

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE REFRESHMENT OF SPRING

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LIKE the feeling of freshness at every spring, the sayings and writings of W. Q. Judge bring a feeling of freshness every time the mind-soul reads them with the eye of the heart.

We are approaching the Spring Equinox, the day of the passing, out of the body, of W. Q. Judge. His very death seems to be an act of life—a great step on the Path of Immortality. What he who has been called “the greatest of the Exiles” will do in a new incarnation in the coming cycle is a matter of sheer speculation; but whatever he might undertake in the service of the humanity he loved, our recognition of his presence will be sure if now and here we keep in close company with his teachings. “*Each event,*” he said, “*is an effect of the Law.*” To feel his presence at any time, any place, cannot but be an effect of one’s own consubstantiality with his mind and heart. When our mind thinks and our heart feels as did his own, we are able to intuit his presence and freshly learn new aspects of the old familiar ideas and images which his words enshrine. Present knowing is but an extension of past knowledge, he taught. And so, as we read and reflect upon his sayings, we extend our understanding of them and inhale the fresh balm of the spring.

What better exercise, then, than to turn to some of his potent sayings and so refresh ourselves with the vibration of immortality and of wisdom, the former deepening our vision, the latter expanding our understanding! Especially is this period of spring fit for such an exercise.

“*Find out all we should know, not what we would like to know,*” he wrote. We are often curious in a wrong way; we are curious to know about persons and events, even about subjects and objects, which, a few

moments' thought would tell us, are not worth pursuing. We need knowledge about our own self — the weaknesses and limitations of the lower, the powers and capacities of the higher. This knowledge about the lower pertains to the science of Divine Ethics; that about the higher to Divine Metaphysics. Our selfishness, unselfishness and selflessness have a common factor — self. An accurate knowledge of these three aspects of the self, philosophically considered, will teach us what practical applications are to be made to our personal morality.

To extend and expand our knowledge of our own self — personal, individual and spiritual — we need to approach the instructions of the Esoteric Philosophy. Study pursued with a view to proper application will bring us help. Has not Mr. Judge pointed out that "*devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it*"? Time will come when we will learn how the aid comes, but meantime let us not be diverted from the task in hand, *viz.*, to know about our selfishness, unselfishness and selflessness. Thus we will know what is truly fit to be known at the proper hour. Has not Mr. Judge said, "*Whatever our due, we shall receive it at the right time*"?

Much has Mr. Judge written on the benefits to be derived from the exercise of patience and silence. In this task of gaining knowledge and effecting self-improvement, the exercise of patience, of silence, of secrecy is necessary. So many of us find our present conditions hard and difficult and we hopefully look out for a respite; let us not overlook what Mr. Judge has said: "*An easy birth is not always a good one.*" To learn to value our hardships is also to learn how to count our blessings. Hence the teaching: "*Give up doubt, and arise in your place with patience and fortitude.*" What a great solace is there in these words:

The kingdom of heaven is only taken by violence, and not by weakness of attack. Your constant aspiration persevered in in secret has led you to that point where just these troubles come to all. Console yourselves with the thought that others have been in the same place and have lived through it by patience and fortitude. . . . Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other.

This has the power to refresh and recreate us. What nobler message can we have to enjoy the Day of Spring?

THE LAW AND ITS ADJUSTMENTS

... Lower than hell,
Higher than Heaven, outside the utmost stars,
Further than Brahm doth dwell,
Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

—ARNOLD: *The Light of Asia*

BIRTH and death have each their reason and utility. Their advent at appropriate times is governed by laws that have as their ultimate object the progress of the Ego along the evolutionary path. Circumstances, events, relationships, reversals of fortune, periods of calmness or turbulence, epidemics and natural calamities, all occur under rigid laws that obey and carry out Karmic decrees. Just as the earth's rotation round its own axis and round the sun sets up fixed cycles of the day, the night and the seasons, so also are set up larger cycles like those of the precession of the equinoxes and of the *yugas*. There are yet other cycles of astronomical proportions, but which nevertheless mark important stages in the great evolutionary programme. It is Law which sets the pattern and the duration of the infinitesimal as of the grandest cycle so that the purposes of evolution may be fulfilled.

The conscious intelligence that sets these cycles in motion and guides their course is the same consciousness that administers the laws that apply to various gradations of life and force. In this as in all cosmic matters, rigid justice prevails because the progression of the vast whole has been planned and is being supervised by a congeries of sentient beings. In this governance, it is the entire stream which becomes the unit of care and observation — not the individual drops. Then, as the human kingdom flowers and the power to discriminate and choose dawns upon the man, that new force gives an additional dimension to nature's onward movement. Man alone gets invested with the power to ignore the direction along which the whole of Nature marches; and he may go either in the opposite direction or meander into any by-way of existence that grips his fancy. It is at this stage that the divine law, because of its omniscience, takes on the additional assessment of moral worth. But while doing so, it makes adjustments for differences in times and epochs and for the stage of responsibility that the human mind has reached.

In the administering of justice, the Law neither punishes nor rewards, though these will be consequential on the restoring of equilibrium. The processes of adjustment may bring about such changes in environment and circumstance as will be best suited to the progress of the human soul that went contrary to the evolutionary plan. Since these Laws of Life assess the effects of an act as they proliferate on planes of being that are still to be rediscovered by modern intellectuals, their workings appear to be inscrutable. Thus, past merit, which to ordinary human understanding should win happier days, may in fact bring on a life in difficult and even cruel circumstances if that becomes conducive to a further awakening of the Soul. The commonly held idea that the Law grants so much happiness for as much good, though generally correct, does not provide a rule of the thumb in each and every case.

Unless the student recognizes the justice of this Law in national and global calamities as also in the vicissitudes of his own life, he will not have the clarity of vision that will make him perceive acts of justice and mercy within circumstances that now bring joy and now bring sorrow, that bring plenty at one time and devastation at the other. Seeing the workings of Karma on a global canvas makes it easier for the man to see the justice-mercy aspect of the same Law as it has sway over nations, families and individuals. There is not, there cannot be, a special Law which for the same offence favours one and frowns upon another. Man considered as a single unit is seen only as a part of the whole and the degree of his co-operation or conflict vis-à-vis the whole determines the nature of the reactions that must come to him.

Man differs from the animal only when he chooses to so differ. When his moral mind is atrophied, when he stalks his quarry for the kill, when he annihilates his rival, when he glories in a life of brute force and mayhem, he becomes an animal in human form with passions a hundred-fold intensified because of the power that his ambitious mind lends to the animalistic tendencies within him. Because man shares his bodily instincts and animal propensities and magnetism with the animal kingdom, there are forged links between him and that kingdom along which he sends forth and receives back the ferocity and timidity, the shyness and the cunning that predominate in the forest and the jungle. Because of this constant traffic that goes on between the animal and the human kingdoms, the animals of our time reflect all of man's emotions and give back to him that which he injects into them. The truism that the animals of our day are made from the cast-off clothings of men has yet to be

accepted by modern science.

Those great of soul who have fathomed the exquisite unity and harmony of the many facets of the divine Law have bequeathed to mankind the results of their search. The fruits of their effort have always been available to those who would seek entrance into the school of life. Some of the laws so disclosed to us are easy of understanding while others are more recondite, and others still require for their comprehension the faculty of intuition without the use of which they appear meaningless. They are, so to say, theorems that have been checked, tested and verified over the ages. For a study of these laws, the general orientation of the student has to be both precise and accurate while his relationship to the teachings as a humble pupil has to be preserved at all times. For instance, when a student of geometry struggles to understand a theorem, he does not cast doubts on its correctness. As a pupil, he infers that the fault lies with himself. He is a foolish student who says: "I do not understand this, therefore it cannot be correct." Until his intelligence widens, the pupil takes his teaching and the teacher on trust. The position is in no way different for the student of metaphysics and of the occult. The study of the recondite, many-faceted laws of evolution and Karma requires that the student study them and then wait for their proof and validity till such time as his intellect opens out to the universal.

The enunciation of the law, "whatsoever a man soweth, that shall he also reap," is but the echo of the other saying: "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn." Many will admit that this law reflects the true and is easy of understanding. One of the interpretations of this law implies that you cannot expect to gather the blossoms of virtue by sowing seeds of vice. Yet, there are cranks with a large following who teach that vice can be killed out if gratified or satiated. If the ancient teaching is correct, and it is, it means that you cannot kill vice by trying to eradicate it through indulgence to the point of satiety or exhaustion. Indulgence in vice means that many more seeds of poisonous weeds are being sown for future harvests. To expect roses to spring up where these have not been planted can only be a mad man's dream. Where men work out this delusion in their lives, they wreck all future chances of planting roses in a soil (their body) rendered inimical to their growth.

