

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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U. L. T. OBJECTIVES

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“As the years go by we see more and more what might become pressed into the two aspects of the Movement: (1) The necessity of holding fast to the one aim, purpose and teaching, which makes possible the unity of thought, will and feeling, on the part of all observant as well as devoted Theosophists. I liken this by analogy to the “Nirodha” mentioned above; and (2) the equal necessity of each drop and group of drops in our flowing stream to give attention to the various obstructions and bends in the channel of our common work, which, however diversified, need never be diverted in its flow.”

THE United Lodge of Theosophists is patterned according to the Teachings of the Wisdom-Religion on the subject of the Adept Fraternity. In their writings, H. P. Blavatsky and W. Q. Judge have given us an excellent view of the Immemorial Labours of the Friends of the Human Race. Now in one way and now in another, these Torch-Bearers of Truth spread ideas suitable to the mass-mind of every cycle. Custodians of a consistent philosophy, They impart its particular teachings, supplying the cyclic demand, age after age. And this impartation, this putting into motion of the truths of the Esoteric Philosophy, is achieved by Them through the willing and intelligent co-operation of such members of the human race as have dedicated themselves, by study and devotion, to the noble task of soul-service.

The Adepts form a Great Fraternity which faithfully copies the Laws of Nature. The principles on and by which this Fraternity is organized and its work prosecuted are accurately derived from the Process of Nature, which is neither blind, nor lame, nor deaf. The Fraternity is composed of Rishis, Mahatmas, Masters, Adepts — Perfected Men;

and though that august organization is called the Great Brotherhood, its members form a Hierarchy; there are older and younger Brothers, though all of Them are Elder Brothers to puny, ignorant humanity. Among Them, it is said, there are some so high, possessing such profound Wisdom and Power, that They are spoken of as the Fathers of the Human Race. But, high or very high, these Friends of mankind are of One Will, One Mind, One Aim, One Purpose — to help mortals to immortality, to enlighten minds so that by self-effort men learn to love their fellow-men in the right way, to serve them as the Great Ones Themselves are serving. With this end in view, the Elder Brothers seek in this world younger brothers; the Masters look out for apt pupils, the Great Friends desire companions.

While the U.L.T. holds fast to the promulgation of the idea of Universal Brotherhood, it recognizes the importance of helping those men and women who, through study and application, through devotion and service, aspire to fit themselves to become the Companions of the Blessed Ones. The form of the U.L.T. is not an original creation but is a good and faithful copy — call it an adaptation — of the Great Fraternity. Its noble Declaration embodies principles derived from the Great Philosophy.

Therefore the U.L.T. is neither democratic nor autocratic in its constitution, but patriarchal. He who serves and sacrifices, not only with the pure motive but also with the disinterested method, and in conformity with the immemorial Teachings, becomes a patriarch, whose grade in the ranks reveals itself.

To form the nucleus of a Universal Brotherhood requires a few who would become brothers. These become brothers by virtue of the Knowledge of Theosophy which unifies their minds; of the Discipline which the Esoteric Philosophy advocates and whose faithful observance unifies their hearts; of self-sacrificing service of the human race which binds them all to the Great Servants. In the companionship of our fellows and associates we find the avenue to Companionship with the Holy *Vairagees* — the Detached Ones who are faithfully attached to groping humanity.

The U.L.T. is not of this earth, though it functions on it. Its Roots are in the Occult World; its branches ramify — visible to the denizens of this mortal world. Between the two worlds, the Occult and the visible, is the Bridge on which silently, secretly, faithfully, some among us are building, building, building, our vision fixed on the Plan of the Great Architects who are ever erecting the Temple of Humanity.

BEFORE THE VEIL OF ISIS

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

—H.P.B. (*Lucifer*, October 1889)

A HUNDRED YEARS AGO, in 1877, there appeared in America a book in two volumes strange in content and stranger still in its daring virtuosity. It was controversial in that it paid scant regard to the then recognized authorities on science, theology and philosophy. The teachings of the foremost Western thinkers were taken up and inspected under a light which unerringly disclosed flaws and false premises.

Isis Unveiled was a book the kind of which had not been attempted in that century of suspense. It brought under one cover religion and science, psychism and spirituality, and discussed fate, death, reincarnation and karma with an air of conviction that was "the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." The book brought into juxtaposition the old and the new, the East and the West, the Vedic authors and Plato, Tasso and Krishna, the Wisdom-Religion and the teachings of Zoroaster and Buddha and Jesus.

The subjects treated of demanded a large canvas and a bold conception. Any lesser effort would have carried with it its own frustration. J. W. Bouton, the publisher, had misgivings about the appeal the book would have for the reading élite. He was sceptical. He need not have been. Twelve editions from the original stereotype plates were issued, with others to follow.

The voluminous facts collated from records of long extinct civilizations, the references and cross-references to books and writing scattered across continents and far-flung libraries made the readers wonder and ask themselves whether more than human powers were drawn upon to complete the work. The author interpreted the Kabala, spoke intimately of the Druses, the Masons and the Knights Templars with a tone of restrained authority that carried conviction. These among other factors contributed to the popularity of the work.

H.P.B. dedicated the Volumes "to the Theosophical Society, which was founded at New York, A.D. 1875, to study the subjects on which they treat." Thus are incarnations of the Wisdom planned. Each newcomer

to the movement has to search *Isis* for guidance to the new orientation. Each older student has to go back to it in search of the cipher by which the Secret Knowledge can be revealed. The veil that hides the face of Isis has to be lifted in seven manners. But the hand that approaches the veil has to be pure; has to atone for the defiling acts of intolerance and sacrilege that were perpetrated by humanity in whose guilt it partakes because of its oneness with the whole.

Portions of the *Sanatana Dharma* were about to be revealed in a medium suited to the mind of the age. To leave no doubt about the origins of the Wisdom she was about to give out, H.P.B. clarifies her position as of a transmitter — of a window through which the light was to enter and penetrate the gloom and confusion of 19th-century thought. She says:

Reverently we stepped in spirit within the temple of Isis. . . . The *Filia Vocis* — the daughter of the divine voice — responded from the mercy-seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost for ever their authoritative character in our sight. The one-living God had spoken through his oracle — man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

It is in the Preface to *Isis* that are to be found the guidelines of a meaningful study. Study of each separate department of knowledge is time-consuming. It cannot lead to a mastery over space, time, mind and matter. The study of particular cases for arriving at conclusions, the use of the senses to gather data, the reliance on reasoning to make inferences, are steps which may lead to deceptive results. The soul of man is quasi-omniscient and, once aroused, can make the man grasp the inner aspects of things with certainty. The *Filia Vocis* H.P.B. speaks of is not the exclusive property of any one person. Given the necessary conditions, the one-living God within each man can speak through him and live in his breath.

The vexed question about the existence of God is taken up in the Preface itself. The treatment of the subject finds its amplification in the two volumes, but unless the basic pattern of the teaching in the Preface is constantly kept in mind, the later exposition will be passed over, its relevance ignored. The student is told that the Oriental philosophy has room for no other faith than an absolute and unshakable conviction of the omnipotence of man's own immortal self. This omnip-

otence comes from the kinship of man's spirit with the Universal Soul — God. The Preface goes on to say:

When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers — you have proved God!

This proving to oneself of the omnipotence of man's immortal Self is of paramount importance. Without some strenuous effort at this exercise the faith of man remains superficial — a thin veneer which if scratched by pain or affliction reveals the deposits of old orthodox superstitions based on dogmas and fanaticism. *The Voice of the Silence* asks the disciple: "Knowest thou of Self the powers?" and then adds: "If thou dost not — then art thou lost." Many a promising student has thus lost himself in the abyss of ignorance. The importance of *Isis* in the curriculum of studies cannot be overlooked. The primacy of its study is brought out in the Publisher's Preface to the Centenary Anniversary Edition first printed in 1931. It says:

When the contents of the work are considered and the attendant circumstances weighed, *Isis Unveiled* offers to the thoughtful mind a spiritual and intellectual phenomenon of the first magnitude. Without it, the Theosophical Movement as well as the Theosophical Society would have been still-born. Without it, her Mission and her Theosophy cannot be understood. Without it, her *Secret Doctrine* can no more be grasped than can algebra without a knowledge of arithmetic.

