

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 41, No. 5

17th March 1971

“MAKE BROTHERHOOD A REAL THING”

[This is the closing speech delivered by W. Q. Judge as Chairman of the European Convention held in London on 6th and 7th July 1893. It has been reprinted before in THE THEOSOPHICAL MOVEMENT.—EDS.]

You have now come to the end of your labours. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It was begun with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. Those deserters were, many of them, spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now, was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H.P.B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year, to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called right to vote, all about with regulations, will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So, I regard our conventions, not as assemblies for tiresome and bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the

society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a reassertion of our undogmatic attitude.

Most important of all, to be carried away from here by each one, to be acted upon during the next twelve months, is a deep and living feeling of harmony and brotherhood. A union in name has no force or power. Eighteen years ago we formed the union, the attempt to create a nucleus of a universal brotherhood, and since then we have made progress toward realizing what was then but a sound. Such an actual brotherhood is an important fact, its absence a very great obstruction and difficulty.

Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step then to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labours of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But, let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned *sine die*.

W. Q. JUDGE AND THE SPRING EQUINOX

THERE are many types of leaders of men. There is Alexander called the Great, there are Napoleon and Genghis Khan and other soldiers like them who affected millions of lives, not all of them for the worse. There are Emperors like Marcus Aurelius and Akbar who affected the minds of a lesser number, perhaps, but along more constructive lines; and among powerful Emperors who can forget Ashoka, the beloved of his people, whose rule was a spiritual blessing to his subjects, and whose influence, extending even to our own days, inspires millions? At the opposite pole, there is the memory of Ivan the Terrible who influenced those whom he touched in a wrong way. Verily, in ancient days rulers and kings moulded history as they no longer do, for nowadays kings and emperors are mere figureheads.

Of all types of leaders the spiritual teacher who is the educator of the heart and the adjuster of the mind is the most influential. The schoolmaster is not so great and powerful a moral influence today as he should be, and whatever good impresses he makes on the consciousness of his pupils are wiped out very soon by world-passions and civilization-forces which surround them on all sides. The Great Prophets, the Real Gurus, are the most powerful influencers of humanity. The changes in humanity's outlook brought about by a single Jesus or Paul have been wider and deeper than those wrought by an Alexander or a Napoleon. One Buddha, one Shankara, have remade the history of human thought and of human endeavour which thousands of Bhikkhus and a long line of Acharyas have not been able to achieve.

The Festival of the Spring Equinox in Nature has a deep significance for the human Soul. Just as Nature renovates herself in Spring, so also the human Soul has its renovating season. Nature's New Year is not merely a physical and seasonal phenomenon; that is but a projected reflection of the psychic and spiritual stirring taking place in supernature. The Spring Equinox is an annual phenomenon and its physical counterpart in human bodily life is the springtime of men and women who show forth the freshness and the joy of youth. But the Spring of the Soul also occurs and then it is that human consciousness, having acquired the art, shows forth the freshness and the joy of the evergreen.

Who is there who does not aspire, if not continuously, at least now and then, to possess the freshness of the youth-mind, the chastity of the maiden-heart, the energy of the growing limbs? This is not quite

impossible and the art of becoming evergreen in consciousness has been taught down the ages by the true Prophets, Seers and Gurus.

One of the difficulties which the ordinary human mind experiences may spring from the very vision which that mind is capable of perceiving — the vision splendid of Mighty Sages of majestic moral strength. It is possible for even the ordinary human mind to visualize and with the aid of descriptive texts to imagine the glory and the power embodied by a Krishna, a Buddha, a Zarathushtra, a Jesus. But such a visualization may bring a feeling of despair. How can we, at our stage of groping for knowledge, with our vicious tendencies, ever rise to the pure condition of the enlightened Sages? When the heart, and not only the mind, *knows* the doctrine of Reincarnation, such confusion and discouragement vanish and in their place arise hope and certainty. Recognizing that each one has many lives on earth to learn all that life here can teach us, it becomes possible for the heart to assent fully to the possibility of attaining human perfection. Many millions accept the teaching of successive lives on earth, but such mental assent has to be transformed into heart experience by adequate study and practice, and then only we shall be able to recognize the Way to Perfection, the steps of the inner Soul Life which is that of the Disciple.

It is the existence of the successful Disciples of the Great Gurus whose achievements energize us to right endeavour. These true Chelas of the Immortal Gurus reveal, by their nearness to us, the possibility of our remaking ourselves. Before our eyes, so to speak, a man performs the magic of transmuting the iron of his lower nature into the pure gold of the higher. What he has done, that we too can do. Such a true Alchemist — working not with physical metals but with the psychic forces inherent in each one of us — was William Quan Judge, whose death anniversary falls on the day of the Spring Equinox.

What did Mr. Judge achieve in his life that thousands of students of Theosophy look up to him with reverence and devotion?

He was born in Ireland, but, throwing away the dross of that nation while retaining its basic purity, he became an American. Ireland is one of the oldest surviving spots of ancient Atlantis, and therefore has its psychic and spiritual kinship with the Americas. Mr. Judge became a citizen of the United States. In this process he lost the insularity of nationality while elevating the feeling of patriotism. This sharpened his insight into the nature of the masses of mankind and gave him an international and a cosmopolitan mind. He became not merely a lover

of Americans, but a lover of humanity.

By profession he was a lawyer, but being humble of mind as well as logical he looked beyond his legal codes into the records of Nature to learn what Her laws were. From fallible man-made laws he went to the infallible Divine Laws of Nature. This brought him a philosophic perception, the vision that Nature was united and indivisible, and was ruled not by accident and haphazardly, but by the law of Harmony.

Investigation into the processes of visible Nature early led him to the Invisible in Nature. Soon he was investigating the occult arts of the Mesmerist and the Psychometrist. This opened up in him the forces of his own psychic being; he found a world within himself, devilish and divine, psychic and spiritual. Conviction that there must be knowledge made him a seeker and brought him to his Guru — H. P. Blavatsky. It was but natural that the Guru recognized the Chela, but Judge too felt the old tie with his teacher, and the labour of love, centuries old, was once again recommenced. What Krishna was to Arjuna, that H. P. Blavatsky was to Judge.

In 1875 Judge commenced the conscious walking in this incarnation of the old, old way. Faithful but not blind, self-confident but not vain, humble but not weak, resolute to march forward to great duties, he had laboured steadfastly for 21 years when he quitted his body on the 21st of March 1896.

The transmutation achieved by Mr. Judge under the guidance of H.P.B. and her Masters is one of the glories of the Theosophical Movement inaugurated in New York in 1875. His books and articles have a sustaining power; their message is universal, for all people. The inquirer desiring to learn what Theosophy is, will find an excellent presentation in *The Ocean of Theosophy*. The practitioner who wants to tread the Path walked so successfully by Mr. Judge will find of priceless value his epistles to his own young students and co-workers, gathered in the volume, *Letters That Have Helped Me*. His renditions of the *Bhagavad-Gita* and of the *Yoga Sutras* of Patanjali are not erudite commentaries, but practical aids to the pupil who desires to learn so that he may practise, experience and then teach. His short articles are truly great and bring not only knowledge, but also inspiration.

Mr. Judge was thus a Bearer of the Torch of Truth. He was not a world-famous figure in his day, but with the passing of every year an increasing number of discerning minds are recognizing his worth. Catching fire at his shrine, they are learning to repeat the Great Truths in

living experience. When people who should have known better attacked him, he treated them with compassion and non-violence. He practised what he taught. In one of his letters he wrote:

If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go. This is thought by some to be "goody-goody," but I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality.

Of such a Compassionater among men much can be said. But Mr. Judge's real worth can be felt in the heart by him only who tries to assimilate the teachings which he gave. He did not invent or originate these teachings but learnt them sitting at the feet of the Gurus whose servant he was. Next to H. P. Blavatsky the entire Theosophical Movement owes to Mr. Judge the deepest debt of gratitude. One of the three chief founders of the Theosophical Movement of the 1875-1975 cycle, he remained, like H.P.B., true and loyal to the programme and the policy of human service to the day of his death. India knows only a little about him, but he was a lover of Aryavarta, as those who study his writings soon come to know.