But the implications of this law are not exhausted by the visualization of the consequences that must inevitably follow upon its violation. There remain other cogent points for consideration. For instance, all

will vote that farmer foolish who does not prepare his soil for the particular crop he desires to raise. The field (the *Kshetra*) cannot yield a crop for which it is ill prepared. So, the farmer (the *Kshetrajna*) who desires a crop of meritorious actions has to bend the energies of his soul to the task of altering the nature of his field so as to make it receptive and not destructive of the seeds that await their sowing. Says the Good Law: "Sow kindly acts and thou shalt reap their fruition." The seeds of kindly acts do not have the aril of emotions and clogging desires. It is also well to remember that good seeds are obtained only from good and sturdy plants and that the seeds which are really desirable have to be gathered from the human banyan tree. To get good seeds kindly acts have to be visualized and the master faculty of imagination (not fancy) has to be allowed to dwell on them till, in time, that which is imagined finds shape and form and awaits the moment of emergence on the physical plane. Seeds so grown are for the aspirant rare and welcome possessions. Yet, he may in his moments of indifference delay in planting them, in which case they may lose their virtue and essence by the running out of time. Similarly, he may have the seeds and through heedlessness plant them in uncongenial soil, or again he may sow them with other seeds which are inimical and which may stifle and stunt their growth if not make the priceless seeds barren of results. All this is under laws that the average mind of the race can and does understand. That the present humanity chooses to ignore these laws is because of the fact that it finds the sowing and harvesting of lesser and even injurious crops relatively easy and more productive of such harvests as will feed its desires and intoxicate its mind and emotions.

The sages of old have in their compassion left for humans like us valuable heirlooms in the form of aphorisms which expound the Law. These aphorisms are in fact compressed wisdom and have to be studied in depth in their vast ramifications. They invariably hold much more than what they reveal to the superficial reader or the indolent student. Take for instance the aphorism "There is no Karma unless there is a being to make it or feel its effects." True and easily understandable. But extending it to life, we find that it implies that rebirth becomes the only avenue to knowledge. For, it is only when we come in contact with others that we can advance by evaluating our actions and ideologies as they react on ourselves and on men, matters and things. He who tries to put himself out of the school of Karma, treads the path of oblivion. The aphorism finds its amplification in the words of *The Voice of the*

Silence:

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Another aphorism gives the instruction that there is an incessant, unerring and undeviating tendency in nature to restore broken equilibrium. This aphorism has several important implications. For instance, it implies that, unbeknown to the man, there exists a wide-awake consciousness which notes on the instant the disturbance of harmony caused by any agency, human or otherwise. Once the disturbance is noted, the conscious Law and its machinery have the power to create the exact and accurate counter-measure that will assert itself at the proper time and with an appropriate force to restore the equilibrium that has been upset. And since the disturbance can be on several planes save that of Spirit or Atma, the watch-dogs of Karma remain active on those planes and at all times. The intelligences that control and guide these processes not only weigh the circumstances that brought about the failures, but also take note of the degree of intelligence of the erring soul and the responsibility that is his at his particular stage of life and growth. They adjust the intensity of the force to be applied so as not to overwhelm and submerge the man, and they administer the proper admonishment which if followed would lead the erring soul on to the right path. Awe and reverence follow upon the learner's intensive efforts to grasp such teachings.

If men could be made to see the workings of the divine Law in similar fashion, they would recognize in each adverse visitation not the cruel hand of a despotic tyrant but the healing and admonishing touch of an impersonal and divine intelligence that cannot err. It is under the aegis of this great Law that an Avatara (a divine incarnation) descends with His companions to preserve the good and establish righteousness at a time when the forces of evil and wickedness are on the point of overwhelming mankind.

No MAN is happy who does not think himself so.

—MARCUS AURELIUS ANTONINUS

WHAT GOOD HAS THEOSOPHY DONE IN INDIA ?

[With the arrival of H.P.B. and Col. Olcott in Bombay in February 1879, the scene of Theosophical activity inaugurated in 1875 in the United States shifted from the West to the East. This year marks the centenary of the establishment in India of a public centre of Theosophical work, an essential part of the larger scheme of the Theosophical Movement. From 1879 until the end of March 1885, when H.P.B. left India for the last time, was a period of rapid growth for the Theosophical Movement.

The article that follows was printed by H.P.B. as the opening editorial in *Lucifer* for April 1888.—EDS.]

The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting, can refuse it without guilt.

—SIR WALTER SCOTT

SEVERAL correspondents and inquirers have lately asked us: "What good have you done in India?" To answer it would be easy. One has but to ask the doubters to read the January number, 1888, of the *Madras Theosophist* — our official organ — and, turning to the report in it on the Anniversary Meeting of the Theosophical Society, whose delegates meet yearly at Adyar, see for himself. Many and various are the good works done by the 127 active branches of the Theosophical Society scattered throughout the length and breadth of India. But as most of those works are of a moral and reformatory character, the ethical results upon the members are difficult to describe. Free Sanskrit schools have been opened wherever it was possible; gratuitous classes are held; free dispensaries — homoeopathic and allopathic — established for the poor, and many of our Theosophists feed and clothe the needy.

All this, however, might have been done by people without belonging to our Brotherhood, we may be told. True; and much the same has been done before the T.S. appeared in India, and from time immemorial. Yet such work has been hitherto done, and such help given by the wealthier members of one caste or religious community exclusively to the poorer members of the same caste and religious denomination. No Brahmin would have held brotherly intercourse even with a Brahmin of

another division of his own high caste, let alone with a Jain or Buddhist. A Parsee would only protect and defend his own brother follower of Zoroaster. A Jain would feed and take care of a lame and sick animal, but would turn away from a Hindu of the Vaishnava or any other sect. He would spend thousands on the "Hospital for Animals" where bullocks, old, crippled tigers and dogs are nursed, but would not approach a fellow-man in need unless he was a Jain like himself. But now, since the advent of the Theosophical Society, things in India are, slowly it is true, yet gradually, becoming otherwise.

We have, then, to show rather the good moral effect produced by the Society in general, and each branch of it in its own district, on the population, than to boast of works of charity, for which India has ever been noted. We shall not enter even into a disquisition upon the benefits to be reaped by the establishment of a Sanskrit, or rather an Oriental and European library at Adyar, which, thanks to the indefatigable efforts of the President-Founder and his colleagues, begins now to assume quite hopeful proportions. But we will draw at once the attention of the inquirers to the ethical aspect of the question; for all the visible or objective works, whether of charity or any other kind, must pale before the results achieved through the influence of the chief universal, ethical aim and idea of our Society.

Yes; the seeds of a true *Universal Brotherhood* of man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India! The letter that follows these lines proves it most undeniably. These seeds have been thrown since 1881 into that soil, which, for thousands of years, has stubbornly and systematically ejected everything foreign to its system of caste, and refused to assimilate any heterogeneous element alien to Brahmanism, the chief master of the soil of Aryavarta, or to accept any ideas not based upon the Laws of Manu. The Orientalist and the Anglo-Indian, who know something of that tyranny of caste which has hitherto formed an impassable barrier, an almost fathomless gulf between Brahmanism and every other religion, know also of the great hatred of the orthodox "twice born," the *dwija* Brahmin, to the Buddhist *nastika* (the atheist, he who refuses to recognize the Brahmanical gods and idols); and they, above all others, will realize, even if they do not fully appreciate, the importance of what has now been achieved by the Theosophical Society. It took several years of incessant efforts to bring about even the beginning of a *rapprochement* between the Brahmin and Buddhist theosophists.