Within the pages of *Isis* will have to be rediscovered the origins of all faiths, ancient and modern. Within the book is the promise of man's rejuvenation, a critique of powers wielded by men on different continents and in different eras. Within it will be found how the author fights enthroned error and lays bare usurped and pretended authority. In it will be found credit given where it was denied and snatched away by processes of calculated thievery. It restores borrowed robes and vindicates calumniated but glorious reputations. Within this stupendous effort lies a purpose and a message which has to be sought after and understood. The proving of the Soul of man by its wondrous powers

has been undertaken in the book, but the proofs have to be sorted out, collated and studied. Diligence, perseverance and devotion are as necessary to this study as to any other with an added *sine qua non* — Brotherhood with its quality of unselfishness has to be practised. It is this which provides the base for an unshakable faith.

Religions as the 20th century knows them are divisive forces and are thus inimical to Brotherhood. These *have* to be abandoned. Orthodoxy emits a poison that has no antidote. It is for this reason that H.P.B. says: "Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only [mark the word 'only'] possible key to the Absolute in science and theology." It is this key that is used throughout the book for unravelling many a riddle found in ancient scriptures.

The centenary of the publication of *Isis Unveiled* provides one more opportunity for taking stock of our progress. Have we adhered to the Hermetic philosophy? Have we dethroned the errors and false gods that haunt each man's steps? Have we restored calumniated reputations? Have we proved to ourselves the existence of God-spirit and sealed our efforts with the bonds of an unshakable Brotherhood? We have already entered the last quarter of our century. Let us take the help of *Isis* to invoke the Divine Presences.

FOR THE PURPOSES of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the blood stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

—*Isis Unveiled*, II. 640

RANDOM NOTES FROM "THE THEOSOPHIST"

THE YOGA PHILOSOPHY

[A *Treatise on the Yoga Philosophy* by Dr. N. C. Paul, G.B.M.C., Sub-assistant Surgeon, was first published in 1850 and was reprinted in *The Theosophist* in five instalments, between September 1880 and April 1881. H.P.B.'s introductory and her comments on various statements in the *Treatise* are reprinted here. We give in brackets the statements by Dr. Paul which drew the comments.—Eds.]

WHEN, in America and Europe, we affirmed upon the authority of the testimony of eye-witnesses the quasi-miraculous physical endurance of certain ascetics in India, our statements were invariably received by the general public with incredulity; and sometimes by physicians, and men of science, with contemptuous sneers. Some of the most humoristic articles, ever printed in the New York newspapers, were written at our expense upon this text. When we mentioned that we had personally known, not only professional *fakirs* and *sannyasis*, but private Jains, who, under the inspiration of fanaticism, would abstain from breathing for over twenty-two minutes, till they brought on a dead trance, while others would fast for over forty days and yet survive, our evidence was regarded as little better than that of a hopeless lunatic. Naturally, therefore, such an experience made us very guarded, and at last we came to speak with great diffidence upon the subject at all, except with good and trusted friends. Knowing what gigantic strides biological science was making, we thought it could not be long before some scientific experiment would turn up, which would prove the possibility of such phenomena and wrest from sceptical science the confession of its previous ignorance. It now seems that we were not to be disappointed.

A Reuter's telegram from New York, dated August 7, apprised the world of the following stupendous event:

Dr. Tanner, who announced his disbelief regarding medical theories about starvation, declaring he could live for forty days without food, and who began here his self-imposed task on the 28th June, completed it today, but is emaciated and exhausted.

At once the idea occurred to us that the time had at last arrived to make the world acquainted with certain facts which, before Dr. Tanner's courageous experiment, would have been most assuredly classed by the

ignorant as fictions along with other facts that have heretofore appeared in our journal, but, although supported by trustworthy evidence, been ranked by the sceptics as incredible. These facts are discussed in a small pamphlet, published at Benares thirty years ago by an Anglo-Indian doctor, which, on account of its subject being so distasteful to the incredulous, failed to attract the attention of men of science at that time. It is through the obliging kindness of the venerable Pandit Lakshmi Narain Vyasa, of Allahabad, that we are enabled to reproduce for the instruction and gratification of our readers, from the copy in his possession, this, Dr. Paul's excellent monograph on the Yoga Philosophy. Though written so long ago, and, of course containing none of the more recent speculations of science, yet this work has a distinct value as an honest attempt to explain, from the standpoint of a medical man, the reason for this, that, or the other of the Yogi's stages of discipline; which, as we have shown, have been repudiated as "scientifically" impossible. But, as we cannot say that in every case that author has succeeded in making himself or his facts clearly understood, we venture to accompany the text with commentaries. And this with the double object in view of silencing at once the malicious accusation that our Society is no better than a school of "magic," the word being used to signify ridiculous superstition and belief in *supernaturalism*, and of preventing our readers from receiving wrong impressions in general.

We are glad to say that the eighteen months passed by us in this country, and the twelvemonth existence of our journal, have not been fruitless in experience. For, during this period, we have learned at least one most important feature pertaining to the actual state of Hindu society. We find that the latter comprises two distinct parties, one, that of the free-thinkers, *all-denying*, sceptical, and wholly materialistic, whether of the Bradlaugh party, or the "modern school of thought"; the other, orthodox, bigoted, full of the unreasoning superstitions of the Brahmanical schools, and believing in anything if it only tallies with one or the other of the *Puranas*. Both the *ne plus ultra* of exaggeration and, as the saying goes, "each more Catholic than the Pope," whether the latter is represented by Bradlaugh or the Caste Almighty, the most inflexible of gods. The few honourable exceptions go but to enforce the general rule.

The Theosophical Society — whatever any inimical paper may say — knew why it was wanted in India, and came just in time to place itself between the above-named parties. Our journal, its organ,

has from the beginning pursued the distinct policy of lending a friendly ear to both these parties, and biding its time to have its full say. By doing so it has puzzled many, given offence to a few — through no malice or fault of ours, though — but afforded instruction, we hope, to such as have had the wit to understand its policy. And now that the end of the year is reached, we mean to commence our intended series of explanations by reprinting Dr. Paul's treatise, from month to month, with a commentary upon the text as before stated. At the same time the criticisms of all persons, learned in the Yoga, upon either Dr. Paul's views or our own, are invited.

This Treatise mainly relates to the practices of the *Hatha*, not the *Raja*, Yoga — though the author has devoted to each a distinct chapter. We will notice the great difference between the two later on.

[In the introductory part of this series of articles, the author, Dr. Paul, explains that by the practice of certain postures, and the subjection of the body to certain processes, the Hindu yogi acquires the power of abstaining from eating and breathing for long periods of time; the final objective being a state of self-induced trance during which he experiences clairvoyant visions and "a state of bliss." This practice, he says, is dependent upon the expiration and retention of carbonic acid within the body. The outflow of carbonic acid can be regulated in every normal function of the human organism and in every environment, according to Dr. Paul. He says, among other things: "The use of alcoholic liquor causes a considerable diminution in the amount of carbonic acid given out. The Aghoras, a sect of Hindu fakirs, consume a large quantity of alcoholic liquor in the course of the 24 hours."]

The Aghoras, or Aghora Pantha, can hardly be fairly compared with or even be said to follow any *Yoga* system at all, not even the *Hatha* Yoga. They are notorious for their filthy habits, eat carrion of various kinds, and, in days of old, were even accused of devouring human flesh! These persons certainly made spirituous liquors their habitual drink, and, unlike *real* Yogis, extorted alms and used their system as a mere pretext for making money. Reduced to a few miserable and disgusting wretches, they were finally suppressed, and have now disappeared.

["The suppression of expiration constitutes *Pranayama*. . . . It is the daily practice of the Brahman mendicants who aspire to human hibernation or Yoga."]

Human hibernation belongs to the Yoga system and may be termed

one of its many results, but it cannot be called "Yoga."

[“The absolute quantity of carbonic acid evolved from the lungs in a given time is less in retarded than in normal expiration.”]

