

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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DISCIPLINE AND SERVICE

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The fight against the personal idea is a long one. The personality has to be watched that it does not insidiously take to itself what *it* has no claim to.

Theosophy was given to us; we but pass it on. People are naturally grateful to receive it, and this is right, but the one who passes it along knows where gratitude belongs. He can say, “Thank Theosophy, as I do. It enables me to help others; it will also enable you.” In that way he helps himself as he helps others.

THESE are the words of our Friendly Philosopher. In a way they are a key to the life and work of Robert Crosbie. They provide an excellent preparation for the celebration of U.L.T. Day, which falls on the 25th of June.

If one were to speculate on the real name of the Father of the U.L.T., the name expressive of his character, one would not go far wrong if one designated him as a Dispassionate Friend. He seems to have moulded his life, with humility and devotion, practising what the Teachers of Theosophy stressed — self-discipline. He was strict with himself and gave no quarter to the pranks of his personality. He must have been on his guard for long years to have attained desirelessness, or higher carelessness of the kind he expressed, in founding and guiding the U.L.T. and in serving Theosophy. In his speeches and writings this detachment from worldliness is stressed. He advised fighting against the personal idea; for, doing so was and is the best preparation for the true service of the Higher Self, of Humanity and of the Great Lodge.

Without discipline, even Theosophical study confers little benefit. Discipline means application of what is studied. Study may bring knowledge, but application unfolds Wisdom. Without discipline true service cannot be rendered. Between the good social servant and the true Theosophical servant there is a difference; worldly service enhances the power and prestige of the personality; true Theosophical service, flowing from right philosophy, right insight, right devotion, makes the servant appear as nothing in the eyes of the world but gains the priceless blessing of the Master — “Well done, thou good and faithful servant.”

What a gain to the U.L.T. if even a few Associates followed the example of Robert Crosbie in observing the precepts with which the article begins! Those who are troubled with this, that or the other weakness should learn that the womb of economic, mental and moral poverty is *Ahankara* — pride and self-regard; that the personal idea is the creator of *Attavada*, the dire heresy of separateness. The insidious power of the personality casts a glamour on the mind and a fascination on our very aspirations, to delude us.

The spiritual inwardness of Theosophical service points out the fact that however learned the student, however ardent the practitioner, however zealous and enthusiastic the propagandist, he is but a channel. What he has learnt, assimilated and expresses is not his; gratitude to the Great Teachers grows as his own Inner Self, the Radiant Ruler, masters his lower personal self, because the inspiration of Theosophy has transmuted the resistance of the latter into a willingness to be helped and guided from within.

Let us, in the coming year, fight the personality and the personal idea. Let us pass on Theosophy with gratitude in our hearts. Thus each will help himself in helping others.

A RIGHT PHILOSOPHY is desperately needed by the world. Without this, strength and special faculties are useless because they are misapplied. Theosophy is not merely words. It is Life, and this includes all things in life and all the planes of living. To have Brotherhood among the many, it is first necessary to realize brotherhood among the few, and the basis of brotherhood is the divinity inherent in all men.

—ROBERT CROSBIE

ON IGNORANCE

Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board.

—*The Voice of the Silence*

THE ART OF LIFE consists in reproducing on earth the harmony that prevails in the divine Universe. If he can, by means available to him, orient himself to the True, man can touch the strings of life to music, can through the agency of his awakened spirituality create and fashion melodies that spring from no ignoble theme and are not the mere idle stirrings of an idle day. The true art of life lies in the distilling of the quintessence of human perfection. Behind this art, making it rich and colourful, is the force that can move mountains. It is the force that pervades all and everything and which in its synthesis is life itself.

The art of life has to be applied first on the intellectual and then on the intuitional spheres of conscious existence. The basis of any deliberate action is a knowledge by which nature's finer forces are wielded for the performance of that action. The random acts, the reflex automatic movements which have not a directive thought behind them may be ignored for the purposes of a study which concerns primarily the mind of man. It is only when the theoretical aspects are mastered and the requisite knowledge obtained that the student can advance towards an application of these principles — a breaking into music against the sounding-board provided by mankind in the mass. It therefore follows that in life metaphysics must in every case precede ethics, for it is metaphysics alone which can make the precepts of ethics meaningful. "Thou shalt not steal" is being preached from press and pulpit and platform, but why this should be so, why it is wrong to covet the goods of another, is not being taught — mainly because the teachers themselves lack the inner perception which alone can give the correct answer. This, like any other ethical rule, is being broken by nations as by individuals because ignorance about the science of life is wide-spread. Strange as it may seem, politicians and priests desire that this ignorance be perpetuated in the masses, as also do those who desire to retain their precedence and authority over others by trading on their ignorance.

The shedding of ignorance is not as easy as it may at first sight appear. The fanatic and the man of superstition hug their delusions to their breasts, and in consequence both are wont to reject *a priori* all

knowledge that militates against their beliefs. Their minds stand insulated against any truth that threatens their world of make-believe. What, however, stands generally in the way of an early eradication of ignorance is lethargy, a disinclination to disturb the prevailing tenor of life, some deep-seated craving for indulgence, a nature that revolts at discipline and a mind that runs too readily to mischief. Just as there are living organisms that shun sunlight and prefer darkness, so too there are not a few human natures to whom the darkness of ignorance is more congenial than the light of wisdom. In such, the divine spark burns low, but it is there and may, if tended, in time become a shining star that gives light of itself. There is no ignorance that the light of knowledge cannot dispel. The *Bhagavad-Gita* puts it in this wise: "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness."

It is ignorance which makes man fall an easy prey to such illusions and delusions as fatten upon his desire nature; for ignorance sees and does not perceive, hears and does not understand. It envelops the man in dark and darker sheaths and shuts him out inexorably from the warmth and clarity of that light which is within him and which yet avails him naught. Much of this darkness comes from a blind reliance on the messages that come swamping the man *via* his senses. He has to learn the lesson that the physical senses play him false and that too much reliance on them leads him to a knowledge which is deceptive and a reasoning which is false. The student has to understand that the senses are deceptive and that if he is to remove falsity, he has for all time to bid farewell to a life of and in the senses. The god within can have no consciousness or perception of things on this earthly terrestrial plane and has therefore to be sought in regions where the physical senses do not function.

Ignorance becomes deep-seated in time. Like the weed, it spreads rapidly. Removing ignorance, like the dismantling of old buildings, is fraught with danger and therefore it is safer to remove it by gradual stages. Too great or too precipitate a revelation of truth may produce undesirable reactions. Sunlight falling on eyes that for years have looked on total darkness may produce partial and even total blindness and deny the power of sight for a whole incarnation. Secrecy about knowledge which is not needed for the lower stages of development is necessary

lest the pupil by an ignorant wielding of force injure himself and others.

Universal principles that remain true regardless of time, space and circumstance are the great removers of ignorance. A constant dwelling on these orients the mind to the true. It is therefore proper that a habit be established which directs all processes of thought to use these universal principles and their extensions to daily living. When a problem presents itself, it has to be referred back to, and put in juxtaposition with, an axiom, a theorem or a formula that is basic to life. If the man tries to solve a problem by means that fit no formula and that find no roots in the imponderables, then is it no solution and must in the ultimate analysis be judged erroneous. It is true that the method of proceeding from a principle to a problem — from generals to particulars — is diametrically opposite to that advocated by modern scientific thought. To pursue this new line of thought process is not easy and all too often the man steps back into the familiar grooves of inductive reasoning. To achieve any significant progress, the man must develop through experience an unshakable conviction that the inductive method is no right basis for the acquisition of knowledge. The errors which modern science has slipped into by following the inductive method have to be given their full educative value. They cannot be wished away by a mere wave of the hand for the simple reason that they point to an error which is fundamental. The student of life has to understand that he is trying to soar where the scientist is wont to crawl. He who would soar into the azure blue must develop wings. Legs are no use to him save for landing.

From the one have emanated the many and the lines of descent are traceable by him who seeks that knowledge. It is because the chain of emanations exists that a study of the genesis of things — of universes as of gods, heroes and men becomes important. This tracing of the lines of descent is also necessary for the seeking of the genesis of the laws that govern the arts and sciences which pertain to each sphere as to each plane of activity. The one attribute that pervades these laws is an impersonality that, manifesting in the homogeneity of the highest, percolates through each stage to the lowest in a series of harmonious progressions. It is this extension by emanation that welds everything — the abstract as well as the concrete — into one interconnected whole. He who would understand the working of any one part of this mighty unity must no doubt fail in his quest unless he accepts the synthesizing thread that sustains the whole. It is the search for the wider, the deeper, the all-comprehending knowledge that distinguishes the true student

from the millions who seek to grab knowledge to turn it to their personal and therefore disruptive ends. All partial knowledge as it emerges after being divorced from the whole gets surrounded by ignorance which imprisons it as in a capsule and that makes it stagnant and mortal with all the marks of decay and death.