A few years ago the President-Founder of the Society, Colonel H. S. Olcott, has almost succeeded in making a breach in the Chinese wall of Brahmanism. It was an unprecedented event; and it created a great stir among the natives, a sincere enthusiasm among the "Heathen," and much malicious opposition, gossip, and slanderous denial from those who, above all men, ought to work for the idea of Universal Brotherhood preached by their Master — the *good* Christian Missionaries. Colonel Olcott had succeeded in arranging a kind of preliminary reconciliation between the Brahmanical Theosophical Society of Tinnevelly and their brother Theosophists and neighbours of Ceylon. Several Buddhists had been brought from Lanka, led by the President, carrying with them, as an emblem of peace and reconciliation, a sprout of the sacred *rajah* (king) cocoanut-tree. This actually was to be planted in one of the courts of the Tinnevelly pagoda, as a living and growing witness to the event. It was an extraordinary and imposing sight that day, namely October 25th, 1881, when, before an immense crowd numbering several thousands of Hindus and other natives, the Delegates of the Buddhist Theosophical Societies of Ceylon met with their brother Theosophists of the Tinnevelly Branch and their Brahmin priests of the pagoda. For over 2,000 years an irreconcilable religious feud had raged between the two creeds and their respective followers. And now they were brought once more together on Hindu soil, and even within the thrice sacred, and to all strangers almost impenetrable, precincts of a Hindu temple, which would have been, only a few days previous to the occurrence, regarded as irretrievably desecrated had even the very shadow of a Buddhist *nastika* fallen upon its outward walls. Signs of the times, indeed! The cocoanut sprout was planted with great ceremony, and to the sounds of the music of the pagoda orchestra. After that, year after year, Hindus and Buddhists met together at Adyar, at the Annual Conventions for the Anniversary Meetings of the Theosophical Parent Society; but no Brahmin Theosophist had hitherto returned the visit to Ceylon to his Buddhist Brethren. The ice of the centuries had been split, but not sufficiently broken to permit anyone to dive deep enough under it to call this an entire and full reconciliation. But the impressive and long-expected and wished for event has at last taken place. All honour and glory to the son of Brahmins — the proudest, perhaps, of all India, the Northern Brahmins of Kashmir — who was the first to place the sacred duties of Universal Brotherhood above the prejudices, as potent as they are narrow, of caste and custom. We publish below extracts from his own address, which appeared in *Sarasavisandaresa*, the Singhalese organ

of the Buddhists of Ceylon, and let the eloquent narrative speak for itself.

But after reading the extracts let not our critics rise once more against the policy of the Theosophical Society, and take the opportunity of calling it intolerant and uncharitable *only as regards one creed, namely Christianity*, because facts will be found in this *Address* which speak loudly against its vicious system. No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Sankaracharya; and willingly would he treat every Christian as a Brother, if the Christian himself would not persistently turn his back on the Theosophist. But a man would lose every right to the appellation of a member of the Universal Brotherhood, were he to keep silent in the face of the crying bigotry and falseness of all the theological, or rather sacerdotal, systems — the world over. We, Europeans, expatiate loudly and cry against Brahmanical tyranny, against caste, against infant marriage, and call every religious dogmatic rule (save our own) idiotic, pernicious, and devilish, and do it orally as in print. Why should not we confess and even denounce the abuses and defects of Christian theology and sacerdotalism as well? How dare we say to our “brother” — Let me cast the mote out of thine eye, and refuse to consider “*the beam that is in our own eye*”? Christians have to choose: Either they “shall not judge that they be not judged,” or if they do — and one has but to read the missionary and clerical organs to see how cruel, unchristian, and uncharitable *their* judgements are — they *must be prepared to be judged in their turn*.

These are portions of an address delivered at the Theosophical Hall, Colombo, on January 29th, 1888, by Pandit Gopi Nath, of Lahore:

“I am a Kashmiri Brahmin; and Kashmir, as you know, is some three thousand miles away from Ceylon, so you may imagine it was not very easy for me to come here to see you. And the difficulty of the journey represents only a very small part of the real difficulty, for the barriers of caste and custom in India make it a serious matter to depart from the ordinary course of the life of one’s neighbours. What was it then that gave me strength and courage to overleap those barriers, and to undertake such a long and weary pilgrimage? It was the influence of the Theosophical Society and of its teaching — that influence which led me to realize my brotherhood with you, the Buddhists of Ceylon, and put into my heart such an earnest desire to make your acquaintance. And now at last I am here among you; and, wonderful to say, though I am

of another race and another religion, yet I feel as much at home here as I do in Kashmir. To what do I owe this happiness? I have again to thank the Theosophical Society — this great and noble organization — for this, and the magnificent work which it has done. My very presence here is a proof of that work, and I can testify that I have travelled through many parts of India, and everywhere found myself received as a dearly-loved brother by the members of this beneficent Association. Go to India, and you also will find it so — you will find that what was long thought the Utopian dream of universal brotherhood, is now being rapidly realized by the work of this glorious Society, to which India's greatest sons esteem it an honour to belong. I know that various Christian missionary organs have thought it expedient to attack the Society, and to vilify its revered founders . . . but in India we know better than to pay any attention to the nonsense and falsehood which emanate from such sources. They have said that Colonel Olcott is a strange sort of person, who tries to please everybody — that with the Hindoos he calls himself a Hindoo; with the Buddhists, a Buddhist; with the Parsees, a Parsee; with the Mohammedans, a Mohammedan. From my own personal knowledge I am happy to be able to deny this utterly, and to affirm that in whatever part of India Colonel Olcott may be, he always unhesitatingly proclaims himself a Buddhist. Therefore, my advice to you is, in this matter as in all others, not to mind what the missionaries say, but to stick fast to your own religion, and stand by those who are working so nobly for it.

“It is the rule of the Theosophical Society that its members, whatever their creed may be, shall treat the religions of other members with deference; and its principle is that all religions have some truth underlying them — at least at first — for the founders of all faiths give out some truths, each in his own way, however much the followers may afterwards distort and depart from the original teachings. But between Brahmanism and Buddhism we may have something much greater than mere toleration — we must have the deepest mutual esteem and reverence, for all learned people know that there is but little difference between our philosophies. Why, then, you may ask, was there such bitter opposition between them in India since long ago? I think recent history provides us with the answer. For several years it happened that the Moharram Festival of the Mohammedans coincided with one of our great Hindoo festivals; and I am sorry to say that in consequence there were frequent quarrels between the rival processions, and quite serious rioting occurred.

But who were the people who took part in this rioting? Always and exclusively the most ignorant and uneducated of both religions; never once the learned men or the real leaders on either side; for these always agreed in sincerely deploring all such illiberality and folly. So, surely, must it have been with Buddhism and Brahmanism; since the learned men on both sides must always have known how slight the differences are between them, the quarrels must have been fomented only by ignorant and interested people. And for the fact that men of both religions are now beginning to realize this, and draw closer together in the bonds of mutual esteem, we have again very largely to thank the Theosophical Society and its noble Founders.

“One thing has surprised me very much during my visit to Ceylon, and this is that I find so many good Buddhists called by purely Christian names. That shows of course that Christian influence has been at work among you, and I am informed that it is due chiefly to the tyranny of the Dutch and Portuguese governments of this Island. But now under the English Government this is quite unnecessary, and it should at once be changed. Do not for a moment imagine that you are more respected by the Europeans because you use Christian names or adopt the Christian religion — far from it. Indeed just the reverse is the fact, and I will relate to you some anecdotes from my own personal experience to prove what I say.

“The Europeans sometimes denounce our caste system, but it seems to me — and I am speaking from observed facts — that they have a much worse kind of caste among themselves. Now I am a Kashmiri Brahmin, and every other Brahmin, no matter how poor he may be, or how ragged his clothes are, is my brother, and I could never dream of treating him otherwise; but among Christians this does not appear to be so. At the installation of the Maharajah of Kashmir, some time ago, at Jammu, I was present, along with many other native gentlemen, some few Europeans, and some half-caste or Eurasian men — what you, in this country, call Burghers. Of course the officers of the Maharajah treated all the guests alike, and set them down to one table; but the Europeans, headed by the Resident, refused to eat with the Eurasians, *though they were all Christians*, and these latter had to be driven away to another table.

“I recollect another incident. When I went to the great exhibition at Jeypore, Rajputana, in the year 1883, I and some other students went to play cricket in the gardens. After a time a European gentleman came

and asked if he might join us, and of course we were very glad to allow him to do so; but after a time, discovering from the name of one of our companions that he was a Christian Eurasian, the European at once left the game, saying that he was perfectly willing to join with Hindoo gentlemen, but would not play with an Eurasian!

“I once knew a leading Mohammedan pleader who was favourably impressed by Christianity, and, in fact, was about to become a Christian. But suddenly he broke off all connection with that faith, and retained his own religion. Upon my inquiring his reason for so sudden a revulsion of feeling, he told me that a few days before he had called upon a missionary, and been as usual hospitably received and offered a seat. But while he was there, an old and reverend-looking Mohammedan gentleman entered. My friend at once rose to yield him the place of honour; but he was much surprised to see that no seat was offered to the old gentleman, and that he was allowed to sit on the floor among the missionary’s dogs! On asking the reason of this unseemly neglect, the missionary carelessly replied: “Oh! he is a Christian!” This opened my friend’s eyes, and he understood that the respect paid to him now was only to induce him to become a Christian, and would cease as soon as its object was attained.

“Again, in Madras a few days ago I entered a Christian church in order to see its services, and took a seat on a chair. An official at once came and drove me away, telling me that the chairs were only for Europeans, and that native Christians must sit on mats in another part of the building! You see, even in the house of their god they must have their distinctions; and surely this is worse than anything in our caste system.