Thus we find, in this first portion of the Treatise, a full vindication of the habits of the Hindu ascetics — nay those even of the Christian saints of every period, from the first century down to our own days, as we will prove. And hence the laugh of the ignorant, the sceptic and the materialist, at what seems to them the most absurd of practices, is turned against the jokers. For we now see that, if an ascetic prefers a subterranean cave to the open fresh air, takes (apparently) the vow of silence and meditation, refuses to touch money or anything metallic, and, lastly, passes his days in what appears the most ludicrous occupation of all, that of concentrating his whole thoughts on the tip of his nose, he does this, neither for the sake of playing an aimless comedy nor yet out of mere unreasoned superstition, but as a physical discipline based on strictly scientific principles. Most of the thousands of fakirs, gossains, bairagis and others of the mendicant order who throng the villages and religious fairs of India in our present age, may be and undoubtedly are worthless and idle vagabonds, modern clowns imitating the great students of the philosophic ages of the past. And, there is but little doubt that, though they ape the postures and servilely copy the traditional customs of their nobler brethren, they understand no more *why* they do it than the sceptic who laughs at them. But, if we look closer at the origin of their school and study Patanjali's *Yoga-Vidya* — we will be better able to understand and hence appreciate their seemingly ridiculous practices. If the ancients were not as well versed in the details of physiology as are our physicians of the Carpenterian modern school — a question still *sub judice* — they may perhaps be proved, on the other hand, to have fathomed this science in another direction by other methods far deeper than the former; in short, to have made themselves better acquainted with its occult and exceptional laws than we are. That the ancients of all countries were intimately acquainted with what is termed in our days "hypnotism" or self-mesmerization, the production, in a word, of voluntary trance — cannot be denied. One of many proofs is found in the fact that the same method described here, is known as a tradition and practised by the Christian monks at Mount Athos even to this very day. These, to induce "divine visions," concentrate their thoughts and fix their eyes on the navel for hours together. A number of Russian travellers testify to such an occu-

pation in the Greek convents, and writers of other nationalities, who have visited this celebrated hermitage, will bear out our assertion.

Having made clear this first point and vindicated the Hindu Yogis in the name and upon the authority of modern science, we will now leave the further consideration on the subject to our next number.

(September 1880)

[“The Yogi, like the serpent, endures the privation of air, water, and food, by diminishing his respirations through the practice of Hatha and Raja Yoga.”]

Dr. Tanner of New York, who has set himself to prove “that it is possible to do without any food — sustaining the body on water and air only for forty days and forty nights,” is said by the American papers to have been suggested through a reference to the duration of Christ’s temptation in the wilderness. But this special number of “forty days” is older than Christianity, and was practised by more than one pre-Christian ascetic, on the strength of ancient pathology which knew the limit of man’s endurance and had well calculated the powers of the vital organs. Beyond — no man, unless he is in a complete state of hibernation, can go. Thus, is the extreme limit to the Jain fast prescribed as “forty days”; and we hope to furnish an unimpeachable proof in some future number that there are here, in Bombay, men who practise and carry out this forty day’s fast successfully. We know personally two such fanatics. A month earlier our statement would have been not only questioned but positively denied, “as the opposite of Dr. Tanner’s theory has been stoutly maintained by the orthodox American physicians.”

[“The tortoise has the least respiration (3 per minute). It is endowed with the power of supporting the abstraction of atmospheric air and of enduring a suspended respiration (*Pranayama*). It also lives to a great age. One instance is recorded of a tortoise having lived 110 years.”]

We believe this period underrated. At Colombo, Ceylon, we were shown in a garden a gigantic land turtle, about five feet long and three-and-a-half wide, which — if we have to believe the inhabitants — has lived in the place and known the Dutch in its palmy days. But this is not yet scientifically proved to us.

[“The tortoise . . . is notorious for enduring long abstinence, and is composed and tranquil in its manners and habits. . . . It sleeps five months in the year; and during this long hibernal repose it

neither breathes nor eats. . . . It is, further, insensible to severe wounds."]

When Dr. Tanner had fasted for over twelve days, some interesting experiments were made by the physicians to determine whether or not his sensibility was diminished. Says the *New York Tribune* of July 8:

The aesthesiometer was employed, an instrument consisting of two sharp points which are arranged at right angles to a graduated scale upon which they can be moved backward and forward. This was applied to Dr. Tanner's feet, legs, hands, and arms. He was almost invariably able to tell whether one point or two had been applied, even when they were very near together. He distinguished distances as small as three-eighths of an inch, and the opinion of the physicians was that his sensibility had not diminished.

Had the physicians gone on with these experiments, they would have probably ascertained that he gradually became quite insensible to physical pain.

[“Among the circumstances which favour hibernation is . . . abstinence. . . . Fasting is a common practice among the Hindus . . . more especially at Benares, the focus of Hindu superstition.”]

Simple justice compels us to remind the reader that rigid fasts do not pertain merely to “Hindu superstition.” The Roman Catholics have as many, and more than one community of monks — especially in the East — in their incessant endeavour to “subdue flesh,” adds to such fastings self-torture in the way of hair cloth, and constant flagellation. In India, Native Christians and Roman Catholic converts are made, as a penance after confession, to whip themselves in the presence of their priests till “the blood trickles in torrents, according to the expression of an eye-witness who saw the scene but a short time ago.

[“The softest vegetables and the lightest animal food are indispensably necessary to hibernation. . . . The Yogi's selection of aliments has been the result of ages of observation of the habits of temperance amongst torpid animals.”]

The well-known peculiarity of the serpent to live for months together without food, and to cast off its skin, or to rejuvenate; and, its extreme longevity having suggested to the ancient naturalists and philosophers the idea that the secret and instinctive habits of the ophidians might be tried upon the human system, they set to watching, and found that invariably before retiring for the cold season into its hole, the serpent rolled itself in the juice of a certain plant which it did by crushing the

leaves. This plant — its name being a secret among the Raja-Yogis — brings on without any elaborate preparation or training for the occasion as in the case of *Hatha-Yogis* — a dead coma, during which all the vital functions are paralysed and the processes of life suspended. The Yogis have learned to regulate the duration of this trance. As, while this state lasts, no wear and tear of the organs can possibly take place, and hence they cannot "wear out" as they slowly do even during the natural sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human life itself. Thus the Raja-Yogis have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men — in years. Such at least is *their* explanation of the apparent phenomenon. For one who has seen such cases and assured himself that the assertion was an unimpeachable *fact*, and who, at the same time, utterly disbelieves in the possibility of magic, whether divine or infernal, unless the existence of its wondrous phenomena can be accounted for on the principles of exact science and shown as due to *natural* forces, cannot well refuse to listen to any such explanation. It may be but little plausible, and the probabilities against the advanced theory seem great. Yet — it is not one *utterly impossible*; and this, till we have a better reason to reject it, than our simple ignorance of the existence of such a plant — must be considered sufficient. How often exact science is led astray by its dogmatism is once more proved in the following defeat of the orthodox "regular" physicians, as noted by the *New York Tribune* and in the same case of Dr. Tanner.

Another account, issued on the 7th July states:

Dr. Tanner claims that the crisis is past. No severe craving for food was experienced this morning. Should none make itself felt the test will hereafter devolve entirely upon the ability of the vital organs to maintain their functions without food. One physician expresses the opinion that Dr. Tanner will suddenly become delirious after the twelfth or thirteenth day. Following that event he may die at any moment from lock-jaw or convulsions of the muscles. He might be resuscitated if his condition were discovered in time, but the chances would be against this owing to his excessive weakened condition. The principal change today in his condition is a decline in temperature, it being 98.25 at 6 P.M. If it falls five degrees more the result will be fatal. The doctor is still resolute and hopeful.

And yet the telegram from New York given in our last number an-

nouncing that Dr. Tanner has gone without any food for *forty* days and has survived — is there!

(October 1880)

[“Human hibernation is nothing more than prolonged sleep . . . the repose of the organs of sense and motion. There are instances on record of individuals sleeping for weeks, months, nay even for years.”]