It is the memory of such a man that we shall be remembering on the 21st, benefiting ourselves as we draw from his precepts and his example the inspiration and the power to follow, humbly yet confidently, in his footsteps.

THE FACT that I have no amusements . . . nothing but work . . . seems a great penance to those who like their pleasures. I, on the contrary, take pleasure and peace in the "self-denial" as they call it. Therefore it must follow that he who enters the Secret Path finds his peace and pleasure in endless work for ages of Humanity.

—W. Q. JUDGE

THE MOVEMENT FORWARD

Be ye perfect, even as your Father which is in heaven is perfect.

—*Matthew*, v. 48

MEN in the majority are at present familiar with two planes of being. The boor and the savage are intensely active on the plane of material existence. Their untrained minds are practically dormant. The animal in them is active, but that animal has not yet got the malevolence and the rancour which the power of the captive mind alone can provide. The sophisticated and the learned live their lives on the plane of desires, of likes and dislikes, of affinities and antipathies. But, for the most part, they turn these desires towards the earthly for their gratification and outlet. It thus happens that the mind allies itself with the human animal and lends to it its powers of imagination, fascination and fantasy.

To the boor, ethics are meaningless. They hold no message for him. To the man lost to cravings, they are irksome impositions enforced by an effete society. To the worldly pious, they have a value. They hug ethics to themselves, ostensibly display them before others, and on the strength of that possession lay claim to be the chosen few of God. They parade their piety and virtue and take care to see that others do not forget their eminence. Virtue in them is but the negation of the grosser forms of vice. They have no eyes to see that their very claim to exclusiveness is of the nature of vice which being the more subtle is for that reason the more dangerous.

So goes the world, swaying between tears and laughter — a prey to all things that go to form the attachments and the revulsions of men. There are only the very few who can see the perils of goodness, love and harmlessness in their unimpeded motion when they place the man in his true setting of a universal brotherhood that excludes no unit of consciousness. The power of an unchained virtue would be insignificant if it did not enable the man to encounter without attachment or revulsion all men, places and events — foul and clean alike.

True religion is the science of the laws that govern the vaster life. It is the art that makes man live, not as an individual unit fighting for its survival, but as one in a vast and numberless throng that has a date with destiny. For, the destiny of man is not a life or even lives. It is the achieving of a consciousness which is immeasurably higher than the consciousness of the good man when compared to that of the savage

or the man steeped in evil. Many there have been who have conceived that this destiny is for the man as a unit and that once he has attained it, he pulls himself out of the herd and leaves it to work out its own salvation. Such thinking but leaves a human gloss on destiny and drags it down from its sublime elevation. If man achieves his goal, he but shifts his duty of achieving his own destiny to the larger one of helping others to achieve theirs. He dare not isolate himself in a capsule, however lasting, and separate the drop from the ocean. The nature of a ubiquitous divinity forbids it.

If man is to use the physical, the intellectual and the psychic only as instruments for service and not of pleasure, how does he set about the task? Life itself should be able to provide an answer. It should be evident to the perceptive that the lure of the physical loses its hold as soon as the unassuaged thirst of desire predominates. Kings have been known to barter away their kingdoms for the attainment of some one dominant emotion. Desire in its turn will be found to fail of attraction the moment it is brought under the cold analytical scrutiny of the intellect. But it is not the coldness of intellect that holds the golden key. For, mere intellect is yet another instrument which serves but a limited purpose. Life demonstrates to us that the coldness of intellect leads man to a crass selfishness which seeks to gain its own ends and conceives of a world that turns round himself. The results of scientific research of ours as of the preceding century show how scant have been the efforts of men to learn to elevate the moral tone of the race. The discoveries on which modern science preens itself tend towards a satisfying of the lower urges of men and thus lead to a somnolence of the soul. The dangers of humanity slipping back into the abyss of depravity are indeed great today.

Without the aid of intellect and intelligent behaviour, human passions have the tendency to run riot. So, too, with the intellect. Unless it is harnessed and led by the diviner part of man, it tends to live only amid the perishable and evanescent aspects of nature. Intellect has to rise to its sublimation in holiness, has to seek its efflorescence in the adoration of that which it by itself will never evaluate to the full unless it loses its identity in a conjunction and close union with the highest. Aspiration and devotion soar far above the tardy processes of intellectual reasoning. The self-sacrificing love that finds its own felicity in the torture it embraces in order that the loved one is protected, laughs at reason and rejects its whisperings of caution and danger. The martyr mounts the faggot because he reverences the ideal to such an extent

that even a death by slow torture cannot force him to debase.

In all ages, men have intuitionally recognized the presence of the divine and have built systems round its shadow. Prayer — that opiate of the Soul — postulates an outside agency which has to be petitioned and which is supposed to dispense boons and relieve pain. Except for the very few, the common throng has believed this agency to be an extraneous potency that dominates men, the elements and all nature, and which dispenses glory or gloom according to its likes. Thus we have warring religions, each claiming the same divine origin. We also have the singular phenomenon of Christian nations at war calling upon the same god to exterminate the other. Cold reason must sooner or later erase from man's mind the possibility of there being such an extraneous god. But this refuting of a wrong theory will not by itself lead man to a true concept of deity. A deity that is truly infinite and that presides in each atom is a logical necessity. Can man soar beyond reason and sense it in its manifold ways divine?

Mystics have gone on record that the divine light exists and shines in all things although in all it does not shine forth equally. We have glimpses of it when we see that by it "the slayer's knife did stab himself; the unjust judge hath lost his own defender; the false tongue dooms its lie; the creeping thief and spoiler rob, to render." We see it in its intricate workings in the annals of the nations; the lives of the martyrs as of the renegades; the history of bigotry on the one hand and of enlightenment on the other. What hinders? The darkness hinders — the refusal to turn the face towards the light as it shines and glitters in all beings and all things. We of the age of a science steeped in materiality can still experiment with life so that we may sense its quintessence and in the success of our research find that which in the ultimate must ever remain incommunicable save to those who rise to that high plane where communication becomes possible.

Observing life from this side of intellect, we find several clues emerging from existence as we know it. The perpetual whirl within the atom; the geometric formation of atom groups within the elements; the incredibly beautiful growth from embryo to maturity that all composite life portrays; the silent unseen movement that in men, nations and civilizations weaves from within the subject the fabric of moral retribution — all these demonstrate to us that within the smallest of the small as within the mighty and the grandiose there exists an indestructible, intelligent and designing force that can weigh feathers and that works with equal felicity in the mollusc and man, in the star-dust and the

ocean bed, in the tortuous recesses of man's degenerate brain as in the golden casket of him who is high in holiness. It is this vision that has to be made a backdrop to all human effort and has to be consciously preserved through good and evil circumstances.

If by constant practice a man is able to switch himself from the plane of terrestrial attractions to that of noble desires and from thence to that of the higher intellect, he can with assiduity of devotion rise from the plane of intellect to that of intuition. However, he has to understand that the old norms can no longer apply. He has to venture into a new stratum of existence where neither the instruments nor the rules of the lower planes can have any application. It is as though the man is preparing to set out across uncharted seas to unfamiliar bournes hinted at in myth and song, allegorized and poetized, yet never particularized save in the veiled language that the Wise Ones use. To prepare himself for the pilgrimage, the devotee will have to assemble his luggage. He will no doubt discover that in his journey through life he has acquired, sometimes by heredity, oftentimes by choice, things which he has prized and hugged to himself — valued baubles that he has watched over and painstakingly preserved but which he must leave behind as burdensome and of no value if he is to proceed on his journey. It sometimes happens that the attachment to these non-valuable possessions (goods, relations, friends) proves too strong for the man and the journey is abandoned long before its start becomes possible. In some cases, the journey is undertaken in all solemnity and then suddenly the old attachment exerts its pull in midstream. If the moral stamina has not been built up, the pilgrim retraces his steps and seeks to rehabilitate himself in his own sight by shouting that there is no distant bourne but a vast and mocking sea.