“So you see, if you think you will be respected by Europeans for becoming Christians, or adopting Christian names, you are very much mistaken. Quite the contrary; when you abandon your ancestral faith and become a renegade for the sake of gain, they despise you, and they are right in doing so. What would you think of an old servant of twenty years’ standing, if you found he was ready at a moment’s notice to abandon his old master in order to make a little more money in your service? Of course you would feel that you could place no reliance upon him, since if it suited him he would be equally ready to abandon you in turn. No; if you wish to be respected, first respect yourselves; if you wish men of other religions to respect your creed, first respect it yourself.

“The missionaries often ask us why we should follow or obey our

priests, since they possess no supernatural powers; yet we do not hear that the missionaries themselves possess any, though the founder of their faith specially promised that various wonderful signs should follow all who believed in him. We need never shrink from a comparison between our priests and those of the Christians; at least the former are not seen living like princes, and being guilty of all kinds of extravagance, as the latter are. . . .

“Never be afraid to speak boldly in contradiction to falsehoods and to answer them. Remember you are now living under a Government which is impartial to us all. A few days ago when I landed at this harbour I met two Christians, who asked me where I was going. I told them that I was coming to the Headquarters of the Theosophical Society to see Mr. Leadbeater. They thereupon asked who he was, and when I told them that he had been a Church of England clergyman, but had now embraced Buddhism, they at once said that he must have had some interested motive for giving up his old religion — something connected with money matters, perhaps. Knowing how absurdly untrue such a suggestion was, I became annoyed, and replied: “If that be your logic, then every native Christian must also have had interested motives in giving up *his* old religion.” I do not wish to speak against Christianity; as a Theosophist it is not my business to speak against any religion; but I do speak against bigotry and selfishness, whenever and wherever they are to be found. Let every man defend his own religion — that is well and good; but the missionaries spend time, labour and money to bring other religions into contempt. What I say is not by way of attack, but simply as a defence.

“I should like to say a word about the religious education of our ladies, which I consider a most important point. The child is influenced more by its mother than even by its father; if the mother be religious, then the child will be so too. The Christians know that well, and that is why they take so much trouble about their zenana mission, to teach our girls and women. Look at the primers they have prepared for use in their zenana missions, and you will perpetually find hints as to how cruel the Hindoos are to women, how they treat them like slaves, give female children fewer ornaments than the male, and so on; in every way endeavouring to make the girls hate their own homes and religion, and become Christians. My last and most special advice to you as your Indian brother is this: don't trust your ladies, don't trust your children in the hands of the missionaries. These foreigners do not come here

and spend money for *our* benefit; no — they have one, and only one, great object always in view, and that is to make proselytes. However fair may be the outward appearance of their work, that design underlies everything they do, like a snake hidden under a flower, and for this object they will hesitate at no misrepresentation of your religion. . . .”

This sincere and unpretentious address shows better than pages written by ourselves could, the work that the Theosophical Society has done in India, as also the reason why the missionaries in that country bear to us such a mortal hatred, hence — why they slander us. They degrade the pure ethics of Christ by their Jesuitical and deceptive attitude towards the natives; and we protect the latter against such deception by telling them: There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one*, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say, “We are all brothers — by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality — *i.e.*, to the religion which suits each of us best — let us unite ourselves to form a practical ‘nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.’ ”

WONDERFUL, Lord! How deep is this causal Law, and how deep it seems. And yet do I regard it as plain to understanding.

Say not so, Ananda! Deep indeed is this causal Law. It is by not understanding, by not penetrating this doctrine that this world of men has become entangled like a ball of twine, and unable to pass beyond the Ceaseless Round (of Rebirth).

—The *Sutta Nipata* of the Pali Canon

REVERENCE FOR THE CHILD

DURING this International Year of the Child, it is well to remind ourselves of our responsibility of guidance and assistance to the young in body. We teach them, but they too can teach us. As one of the Upanishads states: "When a babe is born on earth, a *deva* or god dies in Heaven." To see the divinity in every child is to remember that every babe comes "trailing clouds of glory," descending from the Light of Heaven to the Darkness of earth-life. But these shining *devas* (and each one of us is that) know not their own Divinity and so "shades of the prison-house" we call earth-life begin to close upon that Divinity. We must endeavour not to allow these ugly "shades" to close upon the radiant Light of the spirit within each child.

How can we do so? By not spoiling the children's future through our narrow vision. Let us broaden our vision, let us learn to respect and reverence the Divine in children. Above all let us purify our own natures, that we, too, may partake of the innocence and purity of little children. Let us regain the child state we have lost, the state of Innocence which overcomes Vice, the state of Purity which transcends Impurity, the state of Trust which in the end ever defies Mistrust. Let the children receive the best that is in us and grow into free men and free women, free from the fetters of the flesh, free from narrow prejudices, wise and compassionate sons and daughters of their land.

The very concept of reverencing the child is Oriental, chiefly Indian. Our psycho-philosophy looks upon man as divine and godlike or *daivika*, a Spirit-being, Purusha or Atman, one with the Supreme and Universal Spirit, Paramatman. As such he lives in the Land of the Gods, *Devachan* or Heaven, *Svarga*. Human bodily birth means that a portion of this spiritual Soul, attracted by earthly matter, clothes itself in that matter; that portion may be compared to a ray of the radiant Sun. This portion or ray is the embodied self, the Soul in the body, the *dehi*. The *dehi* is an exile from the world of the Gods; he dies there to be born on earth. He has within himself a faint memory of his divine heritage, but the weight of matter attracted by him for gaining further experience, being full of material tendencies, so impresses and overpowers him that he forgets his own nature and the very purpose of his descent to earth life; and thus, having come to the school of life to learn, he wastes his time in play and more play.

The oft-quoted lines of Wordsworth from his "Ode on Intimations

of Immortality from Recollections of Early Childhood” mean nothing unless the pre-existence of the Soul is granted. If we refuse their philosophic background to these lines and take them as mere fancy and imagery on the part of the poet, we are robbing them of their real meaning and worth:

Our birth is but a sleep and a forgetting;
 The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting
 And cometh from afar;
 Not in entire forgetfulness
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God who is our home:
 Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy;
 The youth, who daily farther from the east
 Must travel, still is Nature's priest,
 And by the vision splendid
 Is on his way attended;
 At length the man perceives it die away,
 And fade into the light of common day.

We became exiles from Heaven on the day we were born, and though we are but a fragment of the Spiritual Ego, our own Father in Heaven, there is within us the memory of that forgotten Father, which memory can be and should be awakened — not the memory of our past lives, but the memory of our divine nature.

Pre-existence, plus our present incarnated existence, implies the Law of Reincarnation. Why did we leave the world of Spirit? What force drew us down to earth? Our ancient philosophy teaches that after the death of the physical body the human Soul unites himself with his Divine Parent-Soul and sojourns in the world of Souls (which the Hindus call *Svarga*, the Christians, Paradise, and which other people know by other names) and that there in quiet and happy meditation he builds into the fabric of his own being the virtues and the knowledge that he had acquired on earth. When that task is completed the Spiritual Soul aspires to unfold further, to gain more knowledge, to build more virtue, to enhance the true, the good and the beautiful in himself. This aspiration

he sees with his Eye of Imagination as his new life which is to be. Brooding over it, he falls asleep and in course of time is born again.

Thus the child is an old Soul in a new body, which body with its senses, organs, habits, characteristics, disposition and environment becomes the school in which that Soul continues to learn.

In educating the child we take the body and the brain into account, but not the Soul, which has been here before and whose purpose and objective are definite.

Reverence for the child is reverence for that Inner Soul, who has once again come into bodily existence. The *Soul* is the learner, the body but the instrument through which he learns. In dealing with the child these facts must be borne in mind, and each child regarded as a unit, to be dealt with accordingly.

This, however, does not imply lack of discipline, or allowing the child to do what it pleases. The Soul in that little body has not yet assumed control of its instrument, and so the infant, or even the young boy or girl, does not know how to take care of himself, does not know what is necessary to prepare the personality for its use by the Soul. That is why discipline is, according to the old Esoteric Philosophy, the *sine qua non* of right education. The little personality must be disciplined and trained and as it grows the child must be made to discipline himself. Parents and teachers have to learn that self-discipline and not licence is the way to right growth. We have to teach the young how to discipline their own bodies, their own feelings and moods, their own wandering minds and hearts.

