do not believe in a "personal god," and reject altogether *Revelation*. They "take refuge in Buddha" and call him "Saviour" not because they regard him as a *god*, but on account of the "Enlightened Teacher" having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddhartha Buddha *is* a saviour indeed, for, taking us by the hand he was the first to show us the way to true *salvation* — deliverance from the miseries of human life; future everlasting misery and eternal bliss depending but upon our own personal merits. *We are our own saviours.*

(*Supplement*, July 1881)

[The following is from a review of the pamphlet, *A Lecture on the Peculiarities of Hindu Literature*, by C. T. Winfred.]

We believe the lecturer labours under a misconception when he seeks to show on the authority of Professor Max Müller, that "Nirvana, as conceived by Buddha, corresponds to the state of Iswara." Most of the ontological truths are common to the "Jewish *Bible*, the Hindu *Veda*, the Parsi *Zend Avesta*, and the Mohammedan *Koran*." But neither the Buddhist *Pitaka* nor Buddhism in its full presentation can be called religion; for Buddhism in its esoteric sense is the grandest world philosophy, while in its popular aspects it is but little higher than any other so-called religion — generally a cobweb of foolish and unscientific fables. Therefore, Buddhism proper ought never to be classified with the groups of theistic religions, since it is a philosophy entirely apart from, and opposed to, other religious systems. It is an original idea in the able lecturer to refer to the Bible as the "Jewish Veda." The pith of the lecture may be summarized in its last sentence:

Methinks, we see a time when a race of intellectual giants, nourished with the solid pabulum of ontological experience, animated by the noble spirit of martyrdom for truth, deeply versed

in and richly experienced in the classic lore of Hindu literature, will start out from the womb of modern Society and take a conspicuous part in the great struggle, raging from the birth of creation up to the present between this principle of Evil and Good, Ormazd and Ahriman, Virtue and Vice, Light and Darkness, Grace and Ignorance, and tread in the footsteps of their great ancestors.

Those are noble words if they mean what they say. We had barely time to glance at the lecture, and do not pretend to give it the full review it would evidently merit.

(September 1882)

[Under the title "Buddhism and Brahmanism," H.P.B. published extracts from Dr. William Hunter's book *The Indian Empire: Its History, People and Products*. The author having spoken of the influence exercised by the Buddha, H.P.B. comments in a footnote:]

He who would fully appreciate the unique beauty of Gautama Buddha's character and so comprehend the fascination his name, after a lapse of 2,300 years, exercises yet on "half the world's population" — in Dr. Hunter's words — ought to study his history in Barthelemy St. Hilaire's great work, *Le Bouddha et sa Religion*, and read Mr. Edwin Arnold's splendid poem — *The Light of Asia*. Legendary as the latter may be regarded, no religious poem we know of, offers such a thrilling interest to the reader as this. The parting scene; the flight of the young Prince from all that man holds dear in this life for the sake of alleviating mankind's misery which He will try to save from the curse of ignorance; and lastly, the attainment of Buddhahood under the Bo Tree and his Apotheosis — are amongst the most superb passages of that truly wonderful poem.

(February 1882)

[These replies to an inquirer's queries were published under the title "Buddhism Before Buddha."]

[Will you kindly tell me what it was that drove Buddhism out of India and led to the persecution of the adepts which forced them to fly beyond the mountains?]

The divulging to the lower non-Brahmanical castes and to the world in general, by the Lord Buddha, of secrets known unto his day only to

the initiated Brahmans.

[You say Buddhism existed in India even before the advent of Gautama Buddha. I have met with words and allusions in our books which tend to confirm the fact you assert, unless we subscribe implicitly to the chronology set up by the European Orientalists.]

Certainly no Hindu — least of all an Initiate or even a Chela — would ever accept their arbitrary and fanciful chronology.

[If Buddhism existed in India anterior to Gautama and was in all likelihood tolerated, if not practised, by the Rishis of old, what was it that made it intolerable to the people of the country *after* the coming of Gautama and, as you say, of Sankaracharya?]

Simple truth — which can never hope to win the day when in conflict with theology — the selfish concoction of priests interested in the preservation of superstition and ignorance among the masses. Sankaracharya was more prudent than Gautama Buddha, but preached in substance the same truths, as did all the other Rishis and Mahatmas.

[The persecution of the adepts is a subject which no human being ever thought of before, much less wrote upon — of course by such a human being I mean one not inside the “adept circle,” for those who are within that circle may know much about it, without any profit to us outsiders. This, I believe, accounts for the non-existence (so far as I know) of any books on the subject.]

Quite so. But he who joins the “adept circle” and will shrink before no sacrifice, may learn all this and ascertain the truths easily enough with regard to Asia. During the middle ages down to hardly 100 years ago the persecution and even the *burning* of Adepts in Europe, is a *fact* in History.

(December 1883)

[An inquirer having sought clarification of Mr. Sinnett’s statement in *Esoteric Buddhism* — “A Buddha visits the earth for each of the seven races of the great planetary period. . . . Though Gautama is the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belongs to our fifth race” — H.P.B. replied:]

What Mr. Sinnett meant . . . was that *Gautama* was the *fourth Buddha*, *i.e.*, “enlightened,” while he was the *fifth* spiritual *teacher*. The first “teacher” of this “Round” on this planet was a *Dhyan Chohan*. As

a *Dhyan Chohan*, he belonged to another System, and was thus far higher than a *Buddha*. As, however, in ordinary language, all spiritual teachers are called "*Buddhas*," Mr. Sinnett speaks of Gautama as the fifth *Buddha*. To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this "Round" on this planet, while he was the *fourth* who became *Buddha*. The one who will appear at the close of the seventh race — at the time of the occupation of the next higher planet by humanity — will again be a *Dhyan Chohan*. The passage of humanity into a planet and its going therefrom to another — are two critical junctures, necessitating the appearance of a *Dhyan Chohan*. At its first appearance, the seed of "spiritual wisdom" has to be implanted and then carried on to the next planet, when the period of obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate *Buddhas*.