A major error that man commits is through his ignorance of the fact that, unaided by the spiritual, all his efforts at creation will breed only monstrosities. The lower or rather the lesser part of him can and does create, but these creations, however beautiful they may seem, hide behind their pleasing exteriors the masks of death. They perish, and as long as they are alive they are attended by ups and downs, by pain and suffering that are the adjuncts of the mortal. The student of *The Secret Doctrine* knows that Nature, trying unaided to undertake the task of creation, failed, and in failing produced "water-men terrible and bad." Man, too, when he does not invoke his divine self is capable of creating only forms of horror — equivalents of the earlier terrible and bad creations which had to be destroyed. Man needs the warmth of the holy fire to move to a purpose, to perform such deeds and generate such creations as are in consonance with the plan emanating from the Divine Mind.

There is yet another area of ignorance which beclouds the man. He thinks erroneously that just because the divine spark overshadows him, he by that fact will be ultimately redeemed even though he work iniquity and associate with evil. Says *The Voice of the Silence*:

The light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick, dark clouds of matter. Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the Soul as firm and pure as flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart. . . .

The Secret Doctrine explains this in another manner: The force which is inherent in the Monad is all-potent on the formless plane. On our plane, its essence being too pure, it remains all-potential. It becomes individually active in the same manner as does the sun. The rays give life to the vegetation that lies in their path, but will not follow the plant if it is uprooted and transplanted in a soil where their warmth cannot reach it. So with the Atman. Unless the Ego gravitates towards its

spiritual Sun, the lower Ego or the personal self will in every case produce creations that are the antithesis of the spiritual.

To move from darkness to light requires primarily an uprooting from spots where the sun reaches not at all. This tearing out from darkness is attended by pain and suffering. Speaking about the source of evil, *Light on the Path* says:

It is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life; it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal.

In the light of what has so far been considered, an effort can be made to find the rationale behind the injunction "Thou shalt not steal," or for the matter of that any injunction of ethical import. Does the act conform to the solidarity that prevails in the Great Oneness, the Universal Brotherhood? Does it deserve to be repeated along the crests of cycles under the laws of periodicity? Does it further the cause of human progression and perfection? Does it militate against charity and love immortal? Will it preserve, even within the man himself, a harmonious relation between word and act? Will it through patience bring peace? Will it portray the strength of the strong as regulated by moral fitness? Will it bring glory to the Guru and the Teaching? Such are but some of the considerations, metaphysical and ethical, which must be made to regulate each action. These are the dispellers of ignorance.

KNOWLEDGE without action is like a tree without fruit.

—ARABIC PROVERB

HOW "ISIS UNVEILED" WAS WRITTEN

[We reprint here the major portion of an article that appeared originally in *The Word* for May 1908. The writer was Dr. Alexander Wilder, physician, Platonic scholar, and editor and author of many learned works.

Isis Unveiled is a book with a history. Many a battle has been fought around this first monumental work by H. P. Blavatsky, published in 1877. In those early years, even its authorship was sometimes questioned. As one who rendered help in the preparation of the work, Dr. Wilder speaks from personal experience. In her article "My Books" (*Lucifer*, May 1891), H.P.B. refers to him and to the part he played:

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

Attention is invited to the letters written by H. P. Blavatsky to Dr. Wilder, reprinted in THE THEOSOPHICAL MOVEMENT for July 1960.—EDS.]

ONE MORNING in the autumn of 1876, I saw in the *New York Tribune* the mention of a work in process of publication styled *Art-Magic*, which would treat of recondite subjects. Having from earlier years been interested in such matters, I wrote to the address there given and received a reply from Mrs. Hardinge-Britton. Besides answering my inquiry, she told me of the forming of a Theosophical Society, then taking place. But I did not pursue this clue. I had become disgusted with individual pretensions to superior powers, and unusual names have for me no attraction. Some weeks later, however, learning that the book had been printed, I called upon Mrs. Britton and received a copy. She stated that the author did not give his name, and that he would not require the payment which I was to make, paying a compliment to my intellectual qualifications as something unusual in this field. The book was very

interesting to me, and contained many valuable nuggets in relation to arcane matters. Unfortunately, there was no index, and the omission of an index takes away half the usefulness of a book to a student. There was no allusion in the book to the Theosophical Society, and I had no curiosity to know about the organization.

At that time I had been editing several publications for Mr. J. W. Bouton, a bookseller in New York, and was lecturing and contributing papers for one or two periodicals. Other engagements and associations had been laid aside. I had barely heard of Madam Blavatsky, but in no connection with anything relating to Theosophy, or other subject that I knew anything about. She had been described as having introduced herself to an acquaintance as a "rushing Russian," and her manner had attracted attention. Nothing more was elicited at that time.

On a pleasant afternoon, in early autumn, some months later, I was alone in the house. The bell was rung, and I answered at the door. Colonel Henry S. Olcott was there with an errand to myself. I did not recognize him, as I had never had any occasion to make his acquaintance, but he having had some governmental business with one of my employers several years before, had known me ever since. He had never suspected, however, that I took any interest whatever in unusual subjects; so completely successful had I been in keeping myself unknown even to those who from daily association imagined that they knew me very thoroughly. A long service in journalism, familiar relations with public men, and active participation in political matters, seemed to have shut off from notice an ardent passion for mystic speculation and the transcendental philosophy. I think that Colonel Olcott had himself been taken somewhat by surprise.

He had been referred to me by Mr. Bouton. Madam Blavatsky had compiled a work upon occult and philosophic subjects, and Mr. Bouton had been asked in relation to undertaking its publication. Why it had been referred to me I could never well understand. Mr. Bouton had taken passage for England a few days before, and I had visited him several times, even going over from Newark to bid him farewell the morning that he left. Yet he had not said a word to me about the manuscript. Did he really expect me to read it, or was he merely endeavouring to shirk having anything to do with it without actually refusing outright? I am now inclined to the opinion that he referred Colonel Olcott to me to evade saying "No." At the time, however, I supposed that, although the mode of proceeding was not that of a man of business, Mr.

Bouton really meant that I should examine the work, and I agreed to undertake the task.

It was truly a ponderous document and displayed research in a very extended field, requiring diligence, familiarity with the various topics, as well as a purpose to be fair to the writer. Regarding myself as morally obligated to act for the advantage of Mr. Bouton, I showed no favour beyond what I believed justice to demand. I regarded it a duty to be severe. In my report to him, I stated that the manuscript was the product of great research, and that so far as related to current thinking, there was a revolution in it, but I added that I deemed it too long for remunerative publishing.

Mr. Bouton, however, presently agreed to publish the work. I never learned the terms, but subsequent occurrences led me to presume that they were not carefully considered. He procured the copyright in his own name, which enabled him to control the price, and he refused every proposition afterward to transfer the ownership to the author, or to cheapen the cost. He placed the manuscript again in my hands, with instructions to shorten it as much as it would bear. This was a discretionary power that was far from agreeable. It can hardly be fair that a person acting solely in behalf of the publisher should have such authority over the work of an author. Nevertheless, I undertook the task. While abridging the work, I endeavoured in every instance to preserve the thought of the author in plain language, removing only such terms and matter as might be regarded as superfluous and not necessary to the main purpose. In this way, enough was taken out to fill a volume of respectable dimensions. In doing all this, I consulted only what I supposed to be Mr. Bouton's advantage, and believed that he so regarded it, as I had only his instructions. But it proved to be only a "labour of love."

Colonel Olcott was very desirous that I should become acquainted with Madam Blavatsky. He appeared to hold her in high regard closely approaching to veneration, and to consider the opportunity to know her a rare favour for anyone. I was hardly able to share his enthusiasm. Having a natural diffidence about making new acquaintances, and acting as a critic upon her manuscript, I hesitated for a long time. Finally, however, these considerations were passed over and I accompanied him to their establishment in Forty-seventh Street.

It was a "flat," that unhomelike fashion of abode that now extends over populous cities, superseding the household and family relationship

wherever it prevails. The building where they lived had been "transmogrified" for such purposes, and they occupied a suite of apartments on an upper floor. The household in this case comprised several individuals, with separate employments. They generally met at meal-time, together with such guests from elsewhere as might happen to be making a visit. . . .