Where does reverence come in? It lies in the recognition that the indwelling Soul in the child body is as divine and immortal as the Soul in us; that it has within itself some powers of its own, some knowledge and virtue already acquired; that it is here in a new body to continue its own task, which task constitutes its own *métier* or *dharma*; and that none has any right to interfere with that true vocation. The duty of the parent and of the teacher is to help the Soul to find itself, to adjust the growing brain-mind and the body with its five senses and five organs so that the Inner Soul, the real pupil, may learn to fulfil the *dharma* for which it came to birth. To put it in another way, the duty of the educator is to educate — to draw out from within the Soul what there is of divinity to be drawn out. The Great Gurus teach Their chelas by adjusting their mind-consciousness whenever necessary; They do not pump knowledge into the mind or virtue into the heart of the chela. There is

knowledge, there is virtue within; if in bringing these forth some difficulty arises and some obstacle is encountered, the Guru presents adequate precepts and examples, using which the chela fights his own battle and emerges victorious. We put, or try to put, into the child's brain-mind too much that is not of real value to him as a Soul, or even necessary in preparing him to earn his own livelihood.

Recognize the Law of Reincarnation and our whole attitude to educational methods undergoes a change. Not only do we begin to look upon the children differently, but we also look upon ourselves differently. In fact, unless we see the meaning of Reincarnation in ourselves, and use its implications to direct our own lives, we are not in a position to apply its workings in the many problems of the training of the young. Unless we know and feel ourselves to be gods in the making, unfolding gods, we shall not be able truly to help the old Souls in new bodies. Hence the necessity to introduce into our programme of adult education the principles of universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation. "These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood."

HELPFUL HINTS

MEMORY returns as a thought-image. The essence of memory shows itself as an attitude of mind.

* * *

Marcus Aurelius said that man was a ghost carrying around a corpse. The corpse we carry around is our own past — for what is past is dead; but we try to revivify it and live in past thoughts, past feelings, past desires and memories. We must let the dead bury the dead.

* * *

Every important event has to be rehearsed — think of the coronation or jubilee ceremonies. We, too, need to rehearse the important event of our death, *i.e.*, to live each day as though it were the last, clearing up and letting go, in preparation for that event.

W.Q.J. PERSONALLY

IS THERE anything in the realm of literature more self-revealing than personal letters, letters never intended for publication but simply those that have passed between two such close friends as have no reservations from each other? Those of the poet Keats are a famous example, overflowing at the outset with joy of life and creative fervour, then dark with the agony of approaching premature death, bitter and hopeless to an almost unbearable degree. Such letters, it may be argued, should never see print. Yet how much we would lose were this dictum obeyed! It is through their letters that we make almost living contact with the great and good of bygone years, of whom we long to know more, simply because the legacy they have left us is so great.

Fortunately, no sense of intrusion, and better still, no pain attaches to those *Letters That Have Helped Me* of Mr. Judge, though they too were not intended for publication but only to accomplish what their well-justified title says of them. During the past 80-odd years they must have helped students of Theosophy beyond reckoning. We return to them over and over for light and leading.

Writes this great colleague of H.P.B., this devoted servant of the Masters: "You by no means need to apologise for asking my attention to the matter of your joining the Theosophical Society. It is my great desire and privilege to give to all sincere enquirers whatever information I may possess, and there can be no greater pleasure than to further the internal progress of any real student and aspirant." (p. 117)¹

There Mr. Judge strikes the keynote of his life-work. His one object was, in all ways possible, to *help*. Of course in the case of Jasper Niemand, to whom Part I of the published letters is addressed, Mr. Judge is guiding one particular disciple, but in Part II what we may call his *caringness* comes through repeatedly and comprehensively.

"I cannot tell you how my heart turns to you all" (p. 95). "I wish you luck, and wish I could do more for you." "As before so now I will do all I can for you, which is not much" (p. 138). "I send you a word of brotherly greeting . . . no reserved thoughts and no ulterior aim in it. We are so far away from each other that now and then such a greeting is well" (p. 73). "I am writing this, instead of machining it, in order that you may feel the force of my love and comradeship" (p. 108). And this

¹ Except where otherwise stated, all quotations are from the Indian edition of *Letters That Have Helped Me*.

to a friend obviously watching by a deathbed: "I would I were there with you. Tell him how much I love him." (p. 99)

In these, as in all, the warmth of Mr. Judge's personality is evident. He was never set apart from others by his strange powers, his occult knowledge, or even by the pressure of the work devolving on him as he wrote and lectured, organized, published and travelled in the cause of Theosophy. "I am, like you, struggling on the road," catches the eye in his first letter to Jasper, and it is by no means the only instance of his putting himself alongside his correspondent. "I stand by you in heart," is his assurance to one, "and have often of late sent you messages of hope and power to help you" (p. 110). To another — "How can I use words when the fibres of my heart are involved?" (p. 94). Note also the affection of the letter endings, the many instances of sending love to one or another. On the simple human level the word came readily from his pen. Wisdom, goodness, and love must have been the qualities uppermost in the mind of Dr. Archibald Keightley, when, on the passing of W.Q.J., he penned this tribute: "Judge made the life portrayed by Jesus realizable to me." (American ed., p. 297)

These many years later, Mr. Judge still seems near to us. At no time a dweller in an ivory tower, the veriest tyro in the study of Theosophy can feel his presence and be blest by it. Granted, many such dwellers have produced noble works for which the world is indebted to them, but this man spoke truly when he signed himself, "Your brother, William Q. Judge" (p. 73), with all the implication of a brother's kinship with other members of the family, his readiness to put his own resources at their disposal, and as said already, his *caring* love.

Far from a desk in an ivory tower these invaluable letters were penned amid the daily pressure of office work. "I am swamped in work," says one, "but my courage is up, and I feel the help sent from the right place" (p. 97). An interesting sidelight on this statement is to be found in the American Edition of the *Letters* (p. 183), where, apparently dashing off a hasty note — "I have but little time to reply to yours" — Mr. Judge none the less spares enough to tell his correspondent "what has guided me all my life and may guide you," proceeding with some helpful hints on how to form "a regular and systematic gathering . . . fully theosophical."

Writing in the spring of the following year, just back from an 8,000 mile tour, "Have patience with me," he begs, "for such short letters as I am overworked and banked up high with unanswered letters on a

sides, together with *Path* work for 2 advance months — all to be done in 3 weeks.” (American ed., p. 185)

These are but two brief glimpses of his devoted labours, which continued to his life's end. But returning to the more familiar edition of the *Letters* we find on p. 110 how powerful was the vision that led him on. “My trip all over this country shows me that it is of more consequence that I should now work up the U.S., where the Masters first worked in this century. It needs all I can do. . . . The field is even greater than I thought, although I had a big idea of it. From the United States we can affect the world and they will come to us from all places either for solid work or for help in their need.”

Help in their need! Such was ever Mr. Judge's watchword. The very work itself seemed to sustain him, for thus he writes of his total commitment to it: “The fact that I have no amusements but nothing but work in the T.S. 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 for Humanity.” (p. 125)

That his service of Theosophy was his very life comes out repeatedly in his correspondence. Never a reference but shows plainly his soul-satisfaction therein. “Every little thing I ever learned I have now found out to be of use to me in this work of ours,” he writes (p. 134). Again, “I am joyful and glorious that the work thus goes. . . . I am acting as a pump-engine, and trying to force a lot on. . . . Then the Law will say, ‘Next!’ But what next I do not care and don't want to know, for when ‘Next!’ is said I will see what it is to do. Just now the best and biggest work by us poor children is on this plane with the great aid of Master, Whose simple single will keeps the whole organization, and acts as its support and shield.” (p. 92)

So, in his letters, we see a man thoroughly fulfilled. “Try as I may to raise an ambition for power . . . I can't do it,” he says frankly (p. 92). After a troubled period this is how he writes to a friend: “I have examined myself for the ‘uses’ of this rumpus, to see if I am properly suffering.’ Well, I can't find it. Down in the deeps I may be; but I find myself cheerful, happy, and anything but morose or sad. Ergo: can I be suffering? Do you know? Positively, I do not know. Ought I? Am I a wretch because I do not suffer, or because, being in actual suffering, I am insensate and do not perceive it? But, on the other hand, I feel no anger and no resentment. Really, it puzzleth me. Many nights I do not

sleep, and have passed the hours (as I now do), when all is still, in looking over all, and yet I feel all right — everywhere.” (pp. 91-92)

That is an intimate glimpse of Mr. Judge, the kind of thing that only letters give one. We have another when he confesses, “I am anxious about my lectures; still unprepared. . . . I often think how nice it would be not to speak or write. I am no hand at those nice phrases that people like” (p. 93). How mistaken was he there! Many of his “phrases” are pure poetry. “The veils that come over our souls fall away when we work for others.” “Let us use with care those living messengers called words.” “Be true lovers, but of God, and not of each other. Love each the other in that to one another ye mirror God, for that God is in you each.” “If the eye is fixed where the light shine, we shall presently know what to do.”