We have ourself known a Russian lady — Madame Kashereninoff — whose sister, then an unmarried lady, about 27, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted, and ask for some milk — her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven years, she being considered by the populace as a great saint. It was in 1841. What became of her after that, we are unable to say.

[“Yoga has been differently defined by different authorities. Some have defined it mental abstraction; some have defined it silent prayer; some have defined it the union of the inspired to the expired air; some have defined it the union of mind and soul. But by Yoga I understand the art of suspending the circulation and respiration.”]

Here the author falls into an unmistakable error. He confounds the *Raja* with the *Hatha-Yogins*, whereas the former have nothing to do with the physical training of the *Hatha* or with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja-Yogins* who have no more to do with *Shiva* than with *Vishnu* or any other deity. Alone, the most learned among the *Shankara's Dandis* of Northern India, especially those who are settled in Rajputana who would be able — if they would — to give some correct notions about the *Raja-Yogins*; for these men, who have adopted the philosophical tenets of Shankara's *Vedanta*, are, moreover, profoundly versed in the doctrines of the *Tantras* — termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis*, we have used above the phrase beginning with the conjunction “if,” it is because we happen to know how carefully the secrets of

the real *Yogins* — nay even their existence itself — are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age — has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can exaltation by the *Yoga* be obtained?" enquires *Kashikhanda*. But this declaration can be refuted in two words with their own weapons. The duration of the present *Kali-Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali-Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* *Yogins*, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers, and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by *Yoga*"? To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha-Yogins* — men who at times had reached through a physical and well-organized system of training the highest powers as "wonder-workers" — there has never been a man worthy of being considered as a true *Yogin*. What we say, is simply this: the *Raja-Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real *Yogi* boasting of being one, or willing to exhibit such powers — though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system*. Generally, they deny these powers pointblank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:

I never beheld such a *Yogi*, Oh brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATRAYA

demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc.

Therefore, whenever the author — Dr. Paul — speaks of *Raja-Yoga* — the *Hatha* simply is to be understood.

[“When a Yogi, by practice, is enabled to maintain himself in one of the postures for a period of three hours, and to live upon a quantity of food proportional to the reduced condition of circulation and respiration, without inconvenience, he proceeds to the practice of *Pranayama*. . . . It is the suspension of the respiratory movements, which the Yogis daily practise with a view to purging themselves from minor sins.”]

All the above are, as we said before, the practices of *Hatha Yoga*, and conducive but of the production of physical phenomena — affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to skeptics, by showing them that even in the case of the *Hatha Yogins* the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and that, therefore, there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural though occult powers, more or less latent in every man and woman.

(November 1880)

[“By the practice of *Khechari mudra*, a Yogi is supposed to be able to overcome death. . . . He becomes a pure soul, and can penetrate the secrets of the past, the present, and the future. Without it he can never be absorbed into God.”]

As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, *i.e.*, rejecting belief in a personal deity, and as a Vedantin would by no means use such an expression, we must understand the term “absorption into God” in the sense of union with the *Universal Soul*, or *Parama-Purusha* — the Primal or One Spirit.

[“*Mulabandha* is a process by the practice of which an old man becomes a youth.” It is attained by posture.]

This posture will hardly have the desired effect unless its philosophy is well understood and it is practised from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can

be restored but temporarily and with the help of *Maya*. The *Mula-bandha* is simply a process to throw oneself in sleep (thus gaining the regular hours of sleep).

[“He that practises *Kumbhaka* gets rid of pulmonary, cardiac, and dropsical diseases. . . . By this *Kumbhaka* a Yogi cures all diseases dependent upon deficient inhalation of oxygen.”]

And if anyone feels inclined to sneer at the novel remedy employed by the Yogis to cure “coryza,” “worms” and other diseases — which is only a certain mode of inhalation — his attention is invited to the fact that these *illiterate* and *superstitious* ascetics seem to have only anticipated the discoveries of modern science. One of the latest is reported in the last number of the *New York Medical Record* (September 1880), under the title of “A new and curious Plan for deadening Pain.” The experiments were made by Dr. Bonwill, a well-known physician of Philadelphia, in 1872, and have been since successfully applied as an anaesthetic. . . . And if it be well proved that about 100 respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to science but awaiting her future discoveries?

[“As I have treated of the various branches of Raja-Yoga by which a Yogi analyses the various corporeal, intellectual, moral, sensual, and religious principles of which man is composed. . . . I will now give a succinct account of Hatha Yoga.”]

This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of today, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink at all even in their time of philosophical glory to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion but in the midst of torture; Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture

acquire powers of levitation or aethrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogi," says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air" — which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe*. "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses" — our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body — the senses are here meant in their spiritual sense — volition of the higher principle in man. The true Raja-Yogi is a Stoic; and Kapila, who deals but with the latter — utterly rejecting the claim of the *Hatha-Yogis* to converse during Samadhi with the *Infinite Iswara* — describes their state in the following words:

To a Yogi, in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellow men or not, this is his character.

And a selfish and disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*, and we will have something more to say upon the subject in the following article which will conclude Dr. Paul's Essay on Yoga Philosophy.

(January 1881)

[“A Hatha Yogi practises the mudras or immovable postures.”]

It is needless to remind the constant readers of this magazine of

our comments upon the vital difference between the *Raja* and *Hatha* Yogis. . . . Many are those who have in our days adopted the name of *Yogis*, with as little idea of *true* "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room.

["There are authentic cases of human hibernation on record. . . . A man who had been buried a month. . . was dug out alive. . . . The man is said, by long practice, to have acquired the art of holding his breath, by shutting the mouth and stopping the interior opening of the nostrils with his tongue. His powers of abstinence must be wonderful; nor does his hair grow during the time he remains buried."]

In reference to the arrest of the growth of the hair, some adepts in the secret science, which is generally known in India under the name of *Yoga*, claim to know something more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expanse of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves, if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it is an undoubted fact. Two certain fakirs from Nepal once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as above described by Dr. Paul, and took all the necessary precautions; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis, which imposes no limits of time, may last months as well as hours, and which is known in certain Tibet lamaseries as. . . .

The result was that while the hair, beard, and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of the two men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we may not find either people who nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who, while ready to crush a theosophist for his beliefs, would never dare scoff at that of a Christian.

[“A Yogi who practises the Unamani Mudra successfully is said to be able to recall the soul, to awaken it, and enjoy heavenly felicity. He needs not prayers nor hymns. He becomes self-tranced.”]

This is more like the real *Raja-Yoga*, and is the true scientific one.

[“A Yogi, in a state of self-trance, acquires the power of predicting future events,¹ of understanding unknown languages (*a*), of curing various diseases (*b*), of divining the unexpressed thoughts of others (*c*), of hearing distant sounds, of seeing distant objects, of smelling mystical fragrant odours, and of understanding the language of beasts and birds (*d*).”]

(*a*) As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker and without understanding any language phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute; a sixth and as phenomenal a sense is developed as the result of practice, which supplies for him the lack of the other two.

(*b*) Magnetic and mesmeric aura or “fluid” can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

(*c*) We have known of such a faculty to exist in individuals who were far from being adepts or Yogis, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice,

¹ In the eternity there is neither Past nor Future; hence—for the disenthralled Soul (or Inner *Ego*) the three tenses merge into one, the PRESENT.

especially in persons who are born with natural analytical powers, intuitive perception, and a certain aptness for observation and penetration. These may, if they only persevere, perfect the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clear but quite uneducated detectives in London and Paris, develop it in themselves to almost a faultless perfection. It can be also helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped on by a study of the accumulated experience of many a generation of mystics and under the tuition of real adepts?

(*d*) The bi-part Soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will be no longer sacrificed to conceit, vanity, and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the Soul Empire, called — MATTER.

[“By *Prakamya* is meant the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time. By some writers it is defined to be the property of entering into the system of another (*e*). Yayati, who was old and decrepit, and yet anxious to enjoy life, entered into the system of his youngest son, having left his own body. So says the Purana.”]