The study in which Madam Blavatsky lived and worked was arranged after a quaint and very primitive manner. It was a large front room, and being on the side next the street, was well lighted. In the midst of this was her "den," a spot fenced off on three sides by temporary partitions, writing desk and shelves for books. She had it as convenient as it was unique. She had but to reach out an arm to get a book, paper or other article that she might desire, that was within the enclosure. The place could not accord with a vivid sense of beauty, except after the ancient Greek conception that beauty is fitness for its purpose, everything certainly being convenient and handy. In this place Madam Blavatsky reigned supreme, gave her orders, issued her judgements, conducted her correspondence, received her visitors and produced the manuscript of her book.

She did not resemble in manner or figure what I had been led to expect. She was tall, but not strapping; her countenance bore the marks and exhibited the characteristics of one who had seen much, thought much, travelled much, and experienced much. Her figure reminded me of the description which Hippocrates has given to the Scyths, the race from which she probably descended. Her dress I do not feel competent to describe, and in fact never noticed so as to be able to remember. I am a man and seldom observant of a woman's attire. My attention is given to the individual, and unless the clothing should be strikingly different from the current style, I would be unable to speak of it intelligently or intelligibly. All that I have to say is that she was completely dressed. Her appearance was certainly impressive, but in no respect was she coarse, awkward, or ill-bred. On the other hand she exhibited culture, familiarity with the manners of the most courtly society and genuine courtesy itself. She expressed her opinions with boldness and decision, but not obtrusively. It was easy to perceive that she had not been kept within the circumscribed limitations of a common female education; she knew a vast variety of topics and could discourse freely upon them.

In several particulars, I presume that I never fairly or fully understood her. Perhaps this may have extended further than I am willing to

admit. I have heard tell of her profession of superhuman powers and of extraordinary occurrences that would be termed miraculous. I, too, believe, like Hamlet, that there are more things in heaven and earth than our wise men of this age are willing to believe. But Madam Blavatsky never made any such claim to me. We always discoursed of topics which were familiar to both, as individuals on a common plane. Colonel Olcott often spoke to me as one who enjoyed a grand opportunity, but she herself made no affectation of superiority. Nor did I ever see or know of any such thing occurring with anyone else.

She professed, however, to have communicated with personages whom she called "the Brothers," and intimated that this, at times, was by the agency, or some means analogous to what is termed "telepathy." It is not necessary to show or insist that this mode of communication has been known and even carried on from antiquity. . . .

At my first visit, her reception was courteous and even friendly. She seemed to become acquainted at once. She spoke of the abridgements which I had made of her manuscript, extolling what I had done far beyond what it deserved. "What had been taken out was 'flapdoodle,'" she declared. My judgement, certainly, had not been so severe as that. I had not looked for defects, or found them, but only to ascertain how the manuscript might be "boiled down," without affecting the general purpose. In other cases, it has been my rule to scrutinize unprinted manuscript in quest of faults, but to look when it has been printed, to find out its meaning and merits. In this instance, however, I had aimed only to shorten without marring the work. It should be stated, however, as a fact in the publication of this work, that Madam Blavatsky continued to add matter, after Mr. Bouton began the undertaking, and I think that much of the second volume was then written. I have no recollection of much of it except in proof sheets at a later period.

It was no easy matter to give the publication a fitting title. I do not remember that my services were asked in this matter, and certainly they would not have been worth the asking. It is a department in which I am particularly weak. Nor do I think the name unexceptionable which was adopted.

Mr. Bouton is entitled to that distinction. He was a skilful caterer in the bookselling world to which he belonged, but he had business ability rather than a sense of fitness. He once published the treatise of R. Payne Knight on Ancient Art and added pictures relating solely to

Hindu mythology, entirely foreign to the subject. This work of Madam Blavatsky is largely based upon the hypothesis of a prehistoric period of the Aryan people in India, and in such a period the veil or the unveiling of Isis can hardly be said to constitute any part. On the contrary, it is a dramatic representation peculiar to the religion and wisdom of Egypt and perhaps is allied to the Syrian Hyksos enormities. Certainly the problems of Egyptian lore are to be considered with other pens than those with which *Isis Unveiled* was written.

After the work had been printed and placed on sale, there was discussion in regard to the actual authorship. Many were unwilling to acknowledge that Madam Blavatsky could be sufficiently well informed or intellectually capable of such a production. True that women like Frances Burney had composed romances of high merit. Miss Farley had conducted successfully the *Lowell Offering*. Mary Somerville had written on Physical Science, and Harriet Martineau on Political Economy.

A clergyman in New York, a member of the Russian Greek Church, I have been told, affirmed that I was the actual author. That report, however, can hardly have gone far. It would be refuted after the manner that the late Henry Ward Beecher put a stop to a similar one. He tells us that when *Uncle Tom's Cabin* was published there were many who insisted that he, and not Mrs. Stowe, was the author. "Then," says Mr. Beecher, "I wrote *Norwood*," which entirely disposed of the matter. So, too, nobody familiar with my style of writing would ever impute to me the authorship of *Isis Unveiled*.

I would hesitate, likewise, to be considered in any noteworthy sense as an editor of the work. It is true that after Mr. Bouton had agreed to become the publisher, I was asked to read the proofsheets and make sure that the Hebrew words and terms belonging to other languages were correctly given by the printer, but I added nothing, and do not remember that I ventured to control anything that was contributed to the work. Without her knowledge and approval, such action would have been reprehensible.

While she was engaged in the work, she had many books relating to the various topics, evidently for consultation. There were Jacolliot's work on India, Bunsen's *Egypt*, Ennemoser's *History of Magic* and others. I had myself written papers upon a variety of subjects for the *Phrenological Journal* and other periodicals, and she had procured many of them. We often discussed the topics, and their various characteristics, for she was a superior conversationalist and at home on every matter

about which we discoursed. She spoke the English language with the fluency of one perfectly familiar with it, and who thought in it. It was the same to me as though talking with any man of my acquaintance. She was ready to take the idea as it was expressed, and uttered her own thoughts clearly, concisely and often forcibly. Some of the words which she employed had characteristics which indicated their source. Anything which she did not approve or hold in respect she promptly disposed of as "flapdoodle." I have never heard or encountered the term elsewhere. Not even the acts or projects of Colonel Olcott escaped such scathing, and in fact he not unfrequently came under her scorching criticism. He writhed under it, but, except for making some brief expression at the time, he did not appear to cherish resentment.

In regard to the genuineness of her authorship, a story was once told me, which has been imagined by some to have a direct relation to the matter. I suppose this to be the occasion of several letters addressed to me upon the subject. My informant was the late Mrs. Elizabeth Thompson of Boston. Mrs. Thompson was a woman of wealth, abounding with benevolent purposes, but eager for novelties that were more or less visionary, shifting from one pursuit to another, and accessible to flattery. . . . For a little time she was attracted to Madam Blavatsky. This was somewhat to be wondered at, for it is hard to conceive that Madam Blavatsky flattered anybody. She did not hesitate to tell Henry Ward Beecher when he was at the height of his popularity, that he was not an honest public teacher.

It might be questioned whether Mrs. Thompson herself was quite sincere. I remember meeting her one day at dinner at the flat. A statement which I made was imputed by Colonel Olcott to the "Astral light."

Some days later, I saw Mrs. Thompson at her own premises, and she asked me my opinion in a manner that impressed me that she was hardly straightforward in her relations with the Theosophical household.

A year or so afterward, they had left New York for India. Mrs. Thompson had become an inmate of the family of Dr. Newbrough on West 34th Street. He was endeavouring to push the "new Bible" into circulation. I called there one day by invitation, and learning that she had rooms in the house, paid her my respects. In our conversation, Madam Blavatsky was mentioned, and Mrs. Thompson spoke of her in these terms:

"If Madam Blavatsky should come in at that door I should kiss her affectionately. At the same time I believe her to be a perfect humbug."

She then related the following story: Baron de Palm, a German gentleman, who spent some time in this country, had died in Roosevelt Hospital. He had devoted much attention to arcane subjects, and had written upon them. He was intimate with the party on 47th Street, and made them recipients of his property, but with the assurance that his body should be cremated. There was a woman in the household who seems to have become unfriendly and ready to talk at random. She told Mrs. Thompson that after the death of the Baron she was with Madam Blavatsky while examining the contents of his trunks. One of these, the woman said, was full of manuscripts. Madam Blavatsky looked at a few of the pages, and then hastily closed the trunk, making an effort to divert attention in another direction.

Mrs. Thompson apparently believed that this manuscript was the material of the work *Isis Unveiled*. Certainly she endeavoured to give me that impression. But I am not apt at taking hints, and do not like others to suppose that I imply what I do not explicitly say. The giving of hints is hardly an honourable practice; it is an evasion, and often simply the affectation of knowing something beyond which is directly communicated. I never made use of this story, and repeated it only to Dr. R. B. Westbrook, of Philadelphia, and to Colonel Olcott when I next met him in New York.