(August 1884)

[Replying to a review of their work, the authors of *The Perfect Way* raise certain objections to various statements by the reviewer, and conclude by saying: "May it not well be that the issue of the work of the Theosophical Society in India may prove not only that which its respected Founders contemplated, but more — the sending forth of 'Eirenicon' to the religious world; and that by the union of the Eastern and Western minds effected through them, may be brought to birth a new and nobler Church than any before it — a Church having, indeed, 'Buddha' and Buddhist philosophy for its circumference, but 'Jesus' and Christian aspiration for its central point — the two essential to each other, and interpreting the whole nature of Man?" To this, H.P.B. remarks in a footnote:]

We must be permitted respectfully to suggest to the esteemed authors of *The Perfect Way* that the philosophy and the Arhat doctrine left to us by the Lord Tathagata Buddha is quite broad enough to cover both the circumference and the Central Point of whatever Church. The rays of light radiating from *that* Central Point stretch far enough to cover and illuminate the whole area of the inhabitable worlds. Such is the *opinion* of BUDDHISTS, at least.

(September 1882)

[Under the title "Parabrahm, Defined by Vedantins," Ramji Mall Pandit gave an account of a dialogue that took place be-

tween himself and a Sannyasi, a Brahmin ascetic, who asserted, "I am a Buddhist, that is to say, a Vedantin of Sankaracharya's school." H.P.B. made the following comment in an Editorial Note:]

So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Sankaracharya's teachings — the advanced Adwaites — that the latter are spoken of throughout southern India as *Prachchhanna Bouddhas* — or "Buddhists in disguise" — especially by the *Vasishtadwaites*.

(May 1883)

[A. Sankariah, F.T.S., President-Founder, Hindu Sabha, writing an Open Letter to Col. H. S. Olcott on the subject of Chelaship, said: "...if you...study the exoteric and technical system of Hinduism so well as you have studied the Buddhistic system, you will be admitted to all the privileges of the Brahman caste." To this H.P.B. appended the following footnote.]

Our brother is not aware, it seems, that the sacred Brahmanical thread has been twice given to Col. Olcott — as the highest mark of esteem, of course, and not as an actual admission into caste. The last time, the donor was one of the most celebrated Sanskrit pandits of India, and he made the compliment complete by theoretically taking him into his own *Gotra*.

(October 1883)

[Under the title "Buddhist Morals," H.P.B. published accounts from *China Mail* and from Bishop Bigandet's work on Burmese Buddhism regarding the high moral standard expected by the Buddhists of their priests, and commented as follows.]

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha. And candour will compel every

fair man to say with the Romish Bishop of Rangoon, that their moral characters are, as a rule, blameless. Lazy they are beyond doubt and too often selfish and ignorant; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

(March 1882)

THE *Bhagavat-Gita*, in its present form, *i.e.*, minus the explanatory key which gave the correct interpretations to the Initiates, was incorporated after the rise of Buddhism, and when it was in the interest of the *Pouraniks* to conceal the great similarity of thought between Buddha's and Krishna's doctrines. Until then, the sacred writings were entirely in the hands and the safe keeping of the Initiated Brahmans alone, and remained, therefore, unknown to the multitudes. But when Gautama Buddha — whose object it was to throw open the doors of the Sanctuary to all those who were found deserving and worthy of the initiation into the Great Truths, irrespective of caste, wealth, or social position — revealed the secret partially in his public teachings, then his bitter enemies, the Brahmans, immediately after the death of the sage, destroyed and hid the key — the very kernel of the doctrine — and abandoned, to the masses, the husks. That key, contained in a work thrice as bulky as the *Mahabharata*, is said to have been carried away by the Buddhist Initiates into their exile; and even now the Kandy temple at Ceylon is reputed to possess a copy of it.

—SUBBA ROW (*The Theosophist*, June 1882)

THE MARK OF THE DEVOTEE

THE MOST IMPORTANT AIMS of the original Theosophical Movement “are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical”; and H.P.B. added the consequential clause — “we believe the former to be far more important than the latter.” She further stated that “Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary.” (*The Key to Theosophy*, p. 24)

“To purify the soul” of another it is essential to elevate one’s own mind-soul. “The process of self-purification is not the work of a moment, nor of a few months, but of years — nay, extending over a series of lives.” The acquisition and application of knowledge is the sure method of self-purification; to pass on the knowledge, to shed its light on other minds, the sure way of lessening the suffering of the race, moral and causal in the first instance.

What was true when H.P.B. wrote is equally true today, that “few are willing to become what is called ‘working members,’ and most prefer to remain the *drones* of Theosophy” (*Key*, p. 25). The living of the life, *i.e.*, the practice of Theosophy, depends on one’s knowledge; it is mysterious but comprehensible, it is vast and inexhaustible but easy to perform, inasmuch as at every stage that Knowledge reveals the next step, and the necessary strength to take it is secured. Having knowledge, at each step, at each stage, the practitioner is delivered from evil. This must not be taken to mean that there are no obstacles. The birth pangs are severe, the travail of freeing the mind from the womb of creed-class-religion-race is hard. Weaknesses and vices of the mind are more formidable and therefore more exhausting than debility and disease of the body. Man’s preoccupation with evil, his general methods of combating and conquering it, are not rooted in true knowledge and he does not understand the real meaning of these words:

Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal. (*Light on the Path*, p. 89)

Preoccupation with personality is preoccupation with evil and its

progeny — suffering. For himself, as for humanity, the relief from suffering is not achieved when means are adopted other than only one, the true one — making the mind keep the company of the Divinity in the innermost heart. Even the most evil among the wicked, by turning within, breathe the fragrance of *Akasha*. It is the turning of the mind to the Shining One within, which is recommended by Master Krishna — “Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me.”

The Pattern drawn by us all will improve or disfigure as each one who calls himself a student, a promulgator or a devotee, acts true or faithless to the genuine Teachings of Theosophy. Not the “drones” mentioned by H.P.B. but the egotistic will disfigure, and the selfless worker improve, the Pattern.

In the coming years, then, we must look out for students who are keen, servers who are unselfish, ever remembering that the mark of the true devotee is the zeal and assiduity with which he lives the Teachings and follows that which is implicit in the words, inspiring direct action, of H.P.B.:

Follow the path I show, the Masters that are behind — and do not follow me or my Path.

The student-servers must establish some co-partnership of thought among themselves, and *work* together in unison and harmony, not to boost each other’s personality, but to bring out the Light that the personality masks. In these words of Robert Crosbie is enshrined a message of which all earnest students should make proper use:

There is a getting closer together among “the faithful,” and this of itself has its effect upon those about us, as well as upon others not so near. Union and harmony is the secret of strength. So the nearer and closer we get in thought, will and feeling, the more power will flow from us as a body, “till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are.”