Can the man face his desires unflinchingly and, analysing their hold on himself, break away from them completely? Strange as it may seem, the glamour of attachment is so great that the man may not list the most insidiously tenuous of his attachments as one worthy of a penetrating analysis. In his blindness, he may even list it as indispensable to his pilgrimage. Religious fanatics, the self-styled crusaders and the murderers who created the inquisition are but a few typical examples of men who have smeared the pages of history. Ambition, the love of comfort, the acquiring or retaining of position, rank and reputation are as destructive of soul-effort as are the grosser appetites of men. To take these up for scrutiny as they appear in daily living, to admit to oneself that these have found a lodgement in one's make-up, to recognize their presence

and to administer the antidote is a long and arduous process. This is so because the atoms or lives that go to form the physical, astral, psychic and manasic sheaths of the man bear deep the stamp and impress of these qualities. These lives have to be purged and others brought in which are congenial to the new purpose. New magnetic affinities have to be created and this can only be done by the arousal of a WILL that is indomitable and which will give strength to the man to refuse to touch anything that is antagonistic to the determined purpose. This first step is negative yet is important because it clears the place for the erection of the temple. However, being negative it itself is powerless to build. And yet, how difficult is that step!

As the work of removing the debris goes on apace, the builder has to be active to search for his building materials and bring them to the construction site. The quarry and the factory may be at far and distant and seemingly inaccessible places. Some of the materials can be obtained by only Herculean efforts during which life itself may seem to hang in the balance. Others cannot be purchased but are obtainable only as a benediction thrown into the begging-bowl of the humble and mendicant soul. No effort can be by-passed, lest the building be left unfinished and the temple become a mausoleum in which lie buried the lop-sided efforts of the frustrated soul. This search for materials from secret and far distant places is symbolized by the voluntary exile of the man from his usual haunts. He may remain where he has always been, his home, occupation and surroundings may be the same, and yet he is far away on other planes and different atmospheres seeking for materials and tools not obtainable in the uncongenial terrestrial atmosphere. When his efforts have progressed to some extent, he gets confirmed in his faith. He now seeks more and more to withdraw himself in adoration of a flame which he does not see. He strains after inaudible sounds, he seems to sense the nearness of non-human Presences. In his moments of adoration, he gains strength, guidance and certitude of knowledge. He gets it because it is his inheritance which is released to him as soon as he lays claim to his ancient lineage. Before the high altar of his inner being he is safe. But if he has reaped his peace in the strength of his great effort, he is called upon to sow also. When he acts on the terrestrial plane, it becomes his duty to pass on his strength and peace to those who struggle in profound gloom. He has to enter the plane of matter to transmit his gospel and at the same time to keep away the forces of darkness that seek to drag him from his high estate. His own salvation and the salvation of those around him lies in his seeking

refuge at all available times in that grotto where the flame burns with steady light. He has so to saturate himself in that Light that earthly darkness does not have the power to surround and lay siege to it.

This adoration of the inner God has to be absolute. It cannot be shared even with gods and exalted beings. It is profoundly true that the finite can have no relation with the infinite and yet human consciousness can reach out to that which is beyond time and circumstance, and, grafting itself on the tree of life eternal, see itself not as a number distinct and isolated from other numbers but as the veritable origin and source of these.

THOUSANDS of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal — the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of “life in spirit” and “life in truth,” which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of “scientific” and “foremost,” of “pioneer” and “liberal,” uses these prerogatives but to domineer over the faint-hearted and selfish — these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. . . . Carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto*, if not *de jure*. We meet such in every circle of society, in every class of life.

—H. P. BLAVATSKY

A THEOSOPHICAL EDUCATION

[This article appeared originally in *The Path* for August 1891 and was reprinted in THE THEOSOPHICAL MOVEMENT for November 1939.—Eds.]

“INGRATITUDE IS NOT ONE OF OUR FAULTS.” WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. ∴

To a student theosophist, serving whenever and however he could, there came very recently — since the departure from this plane of H. P. Blavatsky — these words of highest cheer from that Master of whom H.P.B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society — and, through it, humanity — as best they can; given in the belief that it was not intended that the recipient should sequester or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all. The Divine only give to those who give. No greater cheer could well be vouchsafed to earnest workers than the assurances of which these sentences are full. Not a sincere helper, however obscure or insignificant in his own opinion, is outside the range of that watchful eye and helping hand. Not one, if he be sincere, fails to commend himself to the “gratitude” of the highest of the hierarchy thus far revealed to us. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the true helper imagines himself forgotten, supposes his services to be slight in value or too frail for remembrance, these sentences reassure him in all their pregnant significance; they send him on his arduous way refreshed and strengthened with the knowledge that he can “help” Those who help all. Nothing but ourselves can shut us away from Them. Our own deeds are our Saviours.

How, then, can we best help? Another and much beloved Master — He who first communicated with the western world through Mr. Sinnett — once wrote that there was “hardly a member unable to help” by correcting prevailing misconceptions of Theosophy and by clearly explaining its teachings to outsiders. There are comparatively few of our members yet able to do this, and reasoning along this line we see that the great want in the theosophic ranks today is A THEOSOPHICAL EDUCATION.

At the present juncture the Theosophical Movement exhibits, both in England and the United States, an astonishing activity, a tenacious and all-embracing vitality. Never before in its history has numerical growth been so rapid: one hundred applicants in ten weeks in the dull season here, and four new branches already since the "death" of H. P. Blavatsky. The moment of depression upon the departure of our great Leader from the objective world was so brief as to be scarcely noticeable. Then, all at once, as if inspired by gratitude, by fidelity, by all the promptings of full and loyal hearts, the Society made a bound forward, impelled by the efforts of its individual members towards Solidarity and increased usefulness. The tide of popular opinion is turning. Press comment has become more favourable and more reasonable in the better newspapers; more virulent and extreme in the lower ones, sure sign of our steady — and to them irritating — advance. Each day a swifter momentum is discernible. And on all sides theosophists are found saying and writing, "What can I do for the Cause?" This question is put forward out of lives hampered by care, limited in opportunity, wherein ease is scant and leisure brief, yet it comes so earnestly, so frequently, that reply must be made.

The pressing need of our Society today is a theosophical education, a sound grounding in theosophical teaching. Our members require clearer comprehension of theosophic truth. They lack, in large part, ability to explain the groundwork of the theosophic scheme in simple, direct language to inquirers. They are not able to give a terse, plain account of the faith that is in them, nor their reasons for holding it. Dazzled by the vastness of the universal plan which theosophic works reveal in glimpses only, they have not realized the desirability, the necessity, in fact, that they should be able to give a clear account of our belief, to themselves in first place, and afterward to others. The composite nature of man, for example, in itself so explanatory of the problems of life, they do not wholly grasp and cannot expound. They are vague — and Theosophy is considered vague. They are tongue-tied — and theosophical thought is believed to halt. Their shortcomings are all attributed to Theosophy. Most of our students read discursively. Many are unable to present a few fundamental ideas to the understanding of the average man, who inquires or listens, on the trains, or on the streets, at the close of a hard day and with brains already weary with headwork — a man whose life of fevered haste and effort at money-getting is so crowded that he has not ten minutes to give to eternal salvation itself, if it were offered to him, while he is often as unconscious as a child to the im-

portance of his thought as affecting his future destiny. Nor can we dispel this unconsciousness, or arrest his attention, until we are able to set before him a few well-digested and apposite facts. Practical, applied Theosophy appeals to him. Basic truths he is ready to understand. He does not yet aspire, perhaps. His devotion slumbers; his mental need is stifled; but give him plain facts, and he listens. The unity of Religion, the Law of Action and Reaction, the necessity for Reincarnation along the line of the persistence of Energy — here are things he will grasp, retain, augment, if they are explained in their bearings upon daily life and its inexplicable, haunting sadness and misery.

Here is a service more needed than any other, which any student can render. The study of *The Key to Theosophy*, as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know*.

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of today receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in

our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder, but we shall not convince or aid. It may seem an insignificant path to point out when one says, "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplification and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labour, inducement for further endeavour, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-labourer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea. Classes may be formed wherein the members examine each other: there are many ways when the wish and will are strong.