Such are some of the pearls from the deep heart of Mr. Judge, and in this context consider his statement: “I find constantly that I have ideas that internally I thoroughly understand, and yet can find no language for them” (p. 6). That was written to Jasper Niemand, the recipient of the letters in Book I, yet it is to another, addressed as “My Dear Companion (Campanero),” that he confesses, “You got so familiar to me that I permitted myself to let out some of the things that I now and then feel.” (p. 95)

Oh, fortunate friend! Even so was it with those who received the overflow of his poetry in Keats’s letters. But Mr. Judge, who wrote to another, “I can stand alone; it is the best way to stand” (p. 90), doubtless had the mystic’s deep evaluation of silence and (if one may call it so) deep protection of what is innermost, for in the very letter where he writes lightly about finding himself “anything but morose and sad,” and even expresses a wish for “some sweet fun,” he describes to his correspondent how “the brain is only the focus through which the forces and thoughts are centralized that are continually coming in through the solar plexus of the heart. Many such thoughts, therefore, are lost, just as millions of seeds in nature are lost. It behoves us to study them and to guard them when there.” And how should that be done save in silence? He himself asks, “Can we call them our own?” (p. 92)

His letters at least are now ours, the rich endowment of all students of Theosophy. And though we pore over them they are never (in the past tense) *read*. To return to them is like gathering fresh fruit from a tree that has already yielded many a harvest.

THE TASK BEFORE US

It is an occult axiom that the light of the Higher Self cannot be realized before the darkness of the lower is fought and conquered. Just as a man in the midst of beauty and ease may fail to find the peace or comfort that he seeks, because within him are the forces of ugliness and disease, so also many a student who surrounds himself with Theosophical books, and even with Theosophical friends, cannot feel the strength of the philosophy because he will not face and fight the demon of egotism, obstinate and hard to overcome. "Give me," he cries, "the peace of virtue and the power of wisdom, but leave alone the force of Mara that circulates in my blood." This is unreasonable. If Jesus had to put Satan behind him, if Buddha had to overcome the temptations of Mara, why should any of us wish to escape the fight to a finish with his lower nature?

Before the Great Face of Light can be glimpsed, the little man must remove the veil of delusion and illusion, which shows himself to himself as someone strong and good. The egotist sees himself everywhere because he fancies himself at the centre of the universe. The egotist is in reality at one pole, the altruist-yogi at the other; the former is deluded, the latter illuminated.

Delusion has to be fought and overcome — this is the first task. Pride is the first-born of egotism, whose progeny are legion. In egotism are rooted the sin of speech and the sin of sex. Sinfulness is triple — sin of self, sin of speech, sin of sex. These three creative potencies in Nature should be forces of Light, but they are debased by the race of Kali-Yuga. Has not each of us contributed to that debasement? In answering this question for oneself, one will clear the ground for right action. Every aspirant must begin purifying himself of this three-faced sin. It is a hard task, and good results accrue slowly, very slowly, but the characteristic in whose steps success follows is — steadfastness. He who says, "I will begin tomorrow," or "I will rest now that I have won the first round," is courting sin, not putting it out of court. He alone who persistently faces the tri-form fury, hour by hour, will triumph.

A word as to the remedy. Virtuous thoughts free us from the sin of self; virtuous words from the sin of speech; virtuous deeds from the sin of sex. The three efforts must be simultaneous, for there are not three distinct sins to be conquered, but *one* sin with its triple aspect. Everyone belonging to this race of mortals has to free himself from this triple sin, or — go down to pulverizing annihilation.

The task seems hopeless, but it is not. It would be hopeless were each one of us single-handed; but no one is alone in this Holy War. Comrades and companions are fighting the same fight, side by side with us. What right have we to be dejected when they are winning? What right have we to be sluggards in the morning and time-wasters at night and make their fight more difficult, turning perchance their victory into defeat? And then there are Those Holy Ones — Virtue Incarnate — who watch the struggles of the brave and give aid when it is least expected.

WE ARE confronted with a world of existence, and a world of values. The former, when contemplated in a barely abstract way, and stripped of all extraneous importations from the world of values, consists simply of brute facts, unclassified, unappraised, and even unrelated. The latter, when viewed in an equally abstract way, consists of the whole contents of the moral, intellectual, and artistic consciousness. What is the relation between them?

The relation of the world of values to the world of existence is a problem, perhaps we should say *the* problem, of philosophy. And what is sometimes called the Venture of Faith is the assumption that not only are the two related, but that all existence is capable of being truly stated and arranged in terms of value, and all value in terms of existence. Faith assures us that truth, goodness, and beauty, which are attributes of the eternal order, are also attributes of the world of existence, so that in living for and in these eternal ideas, so far as we can do so here, we are living in accordance with the fundamental laws of the world in which we are placed. I do not say that all Faith could be correctly described in the words of the last sentence; obviously it could not. But I think I am right in saying that all Faith consists essentially in the recognition of a world of spiritual values behind, yet not apart from, the world of natural phenomena.

—W. R. INGE

RANDOM NOTES FROM "THE THEOSOPHIST"

STRANGE APPARITIONS

[Under the heading "A Story of Thirty Years Ago" was printed an account of two apparitions at the moment of death. H.P.B. appended the following closing note.]

Useless to remind our readers that we are a firm believer in the apparition of *real disembodied spirits at the moment of their death*. Many were the cases in our own family, and to reject the evidence for such occurrences is to invalidate entirely every possible testimony. This belief is gaining ground very rapidly: and a book called *Posthumous Humanity*, by Adolphe d'Assier, a positivist and one who disbelieves entirely and opposes Spiritualism as a "Spirit" theory, has just appeared in France. The author is as thoroughly convinced of the reality of apparitions after death of what we call "shells" as we are. . . .

(September 1883)

[The following editorial comment was printed by H.P.B. following "N.D.K.'s" account of two authentic instances of apparitions, as related in the memoirs of Colonel Meadows Taylor. One of these related to a young Highland soldier whose figure, in hospital dress, appeared before the Captain of his company and requested that the arrears of his pay be forwarded to his mother, giving her address. The Captain made a note of the request, whereupon the man disappeared. Upon inquiry it was found that the soldier had died the previous day and been buried on the morning of his appearance before the Captain. "N.D.K." concludes: "It were profitable . . . to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy." The editorial note gives the following explanation.]

"Nature never proceeds in her work of either creation or destruction by jumps and starts," says the late Eliphas Levi, the greatest hermetic philosopher in Europe of the present century. The "Astral Soul" may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration. Such was the belief of the ancient Egyptians in reference to their mummies; such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body

breathed its last *for ten days* and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a "Kama-rupa" (a form born of and generated by the powerful desire of the still living man) to achieve a certain object, and that form that of himself in his hospital dress, as the "astral soul" *per se* is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity of *being recognized* by his superior who might not have done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several *rehearsals*, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother's address; and very naturally saw himself in his fancy as he then was — namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with *apparently* an objective reality. . . .

The opinion of hermetic philosophy is unanimous in rejecting the theory of the modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is always in a *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature — say the Kabalists — opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Eliphas Levi, in his *Science of Spirits*; examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere," tells us Louis Lucas, "can no more return to ours, than a babe already born re-enter its mother's womb." We think as he and the other hermetic philosophers do, and, therefore, the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists, is explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult

means placed herself in direct communication with the mournful and sur-
excited soul of the Israelite king and drew forth out of it the ever present
form of Samuel whose image preyed on his mind. It is from the depths
of the tormented conscience of the murderer of priests and prophets, and
not from the earth's bowels, that arose the bleeding spectre of Samuel;
and, when apparently his voice was vociferating anathemas and threats,
it was *her* own lips and those of the pythoness — half *medium* and half
magician — who, drawing down from space the ever-living vibrations and
notes of the prophet's voice, assimilated them to hers and reading clair-
voyantly in the culprit's mind, repeated but what she saw engraved by
the remorse in the thoughts of Saul. "*Chaos magnum firmatum est,*" says
Robert Fludd, the great mediaeval Rosicrucian and Hermetic philosopher
of England. "The great chaos consolidates and closes, and those who are
above can no more come *down*." In a future number we will give the
translation of a chapter of Eliphas Levi's "Transition of Spirit or the
Mystery of Death." His views are those of all the Kabalists and adepts.

(September 1881)

[A correspondent wrote saying: "The following story was re-
lated in the presence of a large assemblage of friends and ac-
quaintances by the late Babu Abhoy Charan Newgy, an assistant
surgeon in the employ of the Government of Bengal. He had not
long been in charge of a hospital at a certain station in the North-
Western Provinces. Accustomed to sleep out of doors during the
warm weather, he often slept on an open terrace adjoining the
dispensary building. Once, on rather a sultry night, he had retired
to bed and was composing himself to sleep. There were a few
chairs left standing close to his couch. Suddenly a sound as that
of the rustling of a person's dress or something like it, startled him.
Opening his eyes he saw before him, sitting calmly in one of his
chairs, his predecessor, the late assistant surgeon, who had died a
month previous in the premises of that dispensary. Babu Abhoy
was a stoutly-built man, and of a frame of mind quite proof to
superstitious fears or anything like nervousness. As might be im-
agined, he was not in the least frightened. He simply ejaculated a
low sound of surprise, when the apparition floating over a high wall
gradually disappeared. The whole scene took place in a clear
moonlight night." H.P.B. commented as follows in an Editor's
Note.]