THERE is a fellowship more quiet even than solitude, and which, rightly understood, is solitude made perfect.

—R. L. STEVENSON

INTERNATIONALISM FROM THE VIEWPOINT OF INDIA

THOUGH tomes have been written about Gandhi during the past few decades, the inwardness of his Movement is not truly understood even in India. How many among Gandhi's so-called followers practise his doctrine, though they subscribe to it intellectually? Even in his lifetime, there were many who tried to work his political programme without earnestly attempting his social, economic and religious programmes. It is those who adopted Gandhi's political programme, recklessly leaving aside his advice and admonition in other fields, who brought disaster to his whole movement. Lack of full understanding of his wonderful programme *as a whole* led many of Gandhi's adherents, in spite of their enthusiasm, to follow him only partially.

Gandhi was not primarily a politician, nor was the political part of his programme the most important part. He was essentially a mystic, a saint. He not only preached, but lived what he preached. His political, economic and social theories and teachings were the result of his mystic vision. Therefore, unless one understands his inner spiritual impulses, one cannot fully comprehend what flowed therefrom, *viz.*, his political and other programmes.

But there is a deeper meaning hidden in his programme, a profounder fact connected with his message, not for India alone, but for the world at large. Gandhi's programme has an international bearing, is of international significance. His message is capable of universal application, and his doctrines are essentially human. Truth, Harmlessness, Sacrifice, to be practised and not only preached; to overthrow hate by love, insult by courtesy, and this not only in the sphere of the soul, but in the province of politics — such is the simple but wide-reaching and consequential preachment of Gandhi. Such is the profundity, the enormity of this teaching that even among his followers, even among those who had been close to him, it was not fully understood, it was misapplied.

The ancient life of Aryavarta is in the custody of her present-day sons and daughters. India is not a new-born nation; it is not wholly separated from her ancient moorings. In her still live the energies and forces that vitalized Indians thousands of years ago; though reduced to the ember stage, they can yet be fanned to full flame. Gandhi's message, if applied, can do the necessary fanning. But this message has relevance not only for the children of the Motherland who have their

own mission to fulfil; it has relevance for humanity as a whole.

India's Sages have in ages past sung of the power of the Spirit. Its age-long teaching of the Atman, the One Self, whose ray abides in the heart of every man and whose energy is the life in every form; of the laws of Karma and Reincarnation, leading men from conditions of savagery to those of sageship; of the performance of *Dharma*, duty, in preference to the claiming of rights; of *Yagna*, sacrifice, as the basic principle of higher living; of Renunciation and Service for the realization of the Brotherhood of all men—these are the foundation of Gandhi's life and doctrine and they should find a ready response in the hearts of millions in the India of today.

The age-old belief held in India is that of the immanence of God in matter, the presence of Deity in all forms, the power of life everywhere, which everpresent power makes Nature alive and animate and binds the whole of it in one sublime unity. Thus arises the complementary belief in Brotherhood, as an unerring Law of Nature. It is a Law that teaches that all kingdoms of Nature are homogeneous in essence and in substance, that the solidarity of all men is rooted in that one divine substance-principle. No two human beings, no two nations, can be alike in body, feeling, thought, but the spiritual brotherhood of human beings is a fact. We are brothers because at the very core of our being we are children of Spirit.

Nature is one whole, impartite. The moment we divide nature we begin to work against the right application of the law of Brotherhood. That was the problem the Greek philosophers tried to solve—the relationship between the one and the many. We are trying to solve our problems from the point of view of the many—many people, many classes, many castes, many religions, many nations, many races. They cannot be thus solved. They can be solved by recognizing that as spiritual being we are homogeneous, we are one, that it is the law of Spirit to produce on this objective side diversity, differentiation, and that our attempt should be to see the underlying unity in diversity, the one in the many.

Apply that to the problem between nations today. There is the common life for all. It produces different combinations, different nations, and real internationalism means the harmonious combining of various national ideals. We do not want all the nations of the world to become equal in the sense that all of them eat the same food, dress in the same way, speak the same language, think the same thoughts, feel the same feelings. This cannot be done unless we overcome nature—and we *can-*

not overcome nature. What, then, should be our ideal to apply aright the law of universal brotherhood to nations? Let every nation express its own soul, let every nation give to the world its own message. Our ideal of internationalism is to understand the international mind, working harmoniously, co-ordinating knowledge in science, in philosophy, in art. We want the best expression of these from each nation. When this is said, everyone agrees, but say that about political institutions, say that each nation shall be supreme in its natural status, and disagreement arises.

Nations are composed of individuals, therefore they are composed of bodies, feelings, thoughts, souls. There are national souls. Now the national soul is a reality and not a metaphor. It has its common life-activities, moves according to its own laws, and we, the citizens of any particular nation, come under its influence. Just as there are incarnations for the soul of the individual, so there are incarnations for the soul of a nation or of a race. What is the death of a nation but a temporary disintegration of the physical body of that nation? Where, for instance, is ancient Egypt today? The new nation born on the old soil is in its child condition, and the old soul cannot speak through it at the present moment. The rise and fall of civilizations are the birth and death of nation-souls. The progress of civilization is achieved by the bringing together of various elements in various nations. Just as individuals come together in families, families come together in tribes, tribes come together in wider units, in states and nations, so the national units are now trying to come together in the wider unity of Internationalism. As in the human body the senses and organs have each their proper function to perform, so has each nation to perform its own function, without harbouring the spirit of competition, for true internationalism to succeed. Nations will retain their nationhood, but will come together in harmonious co-operation. The real International State must have as its basic principle Universal Brotherhood without distinction of caste, creed, race, colour, nation.

Spirit is autocratic in the sense that it rules matter, but Spirit is the great democrat, it is everywhere, therefore it rules over all. The idea should be inculcated that we want a republic, not a republic of slaves, but a republic of kings, not a republic of ignorant folks, but a republic of wise men. If a nation interferes with another nation, if the soul tyrannizes another soul, nature must work and co-operate through repulsion. As the Buddha said, "Hatred ceaseth not by hatred, but by

love"; and nature repels hatred with love. This is true for nations as for individuals. The pendulum will swing backwards and forwards in the world unless it is understood that we ought to be an undivided people, working harmoniously, however varied our qualities. The ambassadors of all nations, be they the infant races or the dying ones in Africa, in Australia, in Asia, be they the growing peoples in America or the aging ones in Europe, must assemble for the common weal of all. To such a world-brotherhood one nation will send its message of economic welfare, another its message of science, some ancient one its word of wise philosophy, another hoary one its spiritual *Sannyasi* to speak the word of peace for the ceasing of war, to utter the word of power for the killing of all weakness, the word of sacrifice that is strength, and of service that is joy. That is the dream which the poets have sung.