Hand in hand with this effort goes the higher Education. It is Patience. With patience and knowledge he develops his full power of helpfulness; he becomes great by becoming a greater servant of his fellow-men.

Life is a sheet of paper white
 Whereon each one of us may write
 This word or two — and then comes night.
 Greatly begin! Though thou have time
 But for a line, be that sublime:
Not failure, but low aim, is crime.

Duty is the proper use of the present hour. This calls upon us to train ourselves that we may come to the assistance of our fellows who founder in quagmires of thought, in the musty accumulations of centuries. If we would help them, we must show ourselves masters of our ideas and ourselves. There is a way to it: that way is in steady self-education.

—JASPER NIEMAND

RESTRAINT OF THE MIND

MASTER, I am still worrying over the subject of the control of the mind. Who controls it, who is used by it, why does it need control, and is it all worth the effort? Would you very kindly explain it all to me?

Friend, first answer me this: Are you a "little soul carrying a corpse," as the Roman Emperor Marcus Aurelius once said, or are you someone who thinks, plans, feels, desires, acts; who wakes and sleeps, is born and dies? Just what do you think yourself to be?

Master, of course I am one who thinks, feels, desires and acts, who wakes and sleeps, lives and dies. I am a being who does all these things.

Friend, how then are you different from the animal who desires, feels, wakes and sleeps, lives and dies, and, up to a point, thinks, for we see the dawning of intelligence in the most advanced in the animal world?

Master, does not the difference lie in this, that I do all these things more or less consciously whereas the animal is moved only by instinct?

My Friend, you have supplied the key to the understanding of this vast subject by your use of the word "consciously." It is the conscious thought, feeling, etc., that differentiates the human from the animal world. But, are not so many of our thoughts and feelings unconsciously produced? Are we really aware of them? Are we in charge of them or they of us? Do some emotions, for example, take us in their grip whereas others we have to *strive* to feel, *strive* to cultivate? What is it in us that gives us the power to look at thoughts, feelings, desires, and to change them?

The mind, Master.

But what do we mean by mind? In *The Secret Doctrine* H.P.B. tells us that "Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling" (I. 38). How are these three — thought, will, and feeling — related? She reminds us further that Consciousness is a faculty of the Mind, and the brain its vehicle. "Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it" (*S.D.*, I. 56). Again, in *The Secret Doctrine* (I. 47) she says that there are "seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or, as a Vedantin

would express it, the individual is conscious in a different plane of his being.”

Therefore, this word “conscious” must be meditated upon. The easy meaning is “mentally alert.” Self-consciousness is conscious perception or awareness, awareness of oneself as well as of the thing perceived so that we can say “I perceive,” “I am aware of this or that.” The “I” stands at the centre of the Universe with its sevenfold division. Man is at the midway point in Universal Evolution and he can go upward or downward; he alone is responsible for the direction he takes. Hence the importance of mind. And mind in man can *choose*. He can choose to look downward and think of himself as a creature of body, feelings and desires, or look upward and think of himself as a divine being in the process of unfolding through the body, desires and feelings. He can choose to think of himself as a creature of one day or one life, or as one who is immortal and eternal. In this respect, our thoughts alternately damn us and alternately bless us.

I see, Master, that all this is important. But how shall I train my awareness so that it dwells upon the Real and moves away from the selfish, animal desires, feelings and thoughts? How shall I control the mind, with its vehicle brain, that makes me aware?

Friend, for over 5,000 years there has been given to us the teaching of Sri Krishna as to how to control the mind. He leads Arjuna step by step through all the known philosophies and conflicting ideas, and finally asks him to choose for himself. That is what we too have to do, but our choice has to be based on the highest thoughts and feelings we are capable of. We progress only step by step. If Compassion is the highest feeling possible, we cannot reach it with one leap! Atman cannot be contacted or absorbed, or we absorbed in Atman, in one moment. Atman is everywhere, in the heart of the microbe as well as in the heart of the sun. We must first try to contact it in our own heart, that is to say, realize the position of the unit within the universal life.

What advice did Sri Krishna give? First, he admitted that the mind is restless and hard to control. Likewise, we too must admit at the beginning that it *is* hard to control; it is no easy task. We may faint by the wayside in despair, but this is not the way of the man of will. Having admitted that the task is difficult, the only thing to do is to keep on trying. We must never give up trying. After a thousand failures there will come the moment of success. Control must be practised *constantly*.

He gives one other idea. What is the major curse the mind is under today? Desire. We live mostly in our *kamic* nature — our desires and feelings, likes and dislikes; and our mind is dragged down, as is also the will, in order that those desires may be fulfilled. Therefore the freeing of the mind from *kama* should be our major task. How shall we free it? As Jesus said, when the devil is cast out of a man, he has to beware lest more devils take charge of him! In other words, if we free our mind from the clutches of *kama* we must immediately place it on the higher virtues and qualities. It cannot be left in a condition of apathy. As H.P.B. says in her article, "Psychic and Noetic Action": "This 'Mind' is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man." Man is free in proportion as he takes the mind away from *kama* and allows "the highest mental faculties" to operate.

Master, I begin to see the vastness of this subject. Can you end this discourse with a simple statement?

Friend, when will you understand that all things have small beginnings and that we must start where we are? Where are we? For the most part we find ourselves with a mind that flies from this to that and will not stay on higher thoughts and ideas. Then, when it flies away, *bring it back* to where you had placed it. It is as simple as that. If it flies away a thousand times, bring it back a thousand times. If you want to place it on some spiritual truth, and other thoughts come and disturb it, pay no attention to them. Hold fast to the thought you have chosen; let the others drop away. By paying attention to them, even in despair, they gain strength. Let them knock at the door of your steady thought, but do not answer the door! In time they will go away. As *The Voice of the Silence* puts it: "Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold — so must all earthly thoughts fall dead before the fane."

One other thing needs to be remembered. Once you have mastered this technique of bringing the mind back from its wanderings, try to find out what causes it to wander. Having gained sufficient control to bring it back, take a good look at it and watch what it is that makes it break away from you. Do this by your own effort, but you will find

many helpful hints in Patanjali's *Yoga Aphorisms*. Note what is said in Book I about the modifications of the mind (Aphorisms 5-11) and how you can gain better control by the conscious use of the mind in all things. Take note also of the obstacles in the way of him who desires to attain concentration (Aphorism 30), and how they may be overcome and the mind purified through the practice of benevolence, tenderness, complacency, and disregard for objects of happiness, grief, virtue, and vice (Aphorism 33). All this means that you must advance step by step, by means of exercise and dispassion (Aphorism 12). This is the same as the constant practice and absence of desire that the *Gita* advocates.

My Friend, a year or two spent earnestly along these lines will bring you much nearer to the understanding of this problem, and without at least a little understanding how can you achieve? Start with the groundwork; do not look for results but look for accuracy in what you are doing!

I HAVE crossed beyond that very impassable place in which the fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness; avarice, the beasts of prey and reptiles; desire and anger the obstructors; the way to which consists in worldly objects and is to be crossed by one alone; and I have entered the great forest.

—*Anu-Gita*

FOR EVER FRESH, THOSE VERNAL BLOOMS!

LETTER 5

DEAR VIJAY,

Upon my word! A tall order and no mistake this time! "State the right attitude for a Theosophist to the natural world around him." Why, I seem to hear the voice of old Dr. Rao, whose cross-examinations used to strike terror to our young hearts, growling half-threateningly, half with bored resignation, "And give reasons for your choice." Only, of course, in *this* case there *is* no choice, simply, as you say, the "right" attitude, and no Dr. Rao, for which I am thankful, since I could never stand up to him as valiantly as you could. Rather is there a patient friend, a wise teacher, willing to meet us on the level of our own ignorance and to do his utmost to lead us upward to what he himself calls "the terrace of enlightenment."