Several individuals have written letters, as though I knew something that would discredit the sincerity of Madam Blavatsky and the genuineness of the originality of *Isis Unveiled*. My reply was that she has always dealt justly with me, and I had no disposition to speak unkindly of her. I mean always to avoid being sycophantic or credulous, but I will not recompense fair treatment by evil or unfriendly speaking.

It will readily be perceived that there was really no evidence sufficient to warrant the imputing of the authorship of *Isis Unveiled* to Baron de Palm. I do not know whether, being of foreign birth, he could write fluently in the English language. It is not known that the manuscript in the trunk was written for publication, or was in any proper book form. Indeed, I have never been informed whether he contemplated such a work, or even that he had sufficient capacity. All this would require to be taken for granted, before it would be permissible to presume any imposture in the authorship.

The manuscript which I handled I am very sure was in the handwriting of Madam Blavatsky herself. Anybody who was familiar with her, would, upon reading the first volume of *Isis Unveiled*, not have any

difficulty in recognizing her as the author. Nor was the manuscript, voluminous as it was, sufficiently extensive to include a large trunk full of written paper. Besides, a full third, or even more, of what was published, was written by Madam Blavatsky after Mr. Bouton had set about putting the work in type. She was by no means expert in preparing her material. She patched and changed, making a very large bill for "alterations." Indeed, she never actually finished the work, the publisher declared to me, till he told her that she must stop.

It had been desired of me that I should read the proofsheets. It was not my province to dictate or even suggest what should be included in the work, and I do not remember taking exception but once. She had described certain medical treatment, with apparent approval, in which mercury was a factor. To this drug I entertain a lifelong antipathy. I have seen individuals "railroaded" out of life by its use as medicine, and others crippled hopelessly. My protestations may have induced her to qualify her eulogy.

She always treated me with courtesy. When her work was most urgent, or she had been wearied with visitors, she commanded the woman at the door to turn off all callers. That prohibition was repeatedly spoken to me, but as she heard my voice, she would call out to admit me. This occurred when the call was not a matter of business. She was ready in conversation, and was at home on any topic, however abstruse. Few persons in any walk of life are as well supplied with material for discourse. Even Colonel Olcott, who was by no means inferior or common place, was not her equal except in his own profession.

Believing that the main body of the work would not be sufficiently attractive to purchasers, I urged her to include in it accounts of the marvellous things which she had observed in India. But this she invariably declined to do, saying that it was not permitted by "the Brothers." That was a tribunal that I could not question; my wisdom in the matter was that of the market-place. But she was always ready to hear what I had to say, whether in relation to her work, or to philosophic questions, or to subjects of everyday life. When the printer had placed everything in type, I was employed to prepare the index. Others must judge whether this was done with fidelity. As the author paid for this, and the publisher refrained from advancing a cent for all that I had done in the matter, though careful to make sure of all the proceeds from the sales, it is but just to render the acknowledgement where it is due.

The work was finally completed and *Isis Unveiled* was duly issued.

The household began at once to make arrangements for leaving New York. Madam Blavatsky visited the Bureau of Naturalization and there became a citizen of the United States. This astonished me, partly because I knew her to be contemplating to leave the country permanently, and partly because she had freely criticized our ways of doing and our politics. She explained that the American nation had the best government. There were probably matters of law involved that I did not know about. Colonel Olcott was a skilful lawyer, and had been employed by the administration at Washington to ferret out alleged violations of law; he knew what would be necessary abroad for a safeguard. As the party after their arrival in India became objects of suspicion as possible spies of the Russian Government, it is not unlikely that the precaution was wise.

Madam Blavatsky wrote to me several times after their arrival at Bombay. She told of many matters of interest to a student in comparative religions, such as I am, and her letters were entertaining as well as instructive. But as time passed, new duties took the place of old recollections. Such events occurred as the break with Dayananda, the leader of the Arya Samaj, an alliance unnatural for Americans of Protestant antecedents, who do not like anyone to exercise dominion over their religious beliefs. *The Theosophist*, however, came regularly to me and was preserved from its first number. This enabled me to keep track of the party, and their doings — till the closing of their present earthly career.

WHEN I had a little knowledge, I became blinded with haughtiness like an elephant and my heart became puffed up with the idea that I am all-knowing. When I learnt little by little from the wise, I realized that I was a fool and haughtiness left me like fever.

—BHARTRAHARI

THEOSOPHY'S REMEDY FOR THE WORLD'S ILLS

SELFISHNESS and competition are the keynotes in this "Age of Progress," for nations as for individuals. The "struggle for life" and the desire for national and personal "security" are the prolific parents of most human woes and crimes. They are rooted in almost complete ignorance of man's nature and his relation to the Universe.

Intolerance of other views than our own is pre-eminently the fruit of ignorance and jealousy. It and the world's other moral ills require for their cure a sound philosophy based on: Universal Unity and Causation; Human Solidarity; the Law of Karma; and Reincarnation. How do these offer the key to a just and happy world?

Universal Unity and Causation point to the One All, the universal ceaseless Motion which is the basis of all manifested things. A stream can rise no higher than its source and in presenting this infinite Divine Presence as the root of all, Theosophy affords infinity of opportunity for growth. Witness the heights achieved by Krishna, Buddha, Christ, Tsong-kha-pa and other Great Souls.

The solidarity of mankind rests upon that Universal Unity in essence (the spirit aspect and the source of all degrees of consciousness) and in substance (the material basis from which come all types of forms in which dwells consciousness of varying degrees). Universal Causation means, among other things, that no one can sin or suffer the effects of sin, alone. The action, good or bad, of one reacts upon all and upon himself.

Intellectual realization of human brotherhood depends upon the understanding and the assimilation practically in daily living, of the doctrines of Karma and Reincarnation, not as they are so often misunderstood in the modern East, but in their broader sweep and explanation as set forth in ancient wisdom, restated as Theosophy.

Karma is not fatalism, but, like its corollary, Reincarnation, is a teaching full of hope. For, if the present is the outcome of the past, then now, today, it is in the power of individuals and mankind as a whole to counteract old evil causes by right present acts. The future will then be mitigated to the extent that it will be the combined product of the present and the past.

Equilibrium or harmony in the material world is justice in the moral one. Lincoln enunciated a Theosophical truth when he declared, "Nothing is ever settled that is not settled right." Or, as we find in the an-

cient Indian Code, the *Manava Dharma Shastra*:

Justice, being preserved, will preserve; being destroyed, will destroy. Take heed lest justice, being overthrown, overthrow thee and us all.

Can any fail to see a connection between the decades of international competition, prejudice, hatred and the two World Wars? Or, in India, between the creation of untouchability and India's having fallen under foreign domination? Will the lesson be learned or will the teeming millions of sufferers be the unconscious invocers of a new and more terrible Nemesis on a complacent and almost utterly selfish mankind?

The basic teachings of Theosophy offer a worthy purpose for life, in place of the present widespread frustration. They give the masses what is needed to do justly, to love mercifully and to walk humbly with their Inner God, the Ray of the Immortal Presence whose voice speaks in their intuition and in their conscience. The leaders of the people will need more, and in the science and the metaphysics of the practical re-statement of Ancient Wisdom as set forth in *The Secret Doctrine*, the greatest minds can find their fullest scope.

Theosophy puts forward the *true* Socialism, which does not seek the welfare of any group, not even the largest, but, recognizing the true fraternity of all — older brothers and younger — seeks to promote the Commonweal. The higher socialism involves not a pulling *down* to a common level, but a levelling *up* of all to a higher average status. All cannot be made equal, physically, mentally or morally. But equal opportunities can and should be afforded for each to take the next step in advance for him.

This requires a far-reaching transformation in political and social as well as economic conditions. This will result from *application* (not mere talk) of the principles involved. It will result in a lessening of the cries for individual "rights" and the voluntary assumption of Responsibilities, with little or no thought of personal honours or rewards. The dignity of labour, the risks and responsibilities of capitalists, the stability of family life, the necessary educational and penal reforms, etc., will all receive due recognition and attention if — if our writers, our legislators, our philanthropists, will take a universal viewpoint; a viewpoint based on rigid justice to all beings, themselves included.

EXERTION IS GREATER THAN DESTINY!

THE SEVENFOLD MAN

II.—IMMORTALITY AND THE LOSS OF THE SOUL

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."