(*e*) Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalai-Lamas, their Supreme Hobilgans, and others who as well as the former are supposed, a few days after their Enlightened Souls have laid aside their mortal clothing, to reincarnate themselves in young and always previously to that very weak bodies of children, has never yet been told. These children who are invariably on the point of death when designated to have their bodies become the tabernacles of the Souls of deceased Buddhas, recover immediately after the ceremony, and barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics, and predilections as the dead man's. But of this no more for the present.

[“Pythagoras, who visited India, is said to have tamed, by

the influence of his will or word, a furious bear, prevented an oxen from eating beans, and stopped an eagle in its flight (f).”]

(f) These are mesmeric feats and it is only by (in)exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis*; and the power of Pythagoras is explained in Vol. I, pp. 283 *et seq.*

[“When the passions are restrained from their desires the mind becomes tranquil and the soul is awakened. The Yogi becomes full of *Brahma* (the Supreme Soul) (g). . . . A Yogi who acquires this power, can restore the dead to life (h).”]

(g) In which case it means that the Soul being liberated from the yoke of the body through certain practices, discipline, and purity of life, during the lifetime of the latter, acquires powers identical with its primitive element, the Universal Soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters have become its slaves, hence the Soul has become free henceforth to exercise its transcendental powers untrammelled by any fetters.

(h) Life once extinct can never be recalled. But *another* life and *another* Soul can sometimes reanimate the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word “Soul” has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival is limited, this survival of the physical, or material, personality being for a longer or shorter period, proportionately with the grossness or refinement of the individual.

Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha Yoga; and the *Journal of Science* (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle inquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.

(April 1881)

BUILDERS ALL

No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom.

—*The Voice of the Silence*

The Voice of the Silence can be read as a book of discipline. It can also be read as Instruction which the higher passes on to the lower self. It enunciates principles that are the basis of ethics and the movers of action. It is for this reason that the book is recommended for the *daily* use of disciples.

What is valuable in the book is that it points the way. The prudent pilgrim does not rush blindfold into his pilgrimage without preparation and with only the caprices of a fickle "luck" to guide him. He prepares himself for steep inclines and slender passes, for torrential rivers and treacherous quicksands and for bandit hordes and jungle perils. He gathers his data from those who have gone before and who as an act of service to future generations have left their experiences on record. So, too, with the disciple. *The Voice of the Silence* is a Voice that speaks to him across the ages. It gives him chart and compass. It warns of pitfalls and frightening chasms and withal it instructs him as to how he can plan his journey to the eternal heights where the SILENCE is.

The Voice of the Silence warns against the dangers that the student may invite by his eagerness to possess powers, forgetting that the lower powers by their taint can stay his progress and even push him down the declivity that leads to moral death. But the *Voice* also warns against the complacency that may please the student's vanity and retard his progress. It says: "Think not that when the sins of thy gross form are conquered . . . thy duty is accomplished by nature and by man. The blessed ones have scorned to do so." If purity is considered a negative virtue that will not suffice for progress, if knowledge itself is considered more as an implement than as an aim in itself, what is it that the disciple strives for? Where does his pilgrimage end? Says our text: "Thou shalt . . . cross the gate of final knowledge, but only to wed woe." Why this courting of suffering? And yet, why does this hard and thorny path attract volunteers in every age?

It is only for those who can to some extent attune their being to "Humanity's great pain," and for none else, that the gates of Occultism open for entry. Here, the candidate prepares himself finally to merge his being in the Path of Renunciation—a Path which is sometimes

referred to as the "Path of Woe." The instructions embodied in *The Voice of the Silence* have no meaning for the ambitious or for him who seeks liberation and therefore oblivion of the sufferings of men and the agony of the world. The aim of the candidate and the student, the Initiate and the Adept is to help on man's salvation by the foregoing of the eternal bliss which each may win in the process of his service. This demands continuous acts of "self-immolation" so that by that supreme sacrifice help and succour may be made readily available to those weaker selves who through ignorance and lack of a helping hand go their unceasing rounds between hope and despair.

The child of the kindergarten class would not understand the duties of teacher, principal, or university chancellor. The neophyte is in much the same position, except that he may be likened to the child in a creche. He cannot understand the status and powers, the duties and functions of the Adept and the Initiate. Yet, what the Master can do at his level, the disciple can imitate at his, if he has the vision and has developed the power to do so. *The Voice of the Silence* discloses at least one particular duty and function of the Adept, and with that pattern before him, the disciple can try to reproduce, in however imperfect a measure, that duty and that function on planes where his own consciousness functions. What is that duty and function with which the disciple has to familiarize himself? Says the text:

Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Yogis, saints, Adepts and *Nirmanakayas* take upon themselves this responsibility. The disciple is expected, though in the most miniscule of degrees, to reflect this image in the world of shadows which he inhabits. The torture and the agony of any one aspirant produces but a single stone. By itself, it will remain a thing of beauty, but of hardly any value, unless the stone lays itself with other stones and cements its ties with blood. Sacrifice becomes sublime when it strengthens itself by bonds of sympathy with others who too have become sacrificers. This unity has to be forged even between co-students who try to raise "walls" for the protection of weaker selves whom they karmically attract.

The protection and salvation of humanity has to be total. The seeds within which lie the germs of divinity have to be nurtured. Says the *Voice*:

When once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom — 'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry.

When the *Voice* adjures the disciple to follow upon his predecessors' footsteps and to remain unselfish till the endless end, it means just this — the immolation of one's own self on the altar of a service-oriented sacrifice.

To "serve" in the sense in which that term is used in Theosophy is not easy for the man who is the carrier of contagious moral disorders. If he does venture into service without first taking the precaution to immunize his own dangerous emanations, he may unknowingly inject the virus of his failings into the one whom he desires to protect. Therefore, he who desires to serve must first make himself fit for service. A man who succumbs repeatedly to his own pet vice cannot hope to cure another of that same vice. His own psychic emanations may plunge the other into greater depths of misery. It is for this reason that it is only from among the ranks of the pure that the true servers may be found. The *Voice* stresses this aspect when it says: "The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue." This ladder has its foot resting in the deep mire of the disciple's sins and failings, but it is from there that the Path leads him on to summits that lie bathed in glorious light Nirvanic.

Throughout his period of probationary learning during which the student is expected to gather his strength and acquire his expertise for service, Karma helps him by putting him in difficult and even awkward situations to test how he can measure up to the moral and spiritual progress expected of him. He has to evaluate his own results and prepare for further eventualities. For, on this path, the more he advances, the more the pitfalls that will spring up to snare his weary feet. It is only from the furnace of his own life and its black smoke that must emerge the purificatory flames that will in time make him more than man.

By such disciplines does the disciple build for himself a wall of protection that will effectively hedge in the Holy Isle. It is his duty to protect the shrine where his Higher Ego is to be enthroned. Yet, during all

the incarnations that his efforts continue, the disciple is expected to kill all selfishness. He is advised to step out from sunlight into shade to make more room for others. Self-abnegation is a rule that has its application at all levels of the pilgrimage.

Outside of unity and brotherhood, the disciple can have no call upon Nature for assistance. By himself and alone, the task of building a protecting wall for others would be hazardous. For, the altruistic desire will invite opposition from forces that reside on the dark side of nature. By his lone act he lays himself open to the relentless lashings of the turbulent waves of selfish desires, and the rash student may find that he himself is being uprooted from his moorings by the strong enemies that he has aroused. For his own safety and for that of his co-disciples, he has to blend his effort with theirs and withal remain obedient to the behests of the Guru under whose guidance he, like them, has left the care and safety of his progress. Again the *Voice* gives the advice:

Disciples may be likened to the strings of the soul-echoing *Vina*. . . the string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away. So the collective minds of Lanoo-Shravakas [disciples]. They have to be attuned to the Upadhyaya's [Teacher's] mind — one with the Over-Soul — or, break away.

Build high, Lanoo, the wall that shall hedge in the Holy Isle [the Higher Ego.]

THE GREAT Prof. Huxley it was, we think, who said in one of his works, that if about a certain dozen persons in Europe and an equal number in America were satisfied with it, he should consider his trouble amply rewarded. The same is the case with us. In the whole world are there more than a handful — outside the circle of our secret schools of Occult Philosophy — who can *entirely* comprehend and assimilate the pure doctrine of Esotericism? We wish we might so believe.