We will say a few brief words about the "ghost" of the assistant sur-
geon. The apparition was that of a man who had died a month previous

—*within the premises* of the dispensary he appeared in, and where he had lived and breathed his last. The “Astral Light,” or, if our readers prefer a more *scientific* term the *ether* of Space — preserves the images of all beings and things on its sensitised waves; and under certain atmospheric and electric conditions, more often furnished and determined by the vital magnetism of “mediums,” pictures and scenes subjective, hence invisible under ordinary normal conditions, will be thrown out into objectivity. The figure of the apparition may have been but an accidental and meaningless reflection on that “sultry,” *electric* “moonlight night,” of the image of one whose figure was, owing to a long residence and death of that person on the premises, strongly impressed upon the etheric waves; and it may also have been due to the roaming of the “animal soul,” what the Hindus call *Kama* and *Mayavi rupa*, the “Illusionary Body” of the deceased person. At all events, it is but the Spiritualists who will insist that it was the *spirit* or the conscious “*Ego* of the dead Assistant Surgeon,” the Occultists maintaining that it was at best the “shell” or the astral form of the disembodied man; and giving it as usual the name of an “Earth-bound Elementary.”

(December 1881)

[A retired commissioned officer who signed himself “M.B.V.” related the account of a regimental man, a sikh called Sobha Singh, who was used to waiting upon an ascetic who went by the name of Nanga Baba. On one occasion, he sat with the holy man, as though entranced, for one full day and two nights. When he left to rejoin his regiment, he was fully aware of the punishment that would be meted out to him for neglecting his duty, under the military law then prevalent. His colleagues and superiors, however, were not a little surprised to hear him speak of his absence from the regiment, for he had clearly been seen performing the duties assigned to him the while he claimed he was away. The narrator of the story asked in closing: “What was the person or form that appeared and performed the duty for Sobha Singh? By what name may we call this wonderful phenomenon?” H.P.B. replied in a footnote:]

By the name *Kama Rupa* or *Mayavi Rupa*. An Aryan ought not to need ask that. We know of a case in Europe, related to us by the gentleman himself, where a man was in a trance or semi-trance state for thirty-six hours — one day and two nights. During this interval he appeared — or seemed to his pupils to appear — at College as usual and continued a lecture he had begun the previous day; taking up the thread

exactly where it had been dropped. The gentleman would not believe his pupils' assurances of this fact until they showed him the notebooks in which, as customary, they had preserved memoranda of the College lectures to which they listened. Who can tell whether the teacher, who lectured while the gentleman was unconscious, was his physical body, animated by another intelligence, or his *Mayavi Rupa*, or "double," acting independently of the consciousness of his physical brain? And this very gentleman, to whom this number will be sent, will, we promise, be mightily interested in the guard-mounting story of Sobha Singh.

(September 1880)

[A correspondent, Henry G. Atkinson, of Boulogne, France, quoting from *Notes and Queries* of August 25, 1883, drew attention to Gaffarel's *Unheard-of Curiosities*, wherein it was said that if the ashes of certain plants, such as roses and nettles, are put in a glass and held over a lamp, they will rise up and resume their original form. Gaffarel drew the conclusion that "ghosts of dead men, which are often seen to appear in churchyards, are natural effects, being only the forms of the bodies which are buried in those places, and not the souls of those men, nor any such like apparitions caused by evil spirits." H.P.B. remarked in a footnote:]

This is precisely that which is held by the Theosophists in all such cases of apparitions long after death.

[The correspondent doubted, however, whether this explanation could possibly apply to "the clothes and armour" which are sometimes seen, as they "are artificial productions, and their ashes scattered to the four winds." H.P.B. replied:]

And why not? Anything, of whatever material, and be it an organic or inorganic tissue, once it has imbibed the magnetism of the body it was in contact with, becomes, so to say, part and parcel of the latter. Burn a body clad in a uniform, and the uniform will appear as the aura of these ashes, together with the form of the dead man. The *ghosts* of the Hindus who are burnt quite naked will never appear *clad* — unless in the imagination of the Seer. The tale told by Gaffarel is not a *fiction*, The experiment was made and the assertion found correct.

(December 1883)

[H.P.B. published a letter received by Col. Olcott from an old Indian army officer who wrote of the visions he saw while gazing into a crystal which had curious properties. He saw, among other

things, the figure of an old man who, he wrote, "gazed intently upon me for some time, and as I rose from my chair he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal..." H.P.B. remarked:]

This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective — the effects of imagination; while the figure of the old man was probably that of a *Pisacha*. It is not at all uncommon for those who see such apparitions to receive a blow: a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

(August 1882)

[In *The Theosophist* of June 1880, under the title "The Bewitched Mirror," had appeared an account of an experiment made by A. Tzeretelef.¹ He had heard that "to stand alone, at midnight, before a mirror, and with two lighted candles in one's hands, to thrice repeat loudly and slowly one's own name," was a most terrifying experience. He proceeded to do exactly as he had been told. After twice calling his name, meanwhile gazing firmly at his reflection in the mirror, he became suddenly filled with terror upon realizing that his reflection had disappeared, while all the other objects were faithfully reflected. He tried desperately to utter his name for the third time, but failed. After that he knew no more until next morning when he became conscious that he was in his own bed with a servant standing at his side.

The same experiment was tried by Babu Asutosh Mitra, who proceeded exactly according to the same method, but without results. He repeated the experiment on three subsequent nights, but in vain. He expressed his wish to know if anyone else had tried it, and thought that "it might be that the effects described

¹ Reprinted in *THE THEOSOPHICAL MOVEMENT*, June 1957.

happen only with certain persons." This drew from H.P.B. the following note.]

The experimental plan, followed in this instance by the Babu, is the only one by which it may be discovered how much truth there is in the time-honoured legends, traditions and superstitious observances of modern nations. If his and his friend's tests prove nothing else, they certainly show that not everyone who invokes himself in a mirror at midnight by the light of two candles will, of necessity, be appalled by ghostly apparitions. But his own common sense has probably suggested what is no doubt the fact of the case, *viz.*, that the phenomena described by Prince Tzeretelef, in our June number, are observable only by persons of a peculiar temperament. This is certainly the rule in every other department of psychic phenomena. As regards the "Bewitched Mirror" tale, we printed it as an illustration of one of the oldest of Slavic beliefs, leaving it to the reader to put it to the test or not as pleased him best.

(August 1880)

WHAT should the sacred thread that is worn by the Brahmins signify? How should it be made? Nanak answers:

Out of the cotton of compassion
Spin the thread of contentment,
Tie the knot of continence,
Give it the twist of virtues;
Make such a sacred thread,
O Pandit, for your inner self.
Such a thread will not break,
Nor get soiled, be burnt, be lost.
Blessed is the man, O Nanak,
Who makes it part of his life.
This cotton thread, for a penny you buy,
Sitting in a square, mud plastered;
You put it around the necks of others;
In the ears some words you whisper, O Brahmin,
And claim to be a spiritual teacher.
With the death of the wearer falls the thread,
Thus without the thread he departs from the earth.

—NANAK

IN THE LIGHT OF THEOSOPHY

An article by Carol Kahn in *Family Health* (Vol. 10, No. 4) deals with Dr. Hans Selye's "Golden Rule of Health," that by "doing for others" one can truly do the most for oneself. This is an ancient maxim in modern garb. Dr. Selye, the father of the modern "stress" concept, has become a cornerstone of contemporary medicine with his philosophic approach to health care. His work has shown that being healthy means more than taking care of oneself; it means taking care of others, too. While it is generally considered that working to one's own advantage is natural to man, Dr. Selye says that the impulse to give to others is just as natural. He explains:

If you can develop a code that helps you by helping others, then your worth, or your valuableness, will not be expressible in dollars or in social position, but in the number of people who consider you indispensable or, to put it in the simplest terms, who love you. That is an extraordinary power, and most satisfying psychologically.