—*The Voice of the Silence*

IN OUR LAST INSTALMENT we saw how Deity and Man are of one substance and how the nature of each has a sixfold aspect, just as space has six cardinal points. This is very dim outline. As some knowledge of our own constitution is absolutely necessary for the most serious of enterprises, that of living from day to day, we will begin to study that constitution in as simple and intelligent a manner as we can without burdening ourselves with details.

The first step towards understanding the sevenfold man lies in glimpsing his threefold being — Spirit, Soul, Body. Confusion has arisen because a proper distinction between Spirit and Soul has not been made. To begin with, therefore, let us quote two important truths itemized by H. P. Blavatsky in *Isis Unveiled*:

(a) Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

(b) Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

Between Spirit and Body there is what is named the "vitalizing astral body (or soul)" and it is implied that in that middle constituent there is "the real man" and also that which is not the real man. Let us divide our sevenfold man as presented in our last article into three compartments to get a clear picture of what the vitalizing astral body or the soul is:

1. Human Spirit: Sovereign, Immortal Spirit
 2. Spiritual Soul
 3. Human Soul
 4. Animal Soul
 5. Vital Energy
 6. Astral Body
 7. Physical Body: Objective, Physical Body
- } Astral Soul

Thus the middle constituent of the three (Spirit, Soul, Body) has five component parts. The Soul is not a simple entity but a complex one, and perhaps it will help the reader to evaluate the factors and to perceive the next step in our study if we point out that part of the Soul is immortal and part mortal. Spirit is entirely immortal, body is entirely mortal; the middle one of the three constituents is partly immortal and partly mortal. It will facilitate our understanding of numerous points in the study we are prosecuting if, at the very outset, we grasp clearly that what is called Soul is not immortal *in toto*; each one of us has to gain his immortality. And that means that by self-effort the immortal in the Soul has to rescue whatever it can of the mortal in it. Of the five constituents of the Soul, the Spiritual Soul is immortal; the Human Soul has two aspects — one which incarnates and another which does not, but which broods over its incarnated aspects. This incarnated portion of the Human Soul is linked most closely to the fourth, fifth and sixth constituents which are mortal, *viz.*, animal soul, vital energy and the astral body. When the incarnated Human Soul is overpowered, wholly or partly, by these mortal constituents, to that extent it loses its immortality. But — this is the important point — when the incarnated Human Soul by its inherent immortality and by exerting self-effort raises wholly or partly the mortal three, they to that extent enter the immortal nature of their uplifter, the Human Soul.

From this it will be perceived that in any given incarnation a person may lose his Soul, partly or wholly; equally a person may succeed in attaining immortality, also partly or wholly. This loss or gain is of the utmost importance to every one of us; and the extent of that gain or loss is shown in the balance sheet which Death draws up; the close of every incarnation reveals the loss of the Immortal, the gain of the Mortal, and these are far more important than the bank balance we leave behind, or even the name and fame. Neither rupees nor the good opinion of our fellow men will be of real help, for rigid justice rules the world. We live in an honest universe, governed by Law which knows neither

wrath nor pardon; its balance is absolutely infallible, more infallible even than the most exquisite balance of the expert's laboratory.

Theosophy is in the world to teach men, among other things, this truth about the loss of the Soul in every life, especially at its close, in the process of death. Only the wicked few lose the incarnated Soul fully and completely, just as only the wise few attain full immortality. Most lose part of their Soul (how, we shall see later) and it is the mission of Theosophy to give adequate knowledge which, properly used, would minimize that grave loss for the student. In that adequate knowledge the most important place is occupied by the immortal aspect of Man, and, as the reader should have already noted, that has three constituents. To clarify completely this teaching let us now rearrange our seven constituents in two compartments — the higher three and the lower four:

- | | | |
|-------------------|---|----------------------|
| 1. Human Spirit | } | The Higher Triad |
| 2. Spiritual Soul | | |
| 3. Human Soul | | |
| 4. Animal Soul | } | The Lower Quaternary |
| 5. Vital Energy | | |
| 6. Astral Body | | |
| 7. Physical Body | | |

The higher three form the real man — the Individuality, considered as a Unity.

The lower four form the Personality — the purely astro-physical being, the outer material and periodical form of the Spiritual Entity.

Between the two there is the ray of the higher — a portion or a fragment — which incarnates in the mortal quaternary, and on that embodied Soul rests the responsibility of making of every life a full success, a partial success or a complete failure. At every hour of his existence man is the maker of his destiny and the balance tilts down on the matter or the spirit side as he, the chooser and the thinker, decides his course of action. He belongs to the higher but he mixes and mingles with the lower and so on him falls the stupendous responsibility of raising the lower or of himself falling into degradation which is worse than that of the lower alone.

The Divine Trinity is the most important part of our being and we shall deal with its three constituents in our next instalment.

(To be continued)

WHAT CAN THEOSOPHY DO FOR THE CHILDREN?

[One of the most important aspects of the present Theosophical Movement is the philosophic and ethical education of children. Even in Mr. Judge's time importance was attached to this work, and his *Path* magazine gave evidence of what was being done along the lines of the Theosophical education of children. The article which follows is reprinted from *The Path*, March 1891.—Eds.]

“CAN Theosophy be taught to children?” is the question today among those F.T.S. who feel the necessity of giving bread, not stones, to those little ones upon whom depends the future.

It cannot be done, reply some. Can children understand Sanskrit terms and the subtleties of Oriental metaphysics? But Sanskrit terms and Oriental metaphysics are not Theosophy. Theosophy is a term signifying Truth, and Truth expresses itself in simple words and in any language. As for the subtle problems, they are not Truth, only the efforts of our darkened minds to build special systems to take the place of Truth.

Again, others say, “Do not teach the young anything of religion; let them grow up free and choose for themselves.” If Theosophy were a creed, a set form of opinions, no advanced thinker would favour imposing its forms upon the young.

It is not a change of fetters, but liberation that they need. Now Theosophy is liberation, for it inducts us into the knowledge of Universal Law; it presents to us the working of this Universal Law on every plane of human expression or cosmic manifestation. It is right thinking. At every step towards this true knowledge our progress has been impeded by wrong thinking, false ideas of Nature, and the bad habits consequent upon this wrong thinking. Shall the children be left to the same fate, or shall they benefit by our experience? Were it a question of method in writing or arithmetic, there would not be a moment's hesitation; common sense would decide.

Children naturally accept Truth, for their thoughts are not yet crystallized in error. Truth alone satisfies them. When we give them our false notions, do not their questions often startle us into a realization of our false position? Children are nearer Truth than their parents, imprisoned as these are in prejudice. But the tendency of the young mind is soon warped by the process of education. In the family, in the

school, in the world, one stupendous error distorts all ideas of life. It is the error of Separateness. Religion is divorced from science; God from practical life; time from eternity; each life is a fresh issue without a past, even if it be allowed a future; knowledge is separated into isolated divisions, and, in spite of suggested improvements in this direction, few teachers ever find the thread which unites all knowledge into one great harmony. Thus the child's world is marked off into distinctly separate spheres totally unrelated to each other, external to and essentially different from himself. Is it any wonder that injustice, selfishness, and gross materialism grow out of such a condition of thought?

Into this chaos Theosophic teaching introduces UNITY. The picture persistently kept before the young mind is the Oneness of all things. One Spirit manifesting in myriad beings; one life-fire sending forth countless flames of finite lives; one eternity manifesting in time; one white light of universal consciousness breaking into prismatic rays of earth intelligence; one soul-self radiating into numberless souls and selves.

Ah! but this is too difficult to explain to children. Too difficult in appearance only! The teacher of the infant class in our Sunday School is astonished at the readiness with which the little ones grasp this idea of Oneness. They have no wrong thinking to correct. Truth is written on every page of Nature's book of life; therefore the earnest teacher who realizes this truth of Unity will find illustrations without number. For example: the seed evolving into stem, branches, leaves, flowers, and fruit; the essential identity of ice, water, vapour, steam; fire, every spark of which is a potential fire; the human body with all its complex and varied organs; the story of the formation of the earth (that time when all was water); the correlation and interchangeability of heat, sound, light, electricity — these and numberless other facts may be made interesting pictures of Unity.

Children are delighted to find correspondences. Show the girls struggling with a problem that arithmetic, music, and song are one; that hidden away in 2 and 2 make 4 is a story that Do, Re, Mi try to tell us, a beautiful story in which the sparkling stars, the many-tinted flower petals, the sea, the wind, and the beating of one's own heart sing "We are one"; and forthwith mental interest is awakened, a glimpse is caught of that world of Unity wherein the "dewdrop and the star shine sisterly."

The Oneness of thought found in the many Scriptures of the world is also an excellent lesson, teaching religious tolerance founded on mutual respect. . . .