—*The Theosophist*, March 1884

IGNORANCE—HEAD-LEARNING—SOUL-WISDOM

THESE THREE TERMS — ignorance, head-learning, soul-wisdom — indicate different levels of inner unfoldment, from which human nature derives its characteristics. The three stages need to be understood correctly from the Theosophical point of view. It is usually considered that the illiterate poor are ignorant because they cannot read or write. Not so from the true spiritual point of view, for among those deprived of formal education are the wise and the virtuous who express wisdom from within themselves without any formal education. Living in close proximity to Nature, they understand her intuitively and follow her laws much better than a man of head-learning. Thomas Gray depicts this beautifully in his "Elegy in a Country Churchyard":

Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have sway'd
 Or waked to ecstasy the living lyre:
But Knowledge to their eyes her ample page,
 Rich with the spoils of time, did ne'er unroll;
Chill Penury repress'd their noble rage,
 And froze the genial current of the soul. . . .
Some village-Hampden, that with dauntless breast
 The little tyrant of his fields withstood,
Some mute inglorious Milton here may rest,
 Some Cromwell, guiltless of his country's blood.

This shows that ignorance does not mean absence of education; it means rather having no knowledge of one's own constitution, no knowledge of the laws of one's own being, no knowledge of the purpose of existence in this world, and no knowledge of the source or the goal. Head-learning without a high standard of morality has prevented soul-wisdom from expressing itself, and that has brought about all the chaos and confusion in the world with its accompanying sorrow and suffering.

Soul-wisdom and head-learning differ not just in degree, but in kind. The method of obtaining one or the other is different, and so are the principles involved, as also the motive. The motive of a true aspirant to soul-wisdom is "to live to benefit mankind." It is unselfishness of purpose — acting for and as the Self of all creatures. Head-learning may enable one to prosper materially, but of what good is such prosperity from the inner spiritual point of view? Lord Buddha states: "Content-

ment is the greatest wealth." Thus head-learning and soul-wisdom cater to two entirely different aspects of our being.

Every aspirant to the spiritual life is advised to acquire soul-wisdom from within himself for it alone enables him to reach perfection and become an immortal being. The first requisite for it is a pure and clean heart. On the other hand, a brilliant intellect and a sharp and keen brain are needed for head-learning, in any branch of knowledge. Soul-wisdom wells up from within oneself by living the life necessary, the life of virtue, altruism, discipline, moderation, service, unity and harmony. In the fourth chapter of the *Bhagavad-Gita*, Shri Krishna says: "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata." This is an important prescription, but is never applied in our educational institutions where head-learning is acquired. "The Dharma of the 'Eye' is the embodiment of the external, and the non-existing. The Dharma of the 'Heart' is the embodiment of Bodhi, the Permanent and Everlasting." It is non-understanding of the difference between that which is external and impermanent and that which is immortal and everlasting that has brought about division and disharmony.

Socrates advised, "Man, know thyself." Each one of us has to realize himself as a pilgrim-soul going through a long pilgrimage, an arduous journey, till he becomes divine, reaches perfection, and unfolds wisdom and compassion which can express themselves through a pure and refined personality. Head-learning is for the crowd; the heart-doctrine or soul-wisdom is for the "elect." Who are these "elect"? They are those having high ideas and ideals and showing forth wisdom in action, unselfishness of purpose, and harmony with Nature and Nature's laws. "They who in humbleness have garnered, low confess: 'Thus have I heard.'" Those with head-learning are proud of their knowledge, and it would be useful in its own way if not divorced from soul-wisdom. In our present civilization the two are out of balance, so head-learning sometimes becomes dangerous and destructive.

All the great Teachers have left behind them seeds of wisdom so that human beings can nurture them and use them to remove the wrong ideas that prevail in the world, thus making the mirror of the mind clear and clean for the divine light of truth to be reflected. Head-learning needs the lower mind, the kama-manasic mind, but soul-wisdom expresses itself when higher Manas and Buddhi are united and receive

the light of Atma. Head-learning is more concerned with effects, but soul-wisdom always begins with the causal aspect and traces the effects from there. Self-knowledge is the result of loving deeds because Compassion is the Law of Laws, and on the spiritual path the heart side of life has to be awakened side by side with the mind.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the impersonal for the “Eternal Man”; and having sought him out, look inward: thou art Buddha. (*The Voice of the Silence*, pp. 28-29)

Ignorance of one's own nature as an immortal being leads to illusion. That which is perishable is taken to be the real, giving rise to all kinds of troubles and difficulties and to self-deception. Therefore we are asked not to look outside but to seek within ourselves. Each one of us is a ray of the Divine Light, an eternal pilgrim having full knowledge and powers of that Light which transforms man into a Buddha. He then becomes a free being, free from the bondage of birth and death. Two choices lie before him, whether to enjoy the peace and the bliss of *Nirvana* or to renounce it, remaining with suffering humanity to point out the way to soul-wisdom, the only way to immortality.

THE silkworm builds his cocoon with great love and infinite patience. It is a beautiful cocoon; but the silkworm cannot get out of it and ultimately dies in it. The material world, too, is like a beautiful cocoon. We build it with great affection and imprison ourselves in it, forgetting that there are more beautiful things outside.

—SRI RAMAKRISHNA

THE SCHOOL OF SEPARATION

WHY should he think of himself as a pupil? There seemed no reason for it, yet such was the impression on his mind. Why should the domed and majestic building in front of him seem as much a thing of dream as of reality? Yet it did. He took comfort from the fact that others obviously found it real, for there was a throng of dim figures gathered outside it. Even as he gazed at them there came a Voice of strange quality. "The VOICE unbroken, that resounds throughout eternities," he found himself murmuring as he listened to It. And he felt himself to be one of "those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!"

The throng moved forward, though to the Pupil (so let us name him) no gate was visible. Yet he found himself entering, and lo, in the act, he was alone. Yet the feeling was strong upon him that all those others were entering likewise.

The outdoor world had been in darkness. Neither sun, moon nor stars had lit his path. And now within the mysterious building he saw no lamp. Yet that he did see and could gaze about him was undeniable. As he stood wondering, came the Voice again. "The light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the very first."

As though guided by the beam spoken of, the Pupil raised his eyes to the full height of the lofty wall, and there, cut deep into the shining stone, he read the words, "The Hall of Ignorance." Ignorant indeed did he feel at that moment, and, yielding to an impulse merely to move, he passed onward, a door unnoticed hitherto opening silently as he approached. Instinctively he raised his eyes to the corresponding wall to that on which the words he had just read had been engraved. Here too there was chiselled lettering, naming the place "The Hall of Learning."

The Pupil gazed long at it. "Learning!" he mused. "Learning — about what? I have from boyhood pursued isms and ologies. I have studied, written, lectured, ay, and taught. I have tried, too, to grasp and accept religious dogmas. Yet the developed self that should have been the product of all this eludes me still."

Into the silence of the empty Hall there stole again the mystic Voice.

"The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both."

"Fine words!" cried the Pupil. "How can such separation be brought

about?"

Again a door, even as he spoke, opened in front of him, and as it seemed futile to argue with a disembodied voice, he passed through. All this time the gentle luminosity that had greeted his entry into the strange building had continued to surround him, and now it seemed to glow particularly on the wall facing him, where shone the words, "The Hall of Wisdom."

"Wisdom!" muttered the Pupil, his eyes dwelling on the word longingly. "How should those of us who must breast the surge of daily life hope to acquire it?"

Instantly, he was answered.

"Learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom."

The Pupil smiled faintly. "I think," he said, "this place should be named the School of Separation. Have not I been told to separate the Self of Matter from the SELF of Spirit? Now I am bidden separate Head-learning from Soul-wisdom. Master unseen," his tone grew urgent, "grant me such guidance as meets my need. All here is veiled in mystery. When I go hence again, what must I do?"

The answer he hoped for was not forthcoming.

"Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way."

"And who," cried the Pupil eagerly, "is the Teacher?"