Poets are dreamers whose dreams come true, and so will the one about "the parliament of man, the Federation of the world," when the Law of Brotherhood is properly understood. But Brotherhood cannot be realized unless there are people who will be brothers. And men can hardly live as brothers unless a great Ideal is there to inspire — an ideal based on fact. Such a factual Ideal Indian history and tradition provide — the existence of Great Souls, Living Men, the Mighty Servers of the Race, to whose Fold belong Krishna and Buddha, Shankara and Tsongkha-pa. Jesus and Plato and some others. They are the Rishis of Ancient India, the Masters of Wisdom, those Elder Brothers of humanity who watch and help, steadily and continuously, as continents come up and go down, as civilizations rise and fall, through life and through death, and Their Wisdom is the Wisdom that unites land and water, heaven and earth, birth and death, and all races and nations and peoples. To follow in Their footsteps, to dream as They dream, to serve as They serve, to sacrifice as They sacrifice, and to live brotherhood without distinction of any kind as They do, that is the great message of Ancient India — the making of a world unity in which peoples live by love, know by faith, labour by devotion.

LIBERTY without obedience is confusion; obedience without liberty is slavery.

—WILLIAM PENN

LOGIC VERSUS PERIPATETIC

[The movement generally known as Spiritualism is supposed by some to have begun at Rochester, U.S.A., in the middle of the last century under the mediumship of the Fox sisters. In reality these mediums started only the modern phase of a movement that is age-old. *Bhutas* and *bhuta*-worship have been known in India for long centuries. There are Indians who consider it superstitious to believe in *Pretas* and *Pisachas*, but have a fancy for their Occidental counterparts — “ghosts and goblins and controls”; they do not relish “*pitri puja*,” but like to commune with the Western equivalent of *pitris* — “the dear departed”; they mistake the empty shells for the “spirits of the dead.” H.P.B. was the first, in modern times, to warn against the serious dangers of necromancy, of which Spiritism or Spiritualism is a species. In her books and articles she has explained fully, from first-hand experience, the rationale of all Spiritualistic and other phenomena. In the following article, published in *The Theosophist* for April 1881, she takes a journalist to task for defending traditional Christian beliefs simply on the ground that they are cherished and familiar, while ridiculing certain Theosophists and some Spiritualists for their views.—EDS.]

It is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed “your Peripatetic,” and headed “Current Philosophy,” were it not for the strong illustration it affords us of that perverse spirit, called “respectable deference to public opinion,” but which “for short” we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personalities alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the “current” philosopher will do us better service than his party have, perhaps, bargained for. For, for us, “Peripatetic” decidedly represents a party. He is the mouth-piece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which

every member clumsily hides his own personal views. The words of their *Revelation*, "I would thou wert cold or hot," apply to our modern society far better than to the church of the Laodiceans; and knowing *their* works and that they are "neither cold nor hot," but like a faithful thermometer follow the changing moral temperature of the day, we will now analyse some of the desultory rhapsodies of the writer on "Current Philosophy."

When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the "simplicity of Mr. — and the Simla "Occultists"! "The Simplicity" of the gentleman whom the "Peripatetic" names in the *Gazette* in full — an example of bad breeding we shall surely not follow — being an adjective applied by him to a man of the most acute and remarkable intellect, and one whose ability and talents are universally recognized throughout India and Europe, speaks ill, by the bye, for his own powers of discrimination. When one presumes to sign himself a "Peripatetic," he ought to honour his classical *pseudonym* by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Simla "simpletons," we will now lay before our readers a sample of the logic of that alleged pupil of Aristotle, which "Peripatetic" so paradoxically assumes to be.

Quoting Carlyle's famous proposition (who may have had such "Peripatetics" in mind) that the population of Great Britain consists of "thirty millions mostly fools," and having offered by way of self-incense on the altar of patriotism his own postulate that "the intellect of the average Briton is, however, certainly higher than the average intellect of general humanity," the critic proceeds — if we may be forgiven the Americanism — to *scalp* believers in phenomena. The simplicity of the "Simla occultists," however, he confesses, "is outdone by the innocence of some 'titled people' who, according to the evidence of a witness in the Fletcher trial, 'will believe anything' — a statement which appears strictly accurate."

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer; as, for instance, when he deprecates those who "would believe anything." No one of the over-credulous who recognize so readily in dark séances, in every shadow on the wall or in the medium's pocket-handkerchief, their "aunt, or uncle, or somebody" has any right to com-

plain if they are regarded as “fools,” though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium. Nor do we blame the writer for laughing at those who so trustingly believe “that when it pleased the medium to wind up the music box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box”; uncharitable though it be, it is yet natural. And were “Peripatetic” to stop his philosophical disquisitions with the just remark “. . . and yet probably these ‘titled’ fools would be ready enough to talk of the dark superstitions of the benighted Hindoo, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbours, while doubtless believing that they themselves were making a scientific investigation,” this review of his “Current Philosophy” need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of “disembodied spirits” is claimed, with *natural* phenomena for which every tithe of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that *natural* are the *only* phenomena Theosophists accept, and the only way they are trying to fathom the mystery; and that *their* object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the “folly” of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical somersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, *viz.*, as “one of the most untenable that ever was advanced by a perverse, paradoxical intellect.” Listen to him and judge ye, logicians and true disciples of Aristotle: “No, no!” exclaims our philosopher. “Religious beliefs which are imbibed with our mother’s milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect*, but it must invariably attract our sympathy. The superstitious follies of ‘table-turners’ and ‘spiritists’ of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators

like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialization of their Saviour*. A Christian, if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say — "such manifestations are of the devil" — he dare not say "they are impossible, and *do not exist*." For, if spiritualism and occultism are a superstition and a falsehood, then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialization of angels, and hundreds of other spiritual and occult phenomena.

Does "Peripatetic" forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butlerof, Zöllner, Hare, Fichte, and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas, but even the existence of a God or of the soul?