The idea of Unity should be the basis of all instruction, for without it Universal Brotherhood is a myth and the co-operation incident to a high true civilization is impossible. A knowledge of Unity will lead our youth to a real understanding of Universal Law; it will bring harmony into the school and banish thence that mass of technicalities forgotten as soon as learned, and that leave the mind underdeveloped and weakened.

On a higher plane this sublime idea of *Oneness* teaches the gospel of Strength, for it shows the God within, the Higher Self; thus our children will look within self for the light which guides, the way which leads to the Universal Soul. If Theosophy presented this one truth and no more, it would be well worth the sacrifice of an hour or so a week to put before the eyes of the child-mind this beautiful picture, to give them this clue that will lead them through the maze of their daily lessons in separateness. But Theosophy has still other wisdom of a most practical kind.

The law of cause and effect, the inexorable Karmic law "As ye sow so shall ye reap"; action and reaction. Karma rules the Theosophic school. All its methods and processes should be in harmony with the Karmic law. In this way personality, reward and punishment born of caprice and always personal, will disappear. An enlightened mind of the consequence of action, of the power and function of true will, of the purpose of life, of the destiny of the ego, will be the result.

Another thought to impress upon the plastic mind of youth is the supremacy of the world of ideas over the world of matter. If the children are directed how to work out the history of the objects around them, of the furniture, of their clothes, of the buildings, of all the material of a great city, of the entire social fabric, they will see that it is the idea which is the real and the enduring. When this fact has been grasped, let them go a step beyond, where they will find that the flower-gemmed field, the forest-girt mountains, the streams, the ocean, the limitless star-studded space are the expression of divine ideas.

Let them note the difference in energy between ice and steam, let them reflect upon the life-force of the silent sunbeam, and they will soon learn that inherent energy increases as solidity decreases. It will be a life lesson.

And now upon the broad base of Unity we have builded of Karmic action and Thought Force a fitting school temple wherein humanity may find Truth and study her secrets; but we need a dome to crown the whole. Let that dome be Universal Rhythm, that Kosmic harmony

directing every movement of atom and orb; the great Breath symbolized in life and death, sleeping and waking, the rise and decay of nations and races, the pulse of our life. As like begets like, so the contemplation of that all-governing harmony will produce harmony in the limited; harmony of faculties and forces, the thought expressing itself spontaneously in act; harmony of aspiration and condition, when to will is to be.

The Theosophical Society has before it the great work of changing public opinion in regard to education. We must preach by example as well as by precept. An hour or so a week is very little to give to the children, but it is a beginning. May it be the seed of a mighty tree! Work and trust; the sunrise comes.

—MARIE A. WALSH, F.T.S.

ZOROASTER was once approached by a well-dressed person, who said: "Teach me wisdom."

Asking the man to follow, Zoroaster led him into his hut. There he gave him a lighted lamp and said: "Ignite this other lamp which stands before you." The man tried several times to light it, but in vain. After carefully examining the lamp, he turned to Zoroaster and said: "Why, the wick will not light because there is no oil, but only water in the lamp." Zoroaster replied: "Then pour out the water and put in oil." The man did as he was bid, and tried again, but failed, for the wick was still soaked with water. "Dry the wick," said Zoroaster. The man did so and then found it easy to ignite the lamp. "Now farewell," said Zoroaster, "I have satisfied your wish that I should teach you wisdom."

At this statement the seeker for wisdom expressed dissatisfaction, whereupon the wise man continued, "You are the lamp which refused to be ignited, but if you produce in yourself the right condition, then the Light of Wisdom will be lighted within you."

—*The Word*, November 1904

THE MORAL LAW

The only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

—*The Secret Doctrine*, I. 643

NATURE and man evolve on the basis of the great law of Karma — action and reaction, cause and effect. It is not a mechanical but a divine law, universal and impersonal, just and merciful. Each cause produces its legitimate effect in course of time; therefore the motion of the law is cyclic. It moves in spirals. The moral law operates only in the human kingdom, and it is the highest aspect of the law. The power of thought and choice, will and volition, therefore of morals, pertains to man alone. Morality does not apply to the lower kingdoms of nature. Though consciousness functions in all at different levels, none except man possesses self-consciousness. Therefore man alone is a morally responsible being. He can raise himself to the highest state of becoming a guardian of the law, or allow himself to be dragged down to the level of a beast. “Verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life” (*The Secret Doctrine*, I. 643-44). This statement encourages the individual to endeavour along right lines, to trust the law cheerfully and work in harmony with it.

The world is plunged in sorrow and suffering because people do not understand the moral law, how it works from within, without, how it can be followed on the basis of the eternal verities, so that the morality can be raised to a higher standard. It is necessary to do so because morals belong to the permanent aspect of ourselves, and it is this alone which one takes with him after the death of the physical body. Nothing else accompanies the soul to the heaven world, because the soul needs only the highest ideas and the noblest feelings to dwell upon during the interval between two incarnations. Therefore it is necessary to refine the tendencies of mind and heart so as to beautify the character.

When an old soul takes birth in a new body, he returns from the “land of the gods” and is pure like a dew-drop of heaven. He brings with him his past tendencies, good, bad and indifferent, and they begin

to fructify as the body grows, the consciousness develops, and the soul gets more and more entangled in the muddy torrents of earthly existence. It is believed that this is his fate or destiny and that there is no way out of it. That is a completely wrong attitude. None else compels; each one for himself creates his own destiny, and therein lies his own responsibility. There is the other aspect of the moral law, and that is the free will in man. At every step he can choose and determine for himself his own course of action along right or wrong lines.

This law is also known as the law of ethical causation. Human beings generate causes every moment of their lives, but not deliberately, willfully and self-consciously. They act impulsively, not in harmony with the law, and therefore suffer evil consequences. For instance, if without planning, one plunges into the ocean on a very stormy day, and succumbs to the fury of the waves, is it the fault of the ocean? Certainly not. This teaches us how necessary it is always to wait and think and plan before taking a step; to work from within, without. "In the 'Great Journey,' causes sown each hour bear each its harvest of effects, for rigid Justice rules the World." (*The Voice of the Silence*)

With a correct concept of god and law and evolution, it is possible to transform one's life for the better. The most important aspect of the moral law is one's attitude in the present. Everyone has lived and acted in the past. The law brings the results, pleasant or painful. How do we behave during those experiences? Some would try to learn the lesson with cheerfulness. Others would murmur and grumble and enhance the suffering and create wrong causes to produce worse effects. So it is individual responsibility in every case. It should be understood that the success or failure of each one affects his fellow pilgrims as well as himself because each one is his brother's keeper, and then one would stop to think on the correct basis before acting, and take a step in the right direction always.

Lord Buddha gave five rules which would help to raise the moral standard: Kill not, steal not, lie not, drug not, lust not. There is so much corruption among all classes of people that these rules are really worth practising to ennoble our character. Patanjali considers them as universal great duties, to be daily fulfilled. How they would produce beneficent results is also pointed out. (*Yoga Aphorisms*, pp. 29-31)

Light on the Path (p. 88) states: "Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed

yourself." This is the way to act for and as the Self of all creatures. The law of interdependence operates in the whole world, and if the good of others is kept in mind, the world situation would naturally improve.

The quotation from *The Secret Doctrine* given at the beginning of this article tells us how the only decree of the Law of Karma is that there should be absolute harmony in the material world as there is in the spiritual. There peace and joy reign supreme. It is here only that there are disturbances on all planes caused by human beings themselves because they work against the laws of nature. When pain and suffering come they do not realize that these are of their own making and not any punishment sent by god or man, for the law neither rewards nor punishes; it restores the broken harmony and adjusts equitably. To learn to work with the law is a necessity of life. To sow the seeds in the proper soil, in the proper season, and nurture them carefully means working with the law. To sow them without due preparation, at the wrong time, means working against the law. Then a good harvest cannot be expected and no one else can be blamed for it.

If we want the peace and joy of the heaven world on this earth full of misery, the only way is to "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."

Is IT not true that my life touches at many points the life of the World Beautiful? Everything has its wonders, even darkness and silence, and I learn to be content with whatever state I may be in.

Sometimes, it is true, a sense of loneliness encloses me like a cold mist as I sit and wait at life's shut gate. Beyond there is light and music and sweet companionship, but I may not enter. Fate—silent, pitiless—bars the way. Sometimes I would like to question his judgment, for my heart is still uncontrolled; but my tongue will not utter the complaints that rise to my lips. Then comes hope with a smile and whispers, "There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the smile on others' lips my happiness.