There was a momentary pause till the slight, faint echo died away in the vaulted Hall. Then the answer came softly — "The Voice of the Silence."

Goodness lies in doing little things well.

—ERNEST BLOCH

MISCONCEPTIONS OF THEOSOPHY

[The following is extracted from Damodar K. Mavalankar's reply to "J.A.S.," whose article, hostile to the Theosophists, appeared in *The Madras Mail* of April 8, 1884.—Eds.]

WE RECOGNIZE the good that modern science and civilization have done, and are doing. We do not decry the education of the Hindus. But we regard these as only the means to an end. If we complain against the modern systems it is not against the researches but against their abuses. Instead of employing them as the means to a higher knowledge, their votaries generally dogmatize as though the last word of science had been spoken. Scientific discoveries we hail with joy; the dogmatism of the narrow-minded followers of science we preach against. We also recognize the present degradation and degeneration due to superstition. Colonel Olcott has over and over told the Hindus how fallen they were. We have often and often raised our voice and pen against blind superstition, scientific dogmatism and theological bigotry. . . . We have been advising the educated people to do their duty to their fellowmen by employing their talents and knowledge of modern scientific methods for the elucidation of truth which underlies every faith more or less, but which has been unfortunately deeply buried under a heap of ignorant superstition and theological twaddle. And the experience of the students of comparative Theologies has taught us that there is a common "foundation" for all religions or rather Theologies. We feel firmly convinced that if all people were to follow in regard to their faiths the same methods as are put forth above, they would arrive at the same truth. Hence it is that Colonel Olcott is often seen to advise the followers of different creeds to study well their respective systems. And by these means the Universal Brotherhood of humanity will become a reality instead of a chimera. The unprecedented success of our Society is a proof of the fact; at the same time we fully admit that, being human and imperfect, our exposure of the theological shams has been such as to lead many people to suppose that we are opposed to some particular creeds. In this way we have been considered to be the enemies of Christianity. But a careful and discriminating reader of *The Theosophist* and our other publications will see that the moral teachings attributed to Jesus Christ we have always held in the highest estimation, notwithstanding an occasional exhibition of our indiscretions and weaknesses. It is the priestly sham

we have denounced, just as in the case of other faiths. Theological Christianity being aggressive, our language in its case has been no doubt now and then harder than in regard to other creeds. The position is very well explained in the article "Theosophy and Christianity" in the current month's *Theosophist* [April 1884, p. 166]. The writer says: " 'Theosophy' is the divine light without which no religious system can exist, and every religion is *more or less* permeated by its rays, which can be seen in spite of all the theological rubbish wherewith priestly ignorance has covered them in its blind effort to hide truth from the sight of the unenlightened masses. Theosophy in its highest aspect is religion confirmed by science and science confirmed by religion."...

—DAMODAR K. MAVALANKAR

12th April 1884.

The greatest gift is the gift of knowledge.

Patience is bearing the burden of life cheerfully.

Valour is the conquest of one's own self.

Truthfulness is true and agreeable speech as exemplified by the sages.

Renunciation is overcoming the world.

Wisdom is removing false ideas of multiplicity and realizing the unity of the Self.

Modesty is abhorrence of evil deeds.

Excellence of character arises from disregard of worldly considerations.

Happiness is the transcending of both pleasure and pain.

Misery is hankering after pleasures of sense.

Learned is he who discriminates between bondage and freedom.

Ignorant is he who identifies himself with the body.

The right path is that which leads to Me.

The wrong path is that which causes restlessness of the mind.

He indeed is rich who is rich in virtues.

Mean is he who is not master of his senses.

Godly is he who is not attached to objects of sense.

Divine is he who has overcome both good and evil.

—SRI KRISHNA in *Srimad Bhagavatam*.

ROBERT CROSBIE SPEAKS

VIII.—ABOUT OPPORTUNITIES

EVENTS bring us OPPORTUNITIES. Wise are those who take advantage of OPPORTUNITIES and examine motives in the handling of events.

We need never fear our OPPORTUNITIES, but should always act up to them, relying on the law of our own spiritual being to carry us through anything and everything.

If help is to come into the Movement we have at heart, the ways by which it will come are provided, and the OPPORTUNITIES will be presented. All we have to do is to take advantage of the OPPORTUNITIES, step by step, as they arrive, doing the best we know, but fearing no failure, courting no success.

We are not our body, brain, circumstances, duties nor any changeable thing; they constitute our instrument and OPPORTUNITIES only; they change and pass away. In them all, "Duty is the royal talisman."

I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and OPPORTUNITY and always to a better advantage. I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no OPPORTUNITY was overlooked and no effort too great for them.

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an OPPORTUNITY is their karma, but what they do with the OPPORTUNITY depends upon their realization of its importance.

We have our place and our duty to fulfil and perform; externals are our temporary OPPORTUNITIES, and we shall be wise if we use these rightly.

What we need to do is to forget our estimation of ourselves, be that good or bad, and just work on. We shall find more strength and larger OPPORTUNITIES as we move along that road.

Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in OPPORTUNITY and knowledge. We can only use our OPPORTUNITIES and knowledge to the best possible advantage and continue to do so, if we would not ourselves

fall short of the requirement of "the Law of Laws — Compassion absolute."

Most minds instead of living and acting out their *ideals* in the present, and fulfilling their present known duties to others, waste most of their OPPORTUNITIES in memory and anticipation. To live and act fully and rightly in the present is the whole of life; the dynamic force of the brain would then act fully and rightly, and there would be no exhaustion.

"Even this will pass away" is a good motto to keep in mind, when things come up that are hard to stand. The "easy" and happy times are the periods of rest; the "hard" times are the periods of training — OPPORTUNITIES for gaining strength and knowledge. If we can look at both in this light, we shall not be overcome by either.

If students succeed in grasping and applying the Philosophy . . . their gratefulness will include all that contributed to their OPPORTUNITY; this gratitude will find expression in their doing the same for others.

If we want a civilization better than the one we have now, we are the ones to start right now to make it. No one else will make it for us. We have to set the lines in motion towards a true civilization from a true basis; but if we think we are not able to do much and are not now doing what we can, it is certain we never can do more. As we do what we can, greater OPPORTUNITIES arise to do. Until we do what is before us, never will any greater OPPORTUNITIES arise.

REFERENCES: *The Friendly Philosopher*, pp. 140, 233, 147, 100, 126, 125, 192, 399, 157, 44, 367, 234.

WHENEVER I hear a man or woman express hatred for any race, I wonder just what it is in themselves they hate so much. You can always be sure of this: you cannot express hatred for anything or anybody unless you make use of the supply of hatred within yourself. The only hatred you can express is your own personal possession. To hate is to be enslaved by evil.

—THOMAS DREIER

IN THE LIGHT OF THEOSOPHY

Dr. Abraham Kovoov, a researcher in psychic phenomena and President of the Sri Lanka Rationalist Association, has, after 50 years of investigation, come to the sweeping conclusion that “nobody has and nobody ever had” psychic, parapsychic, or spiritual powers, and that these exist only “in the pages of scriptures and sensation-mongering newspapers.” With his roots in materialistic science, he goes further and unequivocally states in his book, *Begone Godmen!*, that all those who claim to possess such powers are either frauds or mentally deranged.

Commenting on Dr. Kovoov’s “divine miracle exposure campaign” and his swipes at the proliferating tribe of “godmen,” swamis, astrologers and the like, Rahul Singh writes in *The Illustrated Weekly of India* for April 10:

Kovoov takes an extreme view and flatly denies *all* psychic and spiritual experiences—he even has a chapter titled “The Bible is a dangerous moral guide.” And though he sustains his atheism admirably, one feels that he goes too far. To those who would like an intelligent antidote to *Begone Godmen!* there is Lyall Watson’s *Supernature*, an equally fascinating account of some of the inexplicable phenomena in nature. . . .