We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena — that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth — "attract our sympathy" as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are — that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is *not* to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialization of the Virgin Mary at Lourdes or Knocke, and that of their own mothers in a *séance*-room, they would rather risk to pass for

“fools” in the latter locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science — upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas supernatural religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn.

Personally, as we said before, we do not believe in the agency of “disembodied spirits” in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatize and try to force others to reject their belief. All that we can say is, that the last word has not yet been told of these phenomena; and that as theosophists, *i.e.*, searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in “miracles” or supernatural interferences, their immense literature well proves. Can “Peripatetic” say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his profession of faith: “We,” he says to his clergy, “who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural...have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim.” And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest*.

But the whole status of modern faith is reflected in these jesuitical words of “Peripatetic.” Belief in the “supernatural” may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance — that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has “but contempt.” Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but

under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore is it, too, that the writer in the *Gazette*, who ought to have called himself a "Sophist," signs himself a "Peripatetic." He is certainly *not* a Christian, for were he one, he would never have ventured upon the *lapis calami* which makes him confess that Christianity "may not always command our respect": but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other! "It is natural," he finds, "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

VILLAINS hide something in mind, speak out something else and act in a totally different manner. The mind, words and deeds of noble souls function in perfect co-ordination.

He who does not harbour evil thoughts towards others will not accrue any sin. For, the root cause of sins is thinking ill of others.

Nature cannot be amended by means of counsels. Heated water cools down again by nature.

Knowledge is a peculiar treasure. It multiplies when shared, but dwindles when hoarded.

Knowledge confined to books, like money kept in others' custody, will be of no use at the hour of need.

Preventive steps are to be planned swiftly when dangers are foreseen. It is foolish to dig a well when the house is ablaze.

—ANCIENT SANSKRIT MAXIMS

A CANDIDATE FOR LIGHT

“So THIS,” said the visitor, looking round the globe-shaped room with interest, bright-eyed despite his seventy-odd years, “is what you call your observatory.”

“Right, Grandfather,” replied the younger man, “and I much prefer it to my study next door. With all due respect to the books on the shelves there, the one that means most to me is, and ever will be, the sky.”

“My own favourite is closer at hand,” said the other, patting his pocket smilingly. The worn edge of a small yellow-bound volume was just visible. “I sometimes wonder,” he continued thoughtfully, “if your astronomical bent could date from that day when I read you the passage about Mars, which so bewitched your childish mind. ‘Behold Migmar, as in his crimson veils his “Eye” sweeps over slumbering earth.’”

“*The Voice of the Silence!* I remember! Don’t tell me that’s the same old copy. Yes, the name Migmar pleased me uncommonly. And the thought of the Eye was thrilling. I used to get up o’ nights —” the young man laughed reminiscently — “to look for the said ‘Eye’ and the crimson veils.”

“But I understand,” said his grandfather, “you are more interested nowadays in the sun than in the planets. It must surely be difficult to study that great luminary through a telescope. Are not you in danger of being blinded?”

“I would be, if I tried it. One can only make some attempt to during an eclipse. No, what I’m studying, or trying to, is its effect on the solar system generally. But the distances are so enormous, it’s almost impossible. I doubt my ‘study’ is rather the vain pursuit of a dream.”

“Then I,” said his grandfather, “am more fortunate than you, for throughout my long life I have been increasingly conscious of ‘the one unfading golden light of Spirit.’ You speak of the near impossibility of ever actually studying the sun. It is immeasurably distant, and its brilliance could blind you. But the golden light I speak of can be known even here on earth. ‘Its rays thread through the thick, dark clouds of matter.’”

“Are you preaching to me, Grandfather?” retorted the young man, whimsically. “I envy you your memory. Words don’t seem to stick in mine, somehow.”

“All I am doing,” said his elder gently, “or trying to, is to guide that questing eye of yours aright. Do not limit it in its range. Even astronomy is not the be-all and end-all of existence. Spare a little time from

your globes and telescopes, a little thought for what I tried to show you long ago — ‘the goal — beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.’ ”

“ ‘The sunlight of the Spirit!’ ” repeated the young man thoughtfully. “That’s a fine phrase, Grandfather. I like it. Dearly do I love sunlight, which is why I try to study it at its very source.”

“A not unpraiseworthy aim.” The other nodded his grey head. “But do you realize that in pursuit of it your life is narrowing, and — paradoxically — growing chilly? Your mother and sisters scarcely see you. Your younger brothers look in vain for the companionship and guidance of which your father’s death deprived them. It may sound harsh, dear boy, but, frankly, you live for self, though your mode of doing so is dignified as astronomical research.”

“So what?” retorted the young man sharply. “My brothers and sisters have each other, which should suffice them. My mother has their company, as well as that of many friends. Why should you speak as though I am injuring them? I am surely at liberty to pursue an important study.”

“Certainly. Within reason. But not to cut yourself off from human contacts. It is yourself whom you will injure by selfish solitude,” replied the grandfather, earnestly. “ ‘For as the lingering sunbeam —’ yes, let me quote again from my little book, which you seemed to be coming to love during your visits to me as a child — ‘as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path. . . . No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom.’ ”

The old voice ceased, and there was silence in the strange isolated room, which seemed so cut off from the rest of the house and the family life on the floors below. Then the young man said hesitantly, “Grandfather, I will tell you something. What has made me immure myself more and more is simply — fear. Fear of failing in my one great object of gaining full knowledge of the sun’s nature, activity, and effects. I cling to my telescope, as it were, in desperation. What would be left me if I had to acknowledge myself beaten?”

“At the risk of preaching to you again, dear boy,” said his grandfather, smiling, “I must answer you in words so familiar to me that they come naturally and are so much better than my own could be that I borrow them gladly. ‘If Sun thou canst not be, then be the humble

planet. Aye, if thou art debarred from flaming like the noon-day Sun . . . then choose . . . a humbler course.' Do not grieve if you fail in your greatest object (which, incidentally, you need not wholly abandon) but live a life of service on some lowlier level which will benefit others and at the same time develop your true self."

The young man sat mute, his head bent thoughtfully, so that he did not see, through the glass dome roofing the observatory, that a single star had appeared, shining brightly in the dark sky. His grandfather, however, perceived it, and while awaiting whatever response was to be made to him, repeated inwardly the words that had guided him through many years of humble but invaluable human service: "Point out the 'Way' — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness."

His grandson's voice broke in on them.