Without Mr. Judge I could make no attempt to answer you. All that I can say must be taken direct from *Vernal Blooms*. (Incidentally, by this time you should have procured your own copy. Also his *Letters That Have Helped Me*, for, as I have told you, they will do a great deal more for you than mine.) I do know, though, that, from childhood, I must have been aligning myself with him unconsciously "by admitting in full the ideal nature of the cosmos," and that, later, I felt I had found a key-word for living in that axiom of his which I think I quoted to you earlier: "Such an attitude of mind must be attained as will enable one to look into the realities of things."

Surely *there* is your answer! What other need you seek for? And it goes on, you remember, "To the extent this is realized will be the clearness of perception of truth," and that truth "the truth of Unity." One cannot enlarge on such a statement. It lies before you, like light upon the mountains. Only keep looking at it and, gradually, it will illumine all around. But gradually, mind. It may take what *we* call a lifetime!

I could close my letter here. For your question, friend, is answered. W.Q.J. never fails us. Often he says the "much" in little. But, not to deny you a little more of him (until you get that copy!), I have been turning the pages and picking out some examples of those realities he speaks of, all of which pertain to the hidden side of objects well known to us in the natural world, objects which most of us take for granted far too readily.

To start with the most obvious, the most familiar — the sun. What is your attitude to that? You see it as the centre of our solar system and are glad of its benefits — isn't that about all? But now let Mr. Judge "draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion." The sun, he goes on, "should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to man." And if "our own sun is, then, for us the symbol of the true one he reflects, by meditating on 'the most excellent light of the true sun' we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day."

When you speak of "the natural world," Vijay, I suppose you mean, in the main, the world of objects. "Nature exhibits to our eyes," says Mr. Judge, "the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest." These objects, the living creatures, plants, etc., man has misused shamefully for his own ends, and as one who has eagerly welcomed the first signs of a reversal of this misconduct, you, my friend, need no reminding that our proper attitude was meant all along to be one of pity, reverence and brotherliness. It has been proved that a plant can respond to love. It is possible that a moiety of consciousness may be embedded in a crystal.

But, besides being a source of objects, Nature is a system of processes. Mr. Judge puts this cogently when he points out to us that "Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for

waste in any department.” Doesn’t that last sentence give you precisely what you are seeking, the Theosophic attitude to the natural world alike of forms and processes?

Did you notice, “time” was mentioned? Time, also, has both inner and outer aspects. The latter come to us, (all too demandingly!) in calendar-terms and clock-terms. We talk of clock-watching, “catching up” on time; we use the unpleasant phrase, How goes the enemy?, all of which creates a sense of limitation or frustration, reminding us that just so much of time is doled out to us and no more.

But look with Mr. Judge into the reality of it and lo, that painful feeling vanishes. Granted we are in Kali Yuga, the Black Age, with all its hostile forces, sickening evils, vapid rush, but there is, he tells us, one thing peculiar to it that may be used by the student. “All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga’s* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.”

Lastly, there is a third reality, which may be invisible to you, but which you must reckon with as perhaps the most potent of all in our “natural world” environment. It has been given the name of the Astral Light. Yes, you know it. You wrote an essay on it once, which Dr. Rao, stern old logician as he was, tore up publicly in class. But for Mr. Judge, who saw deeper, the Astral Light was no fantasy. He likens it to “a photographer’s negative plate,” and we are the sensitive paper underneath, on which is being printed the picture.” I don’t need to tell you, Vijay, of what that “picture” consists — of the acts, even the thoughts, of all mankind, from our farthest ancestors down to ourselves today. “We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.”

Well, no need to define “the right attitude” to this! Just remember it is part of the natural world you speak of, every bit as real as the physical atmosphere which surrounds us from birth to death, and, in

Mr. Judge's view, affecting us even beyond that last event. He tells us that the pictures in the astral light have very much to do with us upon being reincarnated in subsequent earth-lives. "We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law."

Mr. Judge goes so far as to tell us that even "the animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter.... All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give." Think, Vijay, what this can mean! Why, the chain-reaction of atomic bombs is puny in comparison! Well may Mr. Judge remind us, with solemn warning, that "the whole astral world" lies beyond our own portion of it. Well may he say wistfully that if men but saw "the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near." May our attitude be scrupulous towards this mystic environment!

Well, perhaps I should halt here. I feel that more might only burden you meantime. Once you have your copy of *Vernal Blooms* in your own hands you too will find it most profitable to delve into W.Q.J.'s rich treasure-chest of wisdom. Ah, Vijay, to have known him! Robert Crosbie, who had that great good fortune, and who, a devoted *chela*, bore the Torch of Truth in turn, tells us that Mr. Judge was recognized to be a "great occultist." He tells us also (what we can gather for ourselves!) that his "life-work has been an inestimable boon," adding what surely comes home to both of us, that "through us it must be bestowed on others."

You and I endorse that, do we not? though as yet perhaps we hardly know how best to set about it and indeed are still only at the stage of preparing ourselves to the best of our ability that we may be of some use when opportunity offers. Still, even now, I think, we both feel pretty certain that it is "the field assigned to us by Karma" and that we shall only find ultimate and lasting satisfaction in "a life of altruism based on a knowledge of true philosophy." Granted, oh, readily granted, "most of us are very far from perfect, so far, indeed, that we must work for many lives yet" on our own faulty selves. But at least we "do not make the blunder of mistaking the glitter of our civilization for true progress," seeing rather what the Sages mean when they say

that "the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by (them) as darkness."

Let us do what we can, Vijay, to lessen that darkness, no matter how limited may be our efforts to start with. We have at least a sure guide, a wise teacher, an inspiring comrade in Mr. Judge. Owing so much to him, it would be frankly despicable if we did not do the little that in us lies for the good of Humanity, remembering his aspiration that "every light be lighted that can shed a ray upon the remainder of its toilsome road."

Be off now and buy those books! Did Dr. Rao never tell you that "procrastination is the thief of time"?

I count this hour of communing with you well spent.

Your friend and fellow-student,

NARAHARI

P.S. W.Q.J. has just caught my eye again and perhaps the quote I am going to give you will prove to be the most valuable part of this whole missive. That would make my sister smile! She says that, when women write, they put the kernel in a postscript.

Here it is. It arises from a query as to what may halt the present drift towards materialism," and the answer is given: "The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there."

Vijay, what a thought — what a wondrous, glorious thought!

Oh, that *our* lives, yours and mine, might make such imprints!

As happens sometimes to me with the written word, all else is swept from my mind by it and I must sit awhile and meditate. The first moon-beam has stolen into my little summer-house. I invoke the peace of this sweet hour upon you.

N.

THE GREAT QUEST

[This article appeared originally in two parts in *Lucifer* for December 1887 and January 1888.—Eds.]

In many mortal forms I rashly sought
The shadow of that idol of my thought.

—SHELLEY

Après l'amour éteint si je vécus encore
C'est pour la vérité, soif aussi qui dévore!

—LAMARTINE

THE LOSS OF YOUTH and love is the perpetual wail of the poets. A never-changing springtime of life, where the sweet dreams of youth would be realized in the fruition of reciprocal love, such would be a heaven to them, and such *is* a heaven while it lasts. If we add to this the refined aesthetic taste that can delicately balance and appreciate to a nicety every joy of the senses, and the highly-developed intellect which can roam at will over the accumulated store of past ages of culture, what would there be left for poets to dream of? With heart, senses and mind worthily employed, and with the well-balanced nature that knows moderation alone can give continued bliss, could not man rest satisfied at last? What more could he desire?

It is useless to deny that life has very sweet gifts to give, though the number is limited of those who are capable of receiving them in their fulness. But even while these gifts are being enjoyed, it is felt that the horizon is bounded. With what questioning uncertainty — albeit with fascination — does youth open its eyes upon the glamour of the dazzling world! The love of the Springtide, even in fruition, is continually building fairy bowers in the future — it never for long rests content in the present, while to the intellect the bounded scope of utmost learning is a still more definite goad towards a knowledge that shall transcend all past experience.

And even were man content to continue to drink of the one cup of bliss, he is never allowed to do so. The lessons of life, the great teacher, are continually being altered, and the tempest of the heart takes the place of the calm that was never expected to end.