—HELEN KELLER

BROADENING THE SECTARIAN MIND

Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colours. Ignoring all the others, and cursing them as false, every special coloured ray claims not only priority, but to be *that white ray itself*, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man's perception, and each coloured ray gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colourless sunlight of eternal truth. And this will be *Theosophia*.

—H. P. BLAVATSKY

RELIGIOUS intolerance, fanaticism, and even wars are always rooted in religious belief, feeling and partisanship. It is easily proven that the more fervent the belief, the greater the passion, and the more militant the fanaticism. Real tolerance can never be born of belief. Knowledge alone gives it birth — but not knowledge of one's own religion only, gathered with a view to proving its noble superiority; for that is not real knowledge and is apt to strengthen blind belief and give intolerance a subtle shape. What kind of knowledge would enable the bigoted to overcome his egotism? A study of religions other than his own? The comparative study of religions can be undertaken with a view to glorifying one's own creed and attempting to pull down other faiths. That kind of comparative study is not of any real benefit.

What, then, can be done to broaden the sectarian mind? To begin with, it will do no harm to a misguided man who claims any kind of superiority for his own creed to approach him in a way which might be called militant but which in reality expresses a challenging attitude. That way is a calm examination of his claims for superiority. What shall we say to one who asserts, "Mine is the superior religion"? Shall we tell him, "No, mine is better still"? To those who make claims for their own religion, it can be shown that there is not a single doctrine, not a single ethical teaching, which is unique to any religion. Wise sayings and telling saws, ethical principles and metaphysical ideas are to be found in all faiths. The difference which a protracted examination will bring out is twofold. First, there is the difference in emphasis — in one religion the immanent aspect of Deity is stressed while in another

the transcendent aspect; in one the basic homogeneity of all things, in another the manifested heterogeneity; one gives greater prominence to service of Souls through Wisdom, another through Love. The second difference is that in some religions more of the doctrines and teachings have survived or accumulated — a fact which is both an advantage and a disadvantage — while in others only fragments are in our hands.

A comparative study of religions should lead to a very important discovery, which we shall call the Movement of Ideas. Ideas move in two directions. In time, throughout the ages, ideas have moved, making human history. The makers of history are men who possess ideas. Those who leave their indelible impress on human history are Men of Spiritual Ideas. When we study the Movement of Ideas, going backwards from the twentieth century to the first of the Christian era, and backwards still, we find that never was there a time when culture and civilization did not flourish in some quarter of the globe. The dawn of human civilization recedes into the past, but where history loses her thread we pick it up in mythology and backwards still we go, thousands, nay, millions of years. This is one Movement of Ideas. The second is an up and down movement: we come upon periods when civilization and culture have attained a marvellous height; at other times dark and barren periods are encountered. We are able to divide the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and then relapsed into abject barbarism. During the zenith hours of culture, Religion has not only inspired but also energized men and women to live according to its teachings: during the nadir hours, outer rites and blind beliefs have taken the place of that inspiration and energization. Herein we come upon the missing links between the missions of Great Instructors and Sages, as also upon the emergence of one sectarian religion after another.

A careful study of this dual Movement of Ideas thus brings us to the legitimate conclusion that the Source of Divine Knowledge is one; it is necessary to go to that Source if the distinctions of religions are to be understood and appreciated, and if the quarrels of religions are to be eradicated.

Going to the Source of Divine Wisdom we find that it is necessary to formulate the object and the mission of Religion for any and every man. The following basic ideas may be put forward, and they are necessary for a correct comprehension of our own destiny and duty which it

is the mission of True Religion to supply. If sectarianism is to dissolve, if Religion is to become a living power from day to day, then we must redefine its position and its function. Instead of asking which of the existing creeds is superior, or which method of approaching God and of realizing Peace is better, we have to learn to work along a different line. What is it that prevents us from understanding True Religion? It is our minds, which we have filled with narrow ideas of life, with small ideas of the nature of humanity and of ourselves. A discarding of falsity in matters religious is necessary and the constructive method to be adopted is given in these three statements. A man or woman looking for True Religion, whatever his race or his religious denomination, whatever language he may speak, will find in them the right starting point:

(1) True Religion must give us a basis for thinking and consequently for acting.

(2) True Religion is a knowledge of one's own self and action in accordance with that knowledge.

(3) If we were less than Divinity, then we never could by any possibility understand Divinity.

People are brought up to look upon religion as a matter of rites and ceremonies, of going to the temple and co-operating with the priests.

Again, people are not encouraged to investigate and ascertain what Soul is and what Spirit, but are called upon to believe that the fate of the Soul depends upon their fidelity to the creed into which their body is born.

Lastly, people are advised to pray to and to propitiate God and Gods, Powers and Principalities, Devas and Devatas, without any rational explanation about these forces of Nature. Above all they are not told that Krishna and Christ, Allah and Adi Buddha, are in their own minds, and that real prayer is nothing else but the communion between each man and his own inner Divinity. Man is not a child of sin, or a weak worm, but a ray of God, of the One God, that has many names. People quarrel for the sake of names, forgetting the One Reality they all proclaim.

The highest function of True Religion is to enable its votary to develop the right mode of communion between himself on earth and his own Higher Self in Heaven.

THE COMING OF THE SERPENT

[The following is reprinted from *The Path*, March 1893, where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—EDS.]

THE WHITE RAYS shed over all the Island when the Diamond on the mountain¹ shot forth its last light and continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose from his bending attitude I heard a solemn voice that filled all the space around utter these words:

“The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light.”

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness — and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it some day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope arising from a vast comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

“Boy, your questions grow out of experience in the past. The ser-

¹ See THE THEOSOPHICAL MOVEMENT, April 1974, “The Serpent's Blood.”—EDS.

pent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer: magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, became clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

“Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent’s blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

“In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

“Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent’s blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir.”

—BRYAN KINNAVAN

IN THE LIGHT OF THEOSOPHY

Modern physics has systematically shattered the mechanistic view of the universe that scientists had till lately held. This is an event of great consequence whose impact still remains to be felt in its entirety. It has dealt a deathblow to materialism, true to H. P. B.'s prediction, and given rise to vigorous investigation of the new science of parapsychology.

In a significant article entitled "The Cosmos Is a Giant Thought" (*Horizon*, Winter 1974), Robert Hughes writes of the strange behaviour of elementary particles like electrons and neutrinos, defying all known characteristics of matter, "coming to us from a different universe and probably (since it has no mass and is unaffected by gravity) moving through a different time continuum." This has raised the question, Could mental energy be analogous to such particles? And if so, scientists are now wondering if it would be right to propose that mind is a "universal entity or interaction of the same order as electricity or gravitation."

The idea of "the universe permeated by mind, or as an embodiment of mind," is taken with increasing seriousness by physicists. The article continues:

And it is an elegant, if secular, analogue to the theological vision of a cosmos filled by God's presence. The puzzle in the child's catechism — "If God is everywhere, why do we not see Him?" "We do not see God because He is pure Spirit" — is duplicated among the elusive psychons [mind-stuff particles]. Something like neutrino movement might possibly explain why the mysterious power of ESP transactions happens undisturbed by great distance, seemingly impenetrable hills, or thick walls.

The strange time behaviour of elementary particles may also be linked to the ESP phenomenon of precognition. Any subatomic particle with no mass may theoretically elude the Einsteinian restrictions on space-time by moving faster than light. . . . The possibilities . . . almost defeat imagination. For it conjures a universe where *our* concept of time — flowing in one direction from past to future — is provincial; a universe perpetually oscillating between being and possibility, "trying itself out" with different kinds and rates of time in different places. Or, perhaps, in the same place.

If there exist certain particles of matter not fixed in time — as we perceive ourselves to be fixed in it — then the line between precognition and recognition is more difficult to draw. . . . The pos-

sibility then is that if time runs differently in other parts of our universe, "mind stuff" may not be exempt from its vagaries; time may switch direction in the mind just as it may for positrons and black holes. Fitful episodes of precognition may be the result.

But what of psychokinesis? In 1970 Dr. Helmut Schmidt . . . published the result of an experiment that suggests, to put it no more forcefully, that psychokinetic energy not only exists but that it can be tested in accordance with certain subatomic principles. . . .

If, as ESP research proposes, the brain is not a machine, if it is instead a highly organized neural transformer of impulses from a different entity called "mind," then a possible link between psychosomatic and psychokinetic events exists. Something like free will, that bogeyman of materialist causation, may cut in and exert its PK influence on the unstable quanta of the brain's neural links. For the psi researcher, "brain" is only a more highly organized and vulnerable part of the world of matter on which "mind" acts. . . .