Why has there been such a sudden proliferation of these godmen, and why do so many people go to them? Here is a fertile field for sociological research. It may not be too far off the mark to say that more middle and upper-middle class Indians today place their faith in their own gurus than in the traditional gods. And this critic would even go so far as to hazard the guess that the reason for their huge popularity is that these gurus are filling the role of psychiatrists in urban India. Our towns and cities are undergoing such rapid social changes—the breakdown of the joint family system and the emergence of the somewhat liberated working girl, for instance—that the older generation finds itself bewildered and confused. In the West, if you are mentally troubled or unable to cope with a particular crisis in your life, you go to a trained psychiatrist. Here, you go to a mumbo-jumbo talking guru.

True, there are self-styled gurus and psychic tricksters making tall claims and deceiving the gullible, but to dismiss as frauds *all* those who exhibit powers and faculties that the generality of mankind has not as yet evolved, is against all available evidence. While there is nothing “miraculous” or “supernatural” that man can possibly do, yet the ex-

istence of abnormal powers in a human being, developed as the result of laws once known, now unknown to science, is supported by such an un rebuttable body of evidence that no impartial investigator can dismiss it offhand.

Thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized as purely natural phenomena. And scientists admit that there may be laws of nature still unknown to them. In an editorial note appended by H.P.B. to "A Glance at Theosophy from the Outside" (*Lucifer*, October 1888) it was stated:

No true theosophist — the accused party least of all — believes in *miracles*, though every true theosophist ought to believe in the existence of abnormal powers in man; "abnormal" because, so far, either misunderstood or denied. All such objective physical phenomena, however, are simply psychological "glamour," *i.e.*, if not witchery, at least "a charm on the eyes and senses." This, people may call brutally "trick," but since they are *psychic*, they cannot be *physical*; hence, no conjuring or "sleight of hand." As well call "tricksters" the grave medical celebrities, who hypnotize their subjects to see things which have no reality! "Theosophical phenomena" differ from these in this: that while hypnotic hallucinations are suggested by the operator's idle fancy, occult manifestations are produced by the will of the Occultist, that one or a hundred men should see *realities*, generally hidden from the profane, *e.g.*, certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. Thus a cup *may never have been broken in reality*, and yet people are made to see it shattered in atoms and then made whole. Is this a *juggler's* trick? Occult phenomena are then simply a hundredfold intensified hypnotism, and between the hypnotic hallucinations at the Salpêtrière and the *magic* of the East there is chiefly a question of degree.

A glimpse into "The Remarkable Rhythms of Forest Life" can be had from Jack Shepherd's article in the *April Reader's Digest* (Indian ed.):

Every forest is a delicate, complex community with cycles of birth, life, death and regrowth. Look closely, and you find that all life in the forest is connected in a chain that starts with the sun. Trees are only the most imposing object on the forest tapestry.

A wide variety of shrubs, vines, herbs, ferns and mosses use their cool shade and protection from wind and rain. The green-leafed plants convert sun power into sugar power and animals eat the plants. Deer and elk browse on twigs and tender buds. Squirrels fill their cheeks with seeds and nuts.

Other forest dwellers eat the plant-eaters — snakes, lizards, predatory insects, birds — and they in turn are pursued by secondary predators, owls, hawks, foxes and the big cats. When these die, they complete the cycle by returning their substance to the soil, releasing nutrients that fertilize green plants through their roots and thus become food.

Leaves, branches, animal droppings, as well as insect and animal corpses, fall upon the forest floor. This detritus gets turned over, ploughed, furrowed, and mixed with the soil grains by tiny living creatures in a continuous cycle. Dead wood is chewed by the termite, who has the stomach for it. Into the earthworm go leaves and mineral particles that emerge as tiny mounds of soil nutrient. The earthworm may turn over as much as 50 *tons* of soil per hectare every year, enriching it as he goes.

Other soil scavengers — millipedes, mites, collembolan, wood lice — usually attack the litter only after it has been fed upon by micro-organisms. Fungi pitch in as principal agents in reducing litter to nutrition-providing humus, ultimately adding themselves to the rich soil on the forest floor. A hundred grams of forest humus may contain 11 kilometres of fungus strands.

The fungi are a constant food supply for many soil dwellers, including beetles and gnats. Centipedes and pseudo-scorpions comb the upper layers of the litter. Speedy, predacious beetles prowl the miniature jungle surface. Ants scramble everywhere. The mole burrows the forest soil, and can churn nearly 90 metres of tunnels every day.

Only the seasons alter this activity. . . . The cycles of the seasons, of life, death and rebirth, have continued now for 50 million years, enabling the forests that cover our continents to flourish — outlasting every other living thing on earth. There is in the forest the same energy as in the stars. And, despite interruptions by man, fire or disease, the forests will perpetuate themselves endlessly.

Nature's vengeance on man for his thoughtless destruction of forests and vegetation has been terrible. It has resulted in the transformation of erstwhile fertile lands into deserts. Only in recent times has man realized that he was cutting the branch that he was sitting on. Man has

come to learn that the two most important elements of his existence — soil and water — owe their stability and availability to the presence of sufficient forest cover.

As far back as 1879 H.P.B. published in *The Theosophist* two articles by “Forester” on the Indian forests, for she believed that the real cause of India’s food problem lay “neither in foreign rule, excessive taxation, nor crude and exhaustive husbandry, so much as in the destruction of the forests.”

The “rhythms of forest life,” besides, provide a lesson in the interdependence of all life.

An article on “Procrastination — At What Cost?” in *Bhavan’s Journal* for May 22 reads in part:

Everyone in these days suffers under the feeling of being pressed for time. We do not seem to catch up with things as we used to do. We are afraid to sit down with only our thoughts for company, because those thoughts inevitably turn on something we should be doing.

Much of this feeling is due to procrastination, the habit of needlessly putting off things to which we should attend. *The putting off is in turn caused by inertia and lack of planning.*

This is a serious problem, because procrastination does more than almost any other habit to deprive us of satisfaction, success and happiness. It does not solve any problem when we toss it into the tray marked “pending.”

More than two centuries ago Edward Young, disappointed in law, politics and in his thirty-five-year rectorship of a small church, wrote the often-quoted line “Procrastination is the thief of time.” In fact, procrastination is much more. *It is the thief of our self-respect.* It nags at us and spoils our fun. It deprives us of the fullest realization of our ambitions and hopes. . . .

You find that your habit leads to unending ills. You are actually putting off living to some fictional future date. You are making yourself unhappy because in deferring your life to the future you are missing the present and its golden opportunities for rich living. You are putting off until tomorrow not only duties and jobs but happiness and achievement.

We learn from *Isis Unveiled* (I. 219), “Everything in this world has

its time, and truth, however based upon unimpeachable evidence, will not root or grow, unless, like a plant, it is thrown into soil in its proper season." Forethought and judgment are essential, both grow out of patience, and that grows out of reliance on the Law. In our planning we must form clear images, accurate in detail, and learn to image them forth when the season is ripe. Punctuality on this plane will result in punctuality on the physical plane. A person is trustworthy — and what higher praise can be given to anyone? — partly because he is always in time.

The following is from an editorial in *The Times of India* for May 5:

One of the most exciting correspondences in nature is the similitude of the microcosm and the megacosm. No stranger worlds exist than these. The apparently limitless universe of galaxies reflects the complexities and the unknowns of the fantastic cosmos of subatomic particles. With more than 200 elementary particles already tracked down or deemed real enough to be counted, Prof. Murray Gell-Hann predicted 13 years ago that the most fundamental particle of all had yet to be discovered. With wry humour he named it quark and said it has a charge of only a third of the least charge then known. . . . Evidence that the quark is no figment of the imagination was gathered in an experiment in which microspheres of niobium, supercooled to within four degrees of absolute zero temperature, were suspended in a magnetic field, removing all charge from them. On two of these spheres, however, a remnant charge, equal to one-third of a proton's unit charge, was noticed persisting: this was in fact the quark. But the story doesn't end there for physicists or philosophical speculators. As our knowledge grows and our instruments and the precision of our experiments improve, more layers of reality are unveiled. It is like peeling an onion. Matter to atoms to nuclei to particles and then to particles within particles — and now perhaps to pure energy itself! We never can tell. Reality is not this, nor now, nor here; reality is an endless continuum.