If, then, we must look in vain to find permanent bliss in any of these things; if, beyond the highest intellectual culture of an intellectual age

there gleams the vision of a higher knowledge; if behind the artistic refinement of this, as of all past flowers of civilization, the fount of all sweetness lies hid; if even the heart-binding communion of earthly love is but a faint reflex of the deep peace realized by him who has torn aside the veil that hides the Eternal, surely all man's energies should be devoted to the quest which will yield him such results.

The whole philosophy of life may be summed up in the Four great Truths that Buddha taught, and no more convincing description of them can be read than that given in the lovely lines of the eighth book of *The Light of Asia*.

He who has once been deeply imbued with these great truths — who has realized the transitory nature of all earthly bliss, and the pains and sorrows that more than counterbalance the joys of life — will never in his truest moments desire to be again blessed, either in the present or in any future incarnation, with an uniformly happy life, for there is no such soporific for the soul as the feeling of satisfaction, as there is no such powerful goad as the feeling of dissatisfaction. He is bound to pass through periods of joy, but they will be looked forward to with fear and doubting, for then it is that the sense-world again fastens its fangs on the soul, to be followed by the pain of another struggle for freedom.

When first setting out on the great quest, it seems as if many lifetimes would fail to appease the dominant passion of the soul, but nature works quickly in the hottest climates, and from the very intensity of the desire may spring the strength and will to conquer it. Though it is probably the same key-note that is struck throughout, the dominant desire will appear to take a different tone through the ascending scale of life. It is a speculation, but one which would seem to receive endorsement from the analogies of nature; for as the human embryo in its antenatal development exhibits in rapid succession, but with longer pauses as it approaches the period of birth, the characteristics of the lower races of animal life from which man has evolved, so does the human soul realize in its passage through life the dominant desires and attractions which have affected it through countless past incarnations. The lower desires, which in past lives may have been more or less completely conquered, will be experienced in rapid succession and left behind without much difficulty, till the great struggle of life is reached from which man must come out more or less victorious if he is to continue the progress at all.

If right intention were the only thing needed, if it were a guarantee

against being led astray, or if straying did not necessitate retardation on the road, there would be no such supreme necessity that belief should be in accordance with facts; but even in worldly affairs we see every day that purity of intention is no guard against the failures that come from lack of knowledge. In the great spiritual science, therefore, which deals with the problem of life as a whole — not the mere fragment which this earthly existence represents — it will be seen how vitally necessary it is that facts should be conceived correctly.

To us whose eyes are blinded to the heights above, by the mists of our own desires, the only rays of light which can illumine the darkness of our journey on the quest are the words (whether or not in the form of recognized revelation) left by the Masters who have preceded us on the road, and the counsel of our comrades who are bound for the same goal. But words are capable of many interpretations, and the opinions of our comrades are coloured by their own personality. The ultimate touchstone of truth must therefore be looked for in the disciple's own breast.

Having stated the necessity for correct belief, let us now consider the question of the great achievement — the annihilation of Karma — the attainment of Nirvana. It must be acknowledged as a logical proposition that Karma can never annihilate Karma, *i.e.*, that no thoughts, words or acts of the man in his present state of consciousness can ever free him from the circle of rebirths. This view would seem to necessitate some power external to the man to free him — a power which has touch of him, and which would have to be allied to him.

Now the teachings which have been put before the world in *Light on the Path* state the other side of the question: "Each man is to himself absolutely the *way*, the *truth*, and the *life*." And again, "For within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere." It would seem that the solution of this great paradox must be sought for in the constitution of man, as described in theosophic writings. Indeed, it is the scientific statement of deep spiritual truths which gives to the Theosophic teachings their remarkable value, and which seems likely to carry conviction of their truth to the Western peoples, who have for too long been accustomed to the mere emotional sentimentality of the orthodox religions, and to the pessimistic negation of science.

The higher principles, as they have been called, in the constitution

of man, particularly the divine Atma, through which he is allied to the all-pervading Deity, must ever remain deep mysteries. But at least they are cognizable by the intellect, as providing logical stepping-stones for spanning the great gulf between Humanity and Divinity — the Power — the correct cognition of which provides the very link between both systems of thought — which is at the same time external to man, and has touch of him by its own divine light which enlightens him, and which is also the very man himself — his highest and truest Self.

For most of us it is the “God hidden in the Sanctuary,” of whose very existence we are unaware, who is known under the name of Iswara or the Logos — the primal ray from the Great Unknown. It is the Chrestos of the Christians, but, save perhaps to a few mystics in the Roman or Greek churches, it has been degraded past recognition by their materialistic anthropomorphism. A help to its better understanding may be obtained by a reference to Sanskrit philosophy, which describes man’s nature as consisting of the three *gunas* or qualities — *Satwa*, goodness; *Rajas*, passion; and *Tamas*, darkness or delusion — and the nature of most men is made up almost entirely of the two last named, while the Logos is pure *Satwa*.

The vexed question, therefore, as to whether man is freed by his own dominant will, or by the power of the Logos, will be seen to be very much a distinction without a difference. For the attainment of final liberation the God within and the God without must co-operate.

Desire being, as Buddha taught, the great obstacle in the way, its conquest by the dominant will is the thing that has to be done, but the Divine will cannot arise in its power till the conviction of the supreme desirability of attaining the eternal condition is rendered permanent; and it is this that necessitates the goad which the Logos is continually applying by its light on the soul.

We are now face to face with a very difficult problem; it is in fact the gulf which separates the Occultist from the Religionist, and it is here that it is so necessary to get hold of the correct idea.

Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain’s breast;
The weak must wind from slower ledge to ledge,
With many a place of rest.

The short cut to perfection referred to in the first two lines has been called in Theosophic writings “the perilous ladder which leads to the path of life.” To have faced the fearful abyss of darkness of the

first trial, without starting back in terror at the apparent annihilation which the casting aside of the sense-life implies, and out of the still more awful silence of the second trial to have had the strength to evoke the greater Self — the God that has hitherto been hidden in the sanctuary — such is the language used with reference to the very first — nay, the preliminary — steps on this path, while the further steps are represented by the ascending scale of the occult Hierarchy, where the neophyte or chela, through a series of trials and initiations, may attain the highest Adeptship, and the man may gradually leave behind him his human desires and limitations, and realize instead the attributes of Deity.

The Religionist, of course, denies that man can become a god or ever realize in himself the attributes of Deity. He may recognize the necessity of reincarnation for ordinary worldly men, and even for those who are not constant in their detachment and devotion, but he denies the necessity for that series of trials and initiations which must cover, at all events, more than one lifetime — probably many. It would appear as if the theory of evolution might be called in to aid this latter view. If it is acknowledged that we, as individuals, have been for ever whirling on the wheel of conditioned existence; if at the beginning of each Manvantara the divine monad, which through the beginningless past has inhabited in succession the vegetable, animal, and human forms, takes to itself a house of flesh in exact accordance with previous Karma, it will be seen that (while inhabiting a human body) during no moment in the past eternity have we been nearer the attainment of Nirvana than at any other. If, then, there is no thinkable connection between evolution and Nirvana, to imagine that evolution, through stages of Adeptship, conducts to Nirvana, is a delusion. "It is purely a question of divine grace" — says the Religionist. If, in answer to this view, it is contended that the light of the Logos is bound, eventually, to reach and enlighten every individual, and that the steady progress to perfection through Chelaship and Adeptship would, therefore, be a logical conclusion, then it is objected that to assert that the light of the Logos must eventually reach and enlighten all would involve the ultimate extinction of the objective Universe, which is admitted to be without beginning or end, although it passes through alternate periods of manifestation and non-manifestation.