The legitimacy of an idea is often a matter of culture. Thus, in the West, we greet the notion of cyclic time with deep unease — partly because it is unfamiliar and partly because the concept of linear time running away and getting lost somewhere permeates our feelings about death, luck, and economics. But it presents no difficulty whatever to an Indian. So with psi phenomena: ours is one of the very few cultures that does not take some form of ESP for granted. We tend to fear the damage that new propositions may do to a neat system they appear to contradict.

And yet, while relativity and quantum physics destroyed the clockwork universe, they carried on the synthesizing and reductive spirit of nineteenth-century science by producing lower and lower common denominators. The family of one hundred or so elements, once thought to be the fundamental units of matter, turned out to be made of smaller parts, specific arrangements of protons, electrons, neutrons, and their relatives. Heat, light, gravity, electromagnetism, and every organic transaction, from a leaf's photosynthesis to the firing of a nerve end, were shown to involve manifestations of pure energy. The atoms and their attendant particles turned out to be packets of energy as well. $E = mc^2$ tells us what the nature of the universe is: energy and matter have the same identity. Thus did an astounding world of interchangeability, both lucid and indeterminate, present itself. No absolutely verifiable events, however improbable to a more segregated physics, could rupture the integrity of this field. It was, and remains,

ecumenical rather than exclusive, and quite able to absorb psi research as part of itself. A universe as mind stuff. Why not? Science as mysticism. Why not that, too? The difference of language grows smaller. "Today," Sir James Jeans wrote in 1937, "there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than a great machine."

We have quoted at length because it is important for students of Theosophy to keep abreast of developments in science and to take note of the changing mind of this century. The mission of Theosophists is to affect and leaven the Manas and the Buddhi of the race, but they can hardly hope to make a substantial contribution along this line unless they know whither the race-mind is tending. The wide-spreading influence of Theosophical ideas — however labelled — is doing its work, and this needs to be taken note of.

Commenting on Robert Hughes' article, an editorial entitled "Freeing the Ghost from the Machine," in the same issue of *Horizon*, states:

"It is a plausible guess," says the Oxford philosopher H. H. Price, "that many of our everyday thoughts and emotions are telepathic or partly telepathic in origin." With that remark it becomes apparent that times have changed. When we last thought about it... it was downright impossible to believe that thought could travel from mind to mind unaided by physical agencies. Nor did we suppose that mere thought could direct the movement of physical objects, or that people could perceive events they could not observe. It now turns out that we have been wrong. The impossible has become, even to a cautious Oxford don, a plausible hypothesis. The reason for this, in part, is that modern physics no longer rules out, with its former dogmatic finality, what have come to be known as parapsychological phenomena. The physical world as construed by contemporary physicists is no longer simply physical. Gone is the well-behaved atom and gone, too, is the very notion that the only real causes are material causes. Whatever a neutrino is, for example, it is most assuredly not a material body. Whatever a quantum of energy is, when it "leaps" from place to place no physicist thinks it does so because of a physical push. The universe is still governed by law, but what is governed is not only matter. Since immaterial neutrinos are real why should immaterial thought be any less real? The chief intellectual barriers to the study of parapsychological phenomena have all been

pulled down; today, as Robert Hughes shows . . . parapsychology has become a fertile new terrain for experiment and research, with results that are sometimes unsettling to those who thought the old clockwork universe was still in fine repair

In the scientific world view of a mechanized universe ruled by force, mass and energy, there was simply no place for mind. . . . The scientific picture of a mechanized universe, however, has been radically revised by scientists themselves. The long reign of matter has drawn to a close and the mind, as a result, has ceased to be a problem to be explained away by pretending it doesn't exist. It has become, once again, the object of deep and genuine wonder. Perhaps this is the harbinger of a reviving humanism, with humankind, its powers and its problems and its uniqueness, once again taking the centre of the stage.

A recurrent question in recent years has been, Why is man a killer? The question rests on a false premise, for men are typically *not* killers. Inevitably, then, attempts to explain this far from universal human trait by the universal processes of human evolution have not been satisfactory. "Vice and wickedness," said H.P.B., "are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon." (*The Secret Doctrine* II. 110)

Robert Claiborne, in his article "How Homo Sapiens Learned To Be Good" (*Horizon*, Spring 1974), affirms that altruism is more natural to man than its opposite, for man helps his fellows much oftener than he kills or even injures them:

We feed and clothe our children, bandage their hurts, soothe their fears — even though the best-behaved kids can at times be little monsters. If a friend goes broke, we are more likely than not to offer a loan. If a housewife is disabled, her relatives and neighbours turn out to lend a hand with the children and housework. If a blind man asks for help in negotiating a busy intersection, he is not often ignored. And beyond these direct and personal services to our fellows, millions of us contribute money to help people we have never seen and almost certainly never will — starving Bengalis, earthquake-shocked Nicaraguans, hurricane re-

fugees along our southern coasts. . . .

It seems to me incontestable that nearly all of us do act generously at least some of the time. In fact, it can be argued — and I shall so argue — that without this pervasive web of mutual help and concern no human society could long endure, and that for this if for no other reason we must seek the roots of altruism in the basics of human nature.

Note that I say the *roots* of altruism, not altruism itself. Altruistic behaviour, like all other kinds of human behaviour except for a few reflex actions such as sneezing, is learned, not innate. How we care for our children and succour our neighbours — and when, and how often — is governed by our personal experiences and by the cultures in which we have grown up. But the fundamental biases and potentialities of human nature that encourage us to learn these things, in particular the human capacity for *empathy* — for deriving pleasure from other people's pleasure and distress from their distress — cannot be taught; they are bred in the bone. . . .

We routinely respond to the needs of others — sometimes in fear of what people will say if we don't, but often *because satisfying the needs of others, and thereby sharing their satisfaction, is intrinsically rewarding*. . . . The degree of altruism men show depends rather heavily on circumstances. . . . Set up a social framework in which men are encouraged to be altruistic and most of them will rise to the occasion; set up one that encourages them to be selfish and most of them will sink to it.

But the remedy is not to belabour human nature, misrepresenting man as a selfish beast. The soured romantics who say man is basically selfish are no less childish than the romantics who proclaim him basically altruistic. Nature has made him both. And she also seems to have arranged matters so that societies fostering selfishness have a short life expectancy. . . . If, then, we are concerned with the survival of *our* society, we might well inquire whether, in fact, its institutions foster our selfish impulses rather than our altruistic ones — and if so, how they can be changed to give the latter greater scope. "We crave to be more kindly than we are," wrote Bertolt Brecht; given the chance, we will be.

There is a wider view of Altruism, or Compassion, which regards it not just as a human characteristic, but as an abstract, impersonal Law, whose nature, being absolute Harmony, is thrown into confusion by discord, selfishness and sin.

“In the Light of Theosophy” for March 1971 carried the account of Washoe and Sarah, two chimpanzees who were taught to use a sign language. And now comes the story of another chimpanzee, two-and-a-half-year-old Lana who “has demonstrated that the ability for verbal communication is not confined to humans. She can recognize words, string them into sentences, and discriminate between sense and non-sense sentences.”

In their paper in *Science* (Vol. 182, p. 731), three American psychologists, Duane Rumbaugh, Timothy Gill and E. C. von Glaserfeld say that although their ultimate aim is to “understand the etiology of language development in man,” their “immediate goal is to determine unequivocally the anthropoid’s capacity for linguistic production, including conversation.” They taught Lana the language — Yerkish — whose words are made up of distinctive white geometric shapes on a coloured background. Lana could “write” by pressing appropriate keys on a computer console, causing the specific symbol to appear on the linked screen. The experimenters asked her questions by projecting a series of symbols on the same screen. The conversation consisted of asking (or being asked) for a reward, such as food, drink, music or company, and included distinctions between verbs such as give (food) and make (music).

Over a period of six months Lana progressed from understanding and using single words to constructing five-word sentences. When the experimenters gave Lana a set of part sentences to be completed Lana was 100 per cent correct in completing the valid sentences and 88 per cent correct in recognizing and rejecting the invalid constructions.

The anthropoid apes, among them the chimpanzees, being the unnatural progeny of a union between man and beast, are ensouled by a spark of the human essence. They “are truly ‘speechless men,’” says *The Secret Doctrine* (II. 262), “and will become speaking animals (or men of a lower order) in the Fifth Round.”

If the psychologists experimenting on Lana hope thereby to get some clues to the development of language in humans, they are definitely on the wrong track. Man needed a mind before he could acquire speech. When the creative gods, the divine instructors, compelled by Karmic law incarnated in mindless men, then only was speech developed. Science has as yet no plausible explanation as to how the roots of language came into existence. The theory that speech arose gradually from a few simple animal sounds is altogether unsound.