"Sir, I said earlier that I haven't your memory for what I read. But something has just come back to me from that little book you're so fond of. Doesn't it say something about a 'candidate for light'? Well, *that* was the quote that influenced me. Yes, the one about Mars did fascinate me as a child. But I was nearly fourteen when I noticed the other one, and it made me decide to go in for astronomy. As I say, I love sunlight, so I wanted to study it and perhaps make my name through some discovery. I told myself, rather pompously, that *I* was going to be a candidate for light. Well, now I see I *could* be, in a different sense — perhaps the sense I was really meant to take it in all along."

The dark head was raised, and the eyes were turned skywards. But their owner still took no notice, at least not verbally, of the star. The older man waited patiently, fingering, as was his habit, the little book in his pocket. It was always there, almost like a part of him. He only hoped the familiar copy would see him out. His thoughts went back to the many who had taken counsel from it when opportunity had been given him to pass on its teaching, often in one phrase of transcendent meaning — "Fix thy soul's gaze upon the star whose ray thou art." He repeated the aphorism under his breath. Were not its timeless words being fulfilled? he wondered.

CLOSED OR OPEN LODGES?

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THE THEOSOPHICAL SOCIETY has never prohibited Private Branches. If five Members-at-large can exist separately, they can exist together; for they are no worse off when organized than when not. It is conceivable, moreover, that there may be special circumstances where publicity is undesirable—as where there is exceptional local bitterness against Theosophy, or where the Charter-members are as yet too few or too ill-instructed to furnish papers and discussions of value to outsiders, or where want of intellectual capacity might excite derision in the community instead of respect. Another case is possible—where the Charter-members organize for the express purpose of providing open meetings, but temporarily hold only closed ones while studying and otherwise preparing themselves for fitness to edify visitors. In any one of these cases a provisional privacy is altogether legitimate.

But there is another case less commendable. It is where a group of Theosophists choose exclusiveness because they desire only those of their own set, or because they fear ridicule if known as F.T.S., or because they intend organization merely as a furtherance to their own intellectual culture or to the attainment of psychic power. The foundation of such a Lodge is timidity or selfishness, and on neither can a sound Theosophical superstructure be erected.

And what, in fact, has been the fate of Private Branches in the American Section? Five Charters to such have thus far been issued. Of these five Branches, two died quietly and soon, one surrendered its Charter, one is virtually extinct, and one is of too recent formation to have a history. No one has contributed to the strength of the Society, to the extension of its teachings, or to the multiplication of its members.

There must be a reason for this. Nor is it hard of detection. The reason is simply that the essential idea of a permanently closed Lodge and the essential idea of a Theosophical Branch are directly opposed. There is, indeed, a contradiction in the very words "Private Branch." A "Branch" is an offshoot of a parent tree, not underground but above ground. If you take away exposure to the sunlight and the air and the hardening forces of Nature, confining the young shoot to darkness and mystery and isolation, you not only deprive it of the very nourishment essential to its growth, but you perpetuate the interior forces which will

ensure its decay. Nor only so. A "Private Branch" lacks the very marrow of Theosophical life — altruism. Theosophy is not a bank-deposit which one hoards in secret for contemplation and delectation; it is a purse of Fortunatus, which fills up as fast as one empties it for the benefit of others. The true Theosophic spirit fixes its eye on the needs of a vast humanity in ignorance, knows that there is no other way to overcome ignorance and its consequences than by imparting truth, and queries how most efficaciously this may be done. The Theosophist thus animated joins the Society to help it, feels the want of sympathetic intercourse and of organized strength, exerts himself to form a Branch of the like-minded, projects work for it, values it because it makes possible a systematic outflow of knowledge and influence on the vicinage. He knows very well that, as the measure of his own Theosophic vitality is the degree in which he works and not merely meditates, so also it is with a Branch. In truth, a vigorous Theosophic spirit, filled with philanthropic earnestness to propagate truth, must feel somewhat repressed when discussing Cosmogony and the Seven Principles in a closely-styled Lodge, and have a suspicion of incongruity and discomfort. The spectacle of a snug and smug group gravely examining eternal verities which nobody else is allowed to hear of, verges somewhat on the ludicrous. This is one of the cases where a sense of humour keeps people out of absurdities as well as out of errors.

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away.

This is equally true of a Branch. So long as it exists only for the improvement or entertainment of its members, the selfish principle is dominant, for selfishness is not the less genuine because applied to purposes in themselves high. Such a Branch does not expect to grow, it

probably does not desire to grow, and it surely will not grow. What is there to make it grow? It lacks that essence of all life and growth which pervades everything vital. The opposite conception of a Branch, that of an organized force for the better propagation of truth, supplies just such a lack. Preparation of papers or discussion does not mean the mere exhibition of personal ideas, still less speculation on curious and recondite problems, but the arrangement in lucid language of those apprehensions of truth which the thinker believes to have intellectual or practical value. It is a gift to others, not a display of self. The life-principle of all Nature flows through the being, clarifying thought, vivifying motive, energizing speech. Then it flows without, warming dull or listless ears, arousing attention, exciting interest, stimulating inquiry. So the influence spreads, attendance increases, the Branch grows.

The history of open Branches demonstrates what might otherwise seem theory. As they have kept in view a missionary purpose and exerted themselves to make meetings interesting and instructive to outsiders, they have thriven. One Branch through years rarely adding a member to its small list, made its meetings open. In two years it enlarged between three and fourfold. Very naturally so. The fact of publicity becoming known, visitors drop in. Some suggestive topic pleases them, they attend again, feel an interest, then a charm, then a devotion. Then they join the Branch and invite others. Progress and prosperity follow.

While it would not be right for the T.S. to prohibit Private Branches, it would be wrong for it to look upon them as other than temporary and provisional, the missionary function being in abeyance only. Those who prepare the way for and those who organize Branch Societies would do well to lay stress upon the true conception of a Branch as a living, active, aggressive agency, not a proselyting scheme, but a means for circulating truth. Its outside effects are the main ones. If the members strive to benefit non-members, they will surely edify themselves. And between the energy of a Branch and its growth, there will always be a relation. Stationary membership almost certainly implies apathy, as an increasing one implies the reverse.