If to escape from this untenable position we postulate fresh emanations of Deity into the lowest organisms at the beginning of each Manvantara, to take the place of those who pass away into Nirvana, we are

met by other difficulties. Firstly, putting out of consideration the fact that such a supposition is expressly denied by what is acknowledged as revelation, the projection into the evolutionary process of a monad free from all Karma makes the law of Karma inoperative, for the monad's first association with Karma remains unexplained; and also it becomes impossible to say what the monad was, and what was the mode of its being prior to the projection into evolution. It must be noted that although the law of Karma does not explain *why* we are, yet it satisfactorily shows *how* we are what we are; and this is the *raison d'être* of the law. But the above theory takes away its occupation. It makes Karma and the monad independent realities, joined together by the creative energy of the Deity, while Karma ought to be regarded as a mode of existence of the monad — which mode ceases to be when another mode, called liberation, takes its place. Secondly, if the monad in attaining liberation only attains to what it was before its association with Karma, *à quoi bon* the whole process; while, if it is stated that the monad was altogether non-existent before its projection, the Deity becomes responsible for all our sufferings and sins, and we fall into either the Calvinist doctrine of predestination as popularly conceived, or into the still more blasphemous doctrine of the worshippers of Ahriman, besides incurring many logical difficulties. The teaching of our eastern philosophers is that the real interior nature of the monad is the same as the real interior essence of the Godhead, but from beginningless past time it has a transitory nature, considered illusive, and the mode in which this illusion works is known by the name of Karma.

But were we not led astray in the first instance? Ought we not to have acquiesced in the first of the above given definitions of the theory of evolution? The premise was satisfactory enough — the mistake was in allowing the religionist's deduction as a logical necessity. When the religionist states that there is no thinkable connection between evolution and Nirvana, he merely postulates for the word evolution a more limited scope than that which the Occultist attaches to it, *viz.*, the development of soul as well as that of mere form. He is indeed right in stating that the natural man, while he remains such, will never attain the ultimate goal of Being. True it is, for the Occultist as for the religionist, that, to free himself from the fatal circle of rebirths, he must "burst the shell which holds him in darkness — tear the veil that hides him from the eternal." The religionist may call this the act of divine grace; but it may be quite as correctly described as the "awakening of the slumber-

ing God within." But the error of the religionist is surely in mistaking the first glimmer of the divine consciousness for a guarantee of final emancipation, at, say, the next death of the body, instead of merely the first step of a probationary stage in the long vista of work for Humanity on the higher planes of Being!

To provide ourselves with an analogy from the very theory of Evolution which we have been discussing, is it not more logical to imagine that, in the same way in which we see stretched at our feet the infinite gradations of existence, through the lower animal, vegetable, and mineral kingdoms — between which, indeed, thanks to the recent investigations of scientific men, there is no longer recognized to be any distinct line of demarcation — so the heights (necessarily hidden from our view) which still remain to be scaled by us in our upward progress to Divinity, should be similarly filled with the gradations of the unseen hierarchy of Being? And that, as we have evolved during millions of centuries of earth-life through these lower forms up to the position we now occupy, so may we, if we choose, start on a new and better road of progress, apart from the ordinary evolution of Humanity, but in which there must also be innumerable grades?

That there will be progress for Humanity as a whole, in the direction of greater spirituality, there is no doubt, but that progress will be partaken of by continually decreasing numbers. Whether the weeding out takes place at the middle of the "great fifth round," or whether it be continually taking place during the evolutionary process, a ray of light is here thrown on the statement met with in all the Bibles of Humanity as to the great difficulty of the attainment. "For strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"; but "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in threat." This and parallel passages doubtless refer to the weeding out of those who are unfit to continue the progress on which the more spiritualized Humanity will then have entered. The most vivid picture of the comparative handful of elect souls who are fit to achieve the great quest will be obtained by contemplating the fact already stated, that the objective universe, with its myriads of inhabitants, will never, in the vast abysses of the future, cease to be; and that the great majority of humanity — the millions of millions — will thus for ever whirl on the wheel of birth and death.

But, though Nature may give us an almost infinite number of chances to attempt the great quest, it were madness to put by the chance offered

now, and allow the old sense-attractions to regain their dominance, for it must be remembered that the barbarism and anarchy which every civilization must eventually lapse into, are periods of spiritual deadness, and that it is when "the flower of civilization has blown to its full, and when its petals are but slackly held together," that the goad within men causes them to lift their eyes to the sunlit mountains, and "to recognize in the bewildering glitter the outlines of the Gates of Gold."

There are no doubt realms in the Devaloka where the bliss of heaven may be realized by those who aspire to the selfish rewards of personal satisfaction, but these cease to exist with the end of the *Manvantara*, and with the beginning of the next the devotee will again have to endure incarceration in flesh. The eighth chapter of the *Bhagavad-Gita* does indeed state that there is a path to *Nirvana* through the *Devaloka*, and amongst the countless possibilities of the Infinite who shall assert that this is not so? But the context surely implies such a detachment and devotion through life as is difficult for us even to contemplate, much less to realize.

However distant, therefore, may appear to us the achievement of the great quest, when we consider how much more closely we are allied to the animal than to the God, it must necessarily seem an infinitely far-off goal, but though we may have to pass through many lifetimes before we reach it, our most earnest prayer should be that we may never lose sight of that celestial goal, for surely it is the one thing worthy of achievement!

To many the foregoing may appear as mere speculations, and the firmest faith indeed can scarcely call itself knowledge, but, however necessary the complete knowledge may be, we may at least hope that its partial possession is adequate to the requirements of the occasion. To us whose feet tread, often wearily, towards the path of the great quest, and whose eyes strain blindly through the mists that wrap us round, steady perseverance and omnipotent hope must be the watch-words — perseverance to struggle on, though the fiends of the lower self may make every step a battle, and hope that at any moment the entrance to the path may be found.

As an example of these two qualities, and also because all words that strike a high key are bound to awaken responsive echoes in noble hearts, let us conclude with the following extract from the *Ramayana*:

Thus spoke Rama. Virtue is a service man owes himself, and though there were no heaven nor any God to rule the world, it

were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me, brother men! Pour out your rage on me, O malignant devils! Smile, or watch my agony in cold disdain, ye blissful Gods! Earth, hell, heaven, combine your might to crush me — I will still hold fast by this inheritance! My strength is nothing — time can shake and cripple it; my youth is transient — already grief has withered up my days; my heart — alas! it is well-nigh broken now. Anguish may crush it utterly, and life may fail; but even so my soul that has not tripped shall triumph, and dying, give the lie to soulless destiny that dares to boast itself man's master.

—“PILGRIM”

ALL this whatsoever, that is designated by the word “This,” all this is made of the substance of and is held together by thought, by ideation, and by that alone. He who knoweth not the subjective science, the Science of the Self, he can make no action truly fruitful, can guide no course of action purposefully to beneficent issues.

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge. Right Knowledge is the living creature's best and most certain, nay, his only means to happiness. To achieve it is therefore his first and foremost duty. Let him study daily the eternal truths of the Vedas and also the subordinate Sciences which develop the intelligence and conduce to health and wealth.

The root of *Dharma* is (1) the whole of science, the whole of systematic knowledge, and (2) the memory, and then (3) the conduct based thereon, of those who possess that knowledge and are known to be virtuous, and finally (4) it is the satisfaction of the Inner Self of each, his conscience. These two sources of *Dharma*, knowledge and memory, science and tradition, revelation and law, should not be rejected lightly, but be always examined and considered carefully in accordance with the rules of the *Mimansa*, the Science of Exegesis, in all matters of duty. . . .

Self-denial and science, philanthropy and knowledge, which together make wisdom, are the way of the *brahmana* to the highest goal. By strenuous self-denial and conquest of the lower cravings he destroyeth all the demerits that hinder the growth of the soul, and then doth the Wisdom shine out by which he attaineth the Immortal.

—From the *Laws of Manu*

IN THE LIGHT OF THEOSOPHY

In his study of the East-West culture clash (*Observer Magazine*, October 4, 1970), Dennis Bloodworth, *The Observer's* Far East correspondent, stresses the futility of trying to impose the West's standards upon the East, for "the Asian has his own knife-sharp sense of what is fitting." There are, no doubt, points of similarity between human beings everywhere, but history, environment, belief, tradition, prejudice, etc., differ, and these differences have made the Oriental and the Occidental vulnerable to each other. "Each end of the world is quick to suspect the other of the worst and the dirtiest." The author writes from personal experience:

The older Asian tends to see the white as a rather simple piece of apparatus for grasping, destroying and building, like one of his own mechanical grabs, the strictly materialistic product of a two-dimensional television culture thrown up by broad civilizing influences ranging from cowboys to Coca-Cola. Christianity, with its improbable tales of mystery and imagination, seems to fall ignominiously into the category of pop Asian religions so disdained by the Confucian intellectual or the Buddhist ascetic. . . .