And, on the other hand, Branch members need to feel that public notice and Branch growth are only possible as meetings are made interesting. It is exactly so with the Churches. If the service is tame and the preaching imbecile, people will not go. Nor, perhaps, should they. Life is too short to be bored. The Oxford Don who passed his Sundays

in the fields rather than in Church said that he “preferred sermons from stones to sermons from sticks”; and Theosophists, much more non-Theosophists, will choose an evening with books if the alternative is a Branch meeting which is lifeless, or where everything is left to chance, or where the intelligent are outraged with drivel. But where the leading speeches are duly and truly prepared, and essayists worthy and well qualified, a state of things is brought about when attendants will seek to gain admission to further rights and benefits. Thoughtful contribution to open Branch discussions is as truly an aid to Theosophy as is sustentation of its periodicals or its work, and immediately tends to bring about that enlargement of the Society which we hope for as impressive to the public, conducive to our strength, and expressive of our advance.

—HARRIS P.

WE MUST NOT look down with contempt on others. All of us are going towards the same goal. The difference between weakness and strength is one of degree; the difference between virtue and vice is one of degree; the difference between heaven and hell is one of degree; the difference between life and death is one of degree; all differences in this world are of degree, and not of kind, because Oneness is the secret of everything. All is One, which manifests Itself, either as thought or life or soul or body, and the difference is only in degree. As such, we have no right to look down with contempt upon those who are not developed exactly in the same degree as we are. Condemn none; if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers and let them go their own way. Dragging down and condemning is not the way to work. Never is work accomplished in that way. We spend our energies in condemning others. Criticism and condemnation is a vain way of spending our energies, for in the long run we come to learn that all are seeing the same thing, are more or less approaching the same ideal, and that most of our differences are merely differences of expression.

—SWAMI VIVEKANANDA

ROBERT CROSBIE SPEAKS

IX.—ABOUT ERRORS, MISTAKES AND FAILURES

“THE purpose of life is to learn, and it is all made up of learning.” Even those who repeat ERRORS life after life are in process of learning, for evolution makes for righteousness, being an unfoldment from within.

Do we doubt our ability? As long as we really do so, we shall never make much success. We learn to know our ability *by using it to the limit*. MISTAKES need not worry us, if they represent conscientious and unwearied efforts — we learn through the MISTAKES we make.

Does not the *Gita* say, “Place all thy works, FAILURES and successes alike, on me”? The fact that some are recognized as bad means their relinquishment, sooner or later. The reason for this seems plain; if we waited till we were saints, would we ever begin?

What we need to be on our guard against in working theosophically, is not our MISTAKES — but our *avoidable* MISTAKES.

No doubt we all fall down from where we see we ought to reach, and that is not to be wondered at, since the inner is always more perfect than the outer. But the great thing in it all is that such seeing makes us increase our efforts. We need not worry about our FAILURES or successes, for if we worry about FAILURE we are thinking of success, and if we worry about success we are thinking about FAILURE, in a squirrel-wheel-round of action. We can take the advice to “be up and doing” and forget the rest, only remembering at the moment of action *all* that is necessary for the act.

The right way of looking at things is shown in Theosophy. . . . Each has to take the philosophy and *apply* it, in the face of all MISTAKES and acts which, while they make the task more difficult, have been the means of arousing the very discrimination needed.

MISTAKES will occur, perhaps many of them, but, as is said, “twenty FAILURES are not irremediable if followed by as many undaunted struggles upward.”

As every law is spiritual, so all forms and things, forces, and aspects must also be spiritual. All ERROR springs from an effort to turn to small purposes the diversified streams of spiritual force.

Not being sticks nor stones, but human beings, we must “feel” success or FAILURE. The wisdom is shown in not being “swelled-up” by the one nor cast down by the other; we should make a steady, unvarying

pursuit of that which is seen to be right.

No one who sees his MISTAKES can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them.

Truth exists in the world for the purpose of destroying ERROR.

Theosophists must point out ERROR by comparison with Theosophy.

REFERENCES: *The Friendly Philosopher*, pp. 24, 115, 131, 378, 169, 393-94, 7, 25, 117, 147, 124, 387.

BE VIGILANT in your intellectual part; for sleep about this has an affinity with real death.

When you deliberate whether or not you shall injure another, you will previously suffer the evil yourself which you intended to commit; but neither must you expect any good from the evil; for the manners of everyone are correspondent to his life and actions: for every soul is a repository; that which is good, of things good, and that which is evil, of things depraved.

Divinity does not principally esteem the tongue, but the deeds of the wise; for a wise man, even when he is silent, honours divinity.

It is more painful to be subservient to passions than to tyrants themselves.

It is better to converse more with yourself than with others.

If you are always careful to remember, that in whatever place either your soul or body accomplishes any deed, divinity is present as an inspector of your conduct; in all your discourses and actions you will venerate the presence of an inspector from whom nothing can be concealed, and will at the same time possess divinity as an intimate associate.

Believe that you are furious and insane, in proportion as you are ignorant of yourself.

The self-sufficient and needy philosopher lives a life truly similar to divinity, and considers the non-possession of external and unnecessary goods as the greatest wealth; for the acquisition of riches sometimes inflames desire; but not to act in any respect unjustly is sufficient to the enjoyment of a blessed life.

Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.

—PYTHAGORIC SENTENCES OF DEMOPHILUS

IN THE LIGHT OF THEOSOPHY

The 1,000 hymns of the *Rigveda* were in ancient times transmitted faithfully by word of mouth and secured against any change by an ingenious system of counter-checks. But, by 500 B.C., it is believed, the Sanskrit language had changed so much that scholars of that time considered their own grammatical style superior and preferable to the rhythm of the original. They, therefore, decided to “modernize” it and put their own principles of grammar above the rhythm of the ancient *rishi-kavis*. The new version, however, lost the perfect metrical rhythm that the old one had.

The recent discovery of the metrical value of the Vedic accent is expected to have a far-reaching impact on *Rigvedic* studies and to clear several misconceptions about this sacred work. The Vedic accent is said to be the clue to the restoration of these ancient hymns to their original form, and its discovery has been hailed by scholars as the “dawn of a new era in *Rigvedic* studies.” (*The Times of India*, June 22)

The discoverer of the accent is a well-known Sanskrit scholar, Fr. A. Esteller, former director of the Heras Institute of Indian History and Culture, St. Xavier’s College. He has been working on the problem of the “faulty” verses of the *Rigveda* for 45 years and has published several monographs on the *Rigvedic* text-criticism. Among the latest is “The Quest for the Original *Rigveda*.” “The *Rigveda* we now have,” Fr. Esteller believes, “is only a palimpsest (manuscript on which the original writing has been effaced to make room for a second one) of the original, genuine text.” He is now in the process of a final revision of his work and hopes to bring out an edition of the *Rigvedic* hymns as the Aryan Sages composed them millennia ago.

Fr. Esteller’s work has attracted a lot of criticism, mainly from traditionalists who fear that the version they have revered will be displaced. But other scholars have been thrilled at the prospect of the precious ancient hymns being restored to their pristine beauty, metrical regularly and perfection.

“The occult volume *par excellence* of Aryanism” — thus H.P.B. describes the *Rigveda* in *The Secret Doctrine* (II. 378). Its hymns have been studied and evaluated by numerous scholars, both Eastern and Western. But they offer such mutually conflicting judgments on the external as well as internal character of the *Rigveda* that, severally or all together, they are able to give no trustworthy guidance. It is the work

of Initiates and no amount of intellectual scholarship alone can penetrate its occult symbology and spiritual truths.

A closer study of the centuries-old idea that unusual animal behaviour might signal impending earthquakes is being undertaken by scientists of the U.S. Geological Survey's Centre on Earthquake Research. Last fall, these scientists met in California to try to understand why animals get early warnings. They concluded: "There may be some truth in the belief that animals can sense some environmental change that precedes an earthquake." (*Free Press Journal*, June 19)

A 429-page report on the conference, just issued, notes that "abnormal" animal behaviour prior to earthquakes is a common phenomenon. The report includes a translation of a booklet issued by the Seismological Office of Tientsin, China, which says, "It is easy and simple to use animals to predict earthquakes." It describes how "cattle, sheep, mules and horses do not enter corrals, hibernating snakes leave their burrows, frightened pigeons continuously fly and do not return to their nests, rabbits raise their ears, jump aimlessly and bump into things, fish are frightened and jump over the water's surface."

Dr. Jack F. Evernden, a geophysicist who compiled the report, said that several possibilities might explain the quake-sensing abilities of animals. One hypothesis is that certain animals, which are sensitive to small variations in the earth's magnetic field, may sense a change in the field before an earthquake. Sharks, for example, use electrical fields to detect prey and may use the earth's magnetic field and large-scale voltage gradients in the ocean for orientation and migration.

Evernden said that another possible avenue of research discussed by scientists was the investigation of earthquake sounds. Animals have a range of hearing different from humans. Many animals can hear in the ultrasonic range. Animals may also sense properties of rocks that change as stress builds up before an earthquake, but what these properties are is not clear.

Animals are psychically sensitive. It is but natural, therefore, that they should sense an impending quake long before the first tremor is felt, and give voice to their discomfort in cries and howls and odd behaviour. In *Isis Unveiled*, H.P.B. refers to the mysterious sympathy between all things in nature. Paracelsus wrote:

Certain animals have inherited instincts that cause them to act in a certain manner, which will indicate other future events than

a change in the weather. The peculiar cry of a peacock or the unusual howling of a dog indicates the approach of a death in the house to which they are attached, for every being is a product of the universal principle of life, and each contains the light of Nature.

Five Australian medical researchers have found that bereavement can reduce the body's immunity to infection. When a person undergoes a severe psychological stress, such as the loss of a loved one, the performance of his white blood cells (which operate the body's immune mechanism) is depressed and he becomes an easy prey to pathogens.

The researchers carried out blood and hormone tests on 26 bereaved spouses, one to three weeks after bereavement, and again six weeks later. The results conclusively showed that severe psychological stress can cause abnormalities in the immune system. These, however disappeared a year later.

Writing in the British medical journal, *The Lancet*, the researchers claim that this is the first time that this has been proven. The close interaction between *psyche* and *soma*, however, has for long been an established fact. If the mind is disturbed, the body pays for it; if the body is hurt, the mind reacts in a predictably agitated manner. This is the basis of all psychosomatic diseases, which, some experts now admit, constitute more than three-fourths of all human ailments.

Dr. Christian Bernard's new surgical achievement, a baboon-to-man heart transplant on a 26-year-old Italian woman with little hope of living very long, once again raises certain basic issues, not merely medical and ethical, but affecting the integrity of the human individual. According to a Reuter report from Cape Town, South Africa, the patient died three and a half hours after the ten-hour operation, and her husband is in hospital suffering from shock.

Dr. Bernard says he is unlikely to use baboon hearts in future operations; he is now planning to use the hearts of chimpanzees.

It is difficult for anyone to take a purely medical view of such experiments. What results such quasi-sensational operations have upon the inner man, the scientists neither know nor care. Has not the world sufficient suffering today without such wanton piling up of mankind's Karmic debt?

Astronaut Edgar Mitchell of Apollo 14, the sixth man to walk on the moon, spoke fervently, while in Bombay early this May, about his mystical experiences. He said that when he saw from his spacecraft how tiny, blue-white and beautiful the earth looked, he “suddenly felt an expansion of the self. . . . It was like being one with the eternal truth.” (*The Times of India*, May 6)

Nearly all other space voyagers have likewise felt that away from the home planet man gets a true glimpse of his puniness and spiritual genius — an elevating, “oneness-with-God” experience. This is part of the human potential, much too dimly understood at present, on which subject astronaut Mitchell is now doing research.

That a large number of our students are addicted to drugs is common knowledge. The Indian Council of Medical Research has now come out with the figures — 33 per cent in Delhi and less in Calcutta, Bombay and Chandigarh. Most of the addicts, it is found, are from well-to-do families. They generally start in a casual, experimental manner and end by becoming addicts. The survey makes no attempt, however, to go into the factors that may have led our youth on this path of self-destruction. (*The Times of India*, June 7)

A recent survey conducted at Saar University in Germany discovered among other things, that the study curriculum was itself to blame, being heavy and often impractical. Worries about their future, also, made boys and girls take to drugs.

The tensions of modern life and the loosening of moral restraint all play a role in enslaving the rising generation to drugs. Simple impartial observation, however, would show that behind every “addiction to any form of vicious practice lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. Every external action is preceded and accompanied by some internal thought, feeling or volition. Hence the need to go to the root of the problem by looking deeper into the plane of causes. And if this is done it will be found that the knowledge of the true nature of man can go a long way towards effecting a cure of the ills, physical, mental and moral, which afflict the individual and the race.