. . . a rush of blood to the head and a display of true feelings and temper must be looked upon by the educated Asian as evidence of a contemptible lack of self-control. Passions that slop over into the watching world are for animals, small children, ignorant peasants and white men. His society deals uneasily with invasions of Anglo-Saxon sailors raised on roaring traditions of rum and Pensacola, or of great bony Australasians, their powerful vocal chords twanging like banjo strings as the beer flows faster.

Ignorance of the lore is no excuse. In many parts of South-East Asia it is offensive to pat a child's head, for the head is the repository of Buddhahood. Back-slapping and pointing with the index finger are resented, shoes must be taken off on entering Japanese and Malay houses, and it is widely regarded as impolite for a man to sit with one leg over the other so that the sole of his foot faces his host, to sip the coffee or tea or lime juice that is set in front of him before he has been invited to do so. . . .

Moreover, there is still much room for misunderstanding in all matters of morality. Like most of his Asian neighbours, the Lao lacks the Christian's sense of guilt. In his philosophy man did not first come on stage against the setting of the Garden of Eden to perform Act One Sin One, for to him good and evil are inseparable. In consequence, as long as a man's actions are

not motivated by a possessive urge, he may accept all opposites — the pleasure that is defined by pain, as well as the pain that is defined by pleasure, since they are all one and the same....

The rigid morality designed for use in a Western universe of fixed ethics is often replaced in Asia by a flexible casuistry more suitable for an Eastern cosmos which is seen to be in a constant state of change, just as the tortoise has legs for two-dimensional land, the terrapin flippers for three-dimensional water. They are cousins under the carapace, but the Westerner on his solid philosophical ground believes he can manage his universe, while the Oriental knows he must give way to tides and currents. He is more resigned to the liquid factors beyond his control, and therefore often more happy-go-lucky. To him, the white man with his feverish determination to measure and master everything always seems to be letting his nerves get on his nerves.

One of the most important tasks in the world today, and possibly the most important cultural task, is the interpretation of the essential spirit of the East to the West, and of the West to the East, in the interest of mutual understanding, sympathy and co-operation. There are so many impediments in the way that it is easy to declare the contrasting civilizations forever incompatible, and mutual understanding impossible. Both have their good and bad sides. There is a profounder spirit in Oriental thought than the West has ever taken the time or the trouble to plumb; there is a sympathy and an altruism in Western culture of which the East is scarcely conscious. As mutual recognition of their respective qualities becomes more widespread, both will approach a common type of mind which can see both sides of a question without falling out.

What determines the degree of intelligence a human being possesses? Is it innate or is it acquired? Are all men innately equal in intellectual capacity and in their capacity to learn, or do environmental factors make them different?

In their article, "Is Innate Intelligence a Myth?" (reprinted in *The American Review* for January 1971 from *Saturday Review*), Professors William H. Boyer and Paul Walsh, colleagues at the College of Education, University of Hawaii, suggest that the widely-held idea that men have innate differences of intelligence is based on "inadequate and ambiguous" evidence. The authors examine the four types of evidence — self-evidential, observational, logical-theoretical, and statistical — that are typically offered to prove that people are innately different

in their capacity to learn, and consider all four to be inadequate bases for verification. The conclusion is drawn:

Studies of innate intelligence have not produced conclusive evidence to justify the claim for an innate difference in individual capacity. Equally, there has not been conclusive evidence that the innate potential between people is equal. The research is heavily marked by the self-serving beliefs of the researchers. Psychologists have usually created "intelligence" tests which reflect their own values, predetermining that their own scores will be high. When they have discovered they are high, they have proclaimed such tests to be indicators of innate superiority....

The environmental hypothesis may be wrong, but if it is, it should be shown to be wrong only after a society has done everything possible to develop the abilities of people. We should begin with prenatal care, and should eliminate the experience of economic deprivation, ghettoized living, and elitist schools and businesses. Lacking definitive scientific evidence about human potentialities, social policy should be based on moral considerations. We should base our policy on the most generous and promising assumptions about human nature rather than the most niggardly and pessimistic. Men will do their best only when they assume they are capable. Liberal and conservative assumptions about human nature create their own self-fulfilling prophecies.

A liberal environmentalist commitment would aim at *creating* ability, at *increasing* intelligence, at *developing* interests. The meaning of "education" would need to be broader than merely institutional schooling. It should also include community responsibility, especially for business and the mass media, which must supplement the work of the school if our children are to receive more equal educational opportunity. This requires more social planning and more public responsibility than we have previously been willing to undertake.

Esoteric philosophy offers a more adequate basis for solving this "nature *vs.* nurture" controversy. Though all men have one common origin, yet their mental capacities and potentialities are very different.

The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Vedddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites,

and the Turanians so called. (*The Secret Doctrine*, II. 421 fn.)

To understand the reason for this intellectual difference, we need to go back to the time when mindless men acquired the light of mind.

While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link. (*S.D.*, II. 318 fn.)

Some of the higher creators entered the mindless human forms of the Third Race; some projected a spark; some deferred till the Fourth Race. This "solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the aeons which followed" (*S.D.*, II. 161). In the majority of mankind, Manas or mind is not even yet fully developed.

Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think — nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes . . . so as to arrive at the level of the average class when they reach the Fifth Round. . . . The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is "of one blood," *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent. (*S.D.*, II. 168, 421 fn.)

The following is extracted from *Nature* for September 5, 1970, where it appeared under the sub-heading "Can Apes Use Language?":

Man's belief in his unique possession of linguistic capacities is being challenged by experiments with chimpanzees. Work of the Gardners with the chimpanzee Washoe, aged 5, and of Premack with Sarah, aged 8, has confounded doubts that chimpanzees can use arbitrary signs to refer to elements of the environment. They can do this if the signing does not require vocalization, for which they are poorly equipped, but instead requires

manipulation, which they do well. Each chimpanzee reliably uses more than 100 signs — Washoe used the scheme known as the American Sign Language, and Sarah used plastic tokens — and each uses strings of several signs. Washoe generates “Please gimme sweet,” and Sarah comprehends “If Sarah give apple Jim, Mary give cherry Sarah.” Generally, their performance resembles that of two-year-old children. Even so, these achievements go far beyond anything previously demonstrated. It seems unlikely that the trainers are unwittingly cuing the correct responses. The deeper doubt is that, while chimpanzees can learn a sub-set of linguistic essentials, the full range of human semantic and syntactic powers is beyond them. Still, the capacities of these primates suggest ideas about possible stages in the evolution of language. Future physiological studies may isolate brain mechanisms of communication.

The unnatural progeny of a union between man and beast, the anthropoid apes are ensouled by a spark of the human essence. The egos imprisoned in these ape forms are known in Theosophy as the Delayed Race, compelled by their Karma to incarnate in the animal forms. The apes, writes H.P.B.,

are truly “speechless men,” and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. (*The Secret Doctrine*, II. 262)

How does noise affect plants? A Denver, Colorado, college student has advanced the theory that loud noise — specifically rock music — may have a destructive effect not only on plants but also on human behaviour. Mrs. Dorothy Retallack, who has experimented with potted plants for two years, found that the plants she exposed to loud rock music withered and finally died. Those plants she exposed to soft, semi-classical music reacted favourably and even grew toward the sound. (*Science Digest*, December 1970)

Mrs. Retallack’s experiments were supervised by her biology professor, Francis F. Broman, who saw to it that scientific methods were used. The findings caused quite a stir when they were made public. Mrs. Retallack thinks that there may be a link between loud rock music and anti-social behaviour among college students, and she plans to continue her experiments.