The entire idea of stress, its role in health and disease — indeed, the use of the word itself in its modern connotation — all started with Dr. Selye. It is his belief that while stress does not cause every disease, it always has a role to play. In living his life, a person has just so much "adaptation energy," according to Dr. Selye. "If you use too much of your energy in resisting the stresses and strains of life, it's like running your car through the streets and keeping your brakes on at the same time. You will wear it out much more rapidly." He says:

The real crises in our civilization are the diseases of our time. An extraordinarily high percentage of our diseases are now recognized as being psychosomatic, and psychosomatic diseases are essentially diseases of stress. If you get a gastric ulcer, doctors say you have a psychosomatic ulcer. But the trouble is not the ulcer; it is your boss or your child or your spouse. With our contemporary medical methods, it is relatively easy to treat the ulcer. But even if you cure the ulcer, the patient still comes back because he continues to have what caused it in the first place.

While volumes have been written on how to deal with stress (Dr. Selye himself has written 38 books on the subject), the most important thing in learning to live with the "increased demands of modern society" is to follow a code of behaviour based on natural law; and for Dr. Selye

that means his code of helping oneself by helping others. He tirelessly talks to audiences the world over about this code of behaviour as a way of life. The best way to help, he says, is

to give people ideas, motivation, something to do, work that is pleasant. You know, my code comes close to a religion, but it's not a religion because it is completely independent of any beliefs. Apart from drug therapy or surgery, which have certainly been well established in treating many diseases, there is a much more important way to make people healthy — and that is to make them happy.

To seek happiness for oneself is not the goal of life. Happiness ever recedes if it is sought for its own sake. All of us, if we look back over our past and try to trace occasions when we have had that wonderful glow of happiness, will find that it has come to us unsought when we have performed a loving deed or rendered gentle service or in one way or another tried to promote the happiness of others. The inevitable conclusion at which we arrive is that there is an eternal bond uniting all human beings, that the individual is an inseparable part of the Whole, and that therefore it is only by making others happy that the individual can hope to become happy and whole.

Whether healers have some sort of psychic energy is a touchy question today. An article by Laile E. Bartlett in *Human Behaviour* for June 1978 describes the experiments conducted by a biochemist, Bernard Grad, to find answers to questions such as: Does a healer really heal? Or is the healing all a matter of the sick person's faith? Is there such a thing as psychic energy? If so, how does it work? Does our mood affect the environment, changing the character and condition of everything we touch?

Dr. Grad is engaged in biomedical research and holds a professorial position at the Gerontologic Unit, Allan Memorial Institute of Psychiatry, McGill University, Montreal, but his rise to prominence in parapsychological circles is mainly because of his unconventional experiments to push current knowledge beyond traditional frontiers. For instance:

He took two identical bottles of water, had a normally happy man hold one of them for 30 minutes, a hospitalized depression patient hold the other for the same length of time. He then took the bottles to his lab where he watered two sets of plants.

The result were startling and statistically significant: those plants watered from the first bottle, held by the happy person, grew and thrived. Those exposed to the second bottle of water languished. The experiment was repeated time and again with the same result. . . .

With barley seeds, the results were much the same. Those watered from a bottle held by a healer showed a significantly greater growth rate than did seeds given untreated water. The results held up in experiments with saline solution (salt being detrimental to plant growth) in open beakers, tightly stoppered bottles and commercially sealed containers. In short, whenever the healer was a factor, directly or indirectly, there were always measurable beneficial results.

Such experiments, conducted with the utmost scientific caution, were designed to probe the popular theory that healing is not in the healer, but all in the head of the healee — that is, in the eager expectation that one is going to be healed. Bernard Grad reasoned that if a favourable influence from the laying on of hands turned up in animals and plants, the all-in-the-head power-of-suggestion explanation would be eliminated. His tests revealed that some persons *can* accelerate the process of healing. Not everyone who claims to be a healer, however, is one. In this, as in everything, there are frauds.

Healing is only one of his broad range of interests, although experiments in this arena are probably his best known. Throughout the course of his investigations, the thread has always been the same. He declares:

“My central focus is energy. Life energy. What it is, where it is, where it moves, how it works. I think my overriding interest in energy grows out of my own personal perceptions. Long before I went to school I ‘felt energy’ all around me — everywhere — in the air, in the ground. I had such experiences almost daily as a child.

“In the course of my studies, I’ve come to recognize two kinds of energy, positive and negative. I’ve had confirmatory evidence of this — what people refer to as good and bad vibes. In my experiments with depressed hospital patients, for example, water held by sad people always had an adverse effect. . . .”

What are the larger implications of all this, Grad asks, for psychiatry and medicine? What does it suggest about the attitudes of the therapist or, for that matter, about such mundane activities as the cooking of food? (Are happy or sad people preparing your meals?)

“It shakes up your whole view of the universe, the energy or whatever it is, moving through everything — air, paper, glass, walls. All the man does is hold a bottle of water! All the animals and plants do is drink it!

“What’s more, it’s informational! The energy itself is an information-bearer, self-regulating, programmed. Where healing calls for the slowing down of cell growth, as in the goiter experiments, thyroid development is *inhibited*. Where healing requires speeding up of cell growth, the process is *accelerated*. Slow down or speed up for healing? The same agent does both. The energy *itself* knows!”

Theosophists will be reminded of what Mr. Judge has said about the Life Energy in Chapter V of *The Ocean of Theosophy*. And in *The Theosophist* for September 1881, in “Paragraph Flashes from the Four Quarters,” it was stated:

The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect equilibrium in one’s system. The “healer” heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

While conventional science continues to be prejudiced against psychic research, Bernard Grad is trying to bring about a fusion between the two. He says:

I see science, actually, as incomplete and one-sided. We’ve got something good, but it won’t ever be great unless we fill in the other half — the human half, if you wish, the intuitive half, the half that has been relegated to art and leisure and seen as somewhat irrelevant to the total enterprise.

There’s this feeling around that psychic forces are somehow not real. Yet, some of the things that I’m into have more to do with reality than the traditional approach. I have proof of it.

The way I see it, there are three kinds of people in the world: the kind who have their feet on, and their head in, the ground — those are the ostriches; the kind with head and feet in the clouds — they’re the birds; but those with their feet on the ground and their heads in the clouds are the kind we need more of — human beings, aware of both realms.

The World Sanskrit Conference, held at Vedvyas Nagar (Allahabad) this January and attended by more than 40,000 people, is hailed by ob-

servers as a tremendous success (*The Times of India*, January 25). It called for the establishment of a universal Sanskrit centre and the promotion of the language in various other ways.

Mr. Dayanand Basant Rai, industries and commerce minister of Mauritius, in his inaugural speech described Sanskrit as “the language of the gods, the language of our religion, the language of exalted thoughts and subtle expressions.” He wished that Sanskrit, which was once the language of international communication, would again attain that status. In India, he said, even those who opposed Hindi had respect for Sanskrit. He described the many efforts being made in Mauritius to promote the language “which helped us preserve our spiritual and religious identity.”

Dr. Karan Singh, who delivered the presidential address, said that Sanskrit was “the soul of India, the symbol of unity and the mother of all Indian languages. Sanskrit has protected us, our culture and our unity for millennia; now the stage has come when we have to protect Sanskrit — for our own sake.”

Swami Vidyanandji of the Vaikunth Ashram in Gujarat said that Sanskrit should not be allowed to remain “the language of the gods” but should be popularized as “the language of the people.”

Students of Theosophy will recall H.P.B.’s statement that “languages long forgotten will once more reappear and have their day.” W. Q. Judge went further and stated that Sanskrit itself would reappear as the language of the future, first as isolated words and phrases in science and metaphysics, for the expression of thoughts with which Western languages are unable to cope, and then, by gradual adoption and diffusion, would come to be used in common life (*The Heart Doctrine*, p. 204). Says *The Secret Doctrine* (I. 269):

The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law — impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind — is daring, for no human language, save the Sanskrit — which is that *of the Gods* — can do so with any degree of adequacy.

And in the article by “A Chela,” “Was Writing Known Before Panini?” (reprinted from *The Theosophist* for October 1883 in THE THEOSOPHICAL MOVEMENT for May 1965), it was stated:

Everyone sees — cannot fail to see and to know — that for a language so old and so perfect as the Sanskrit to have survived

alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he might have seen that what they call a "dead language" being an anomaly, a useless thing in nature, it would not have survived, even as a "dead" tongue, had it not its special purpose in the Reign of immutable Cyclic Laws; and that Sanskrit which came to be nearly lost to the world is now slowly spreading in Europe, and will one day have the extension it had thousands upon thousands of years back — that of a *universal language*. The same as to the Greek and the Latin; there will be a time when the Greek of Aeschylus (and more perfect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical *pralaya*; and the Attic will be followed by the Latin of Virgil. . . . Classical Sanskrit was only *restored*, if in some things perfected by Panini. Neither Panini, Katyayana nor Patanjali created it; it has existed throughout cycles and will pass through other cycles still.

Under the title "Towards a Meaningful Education," Bharati Chatterjee discusses in the Bombay monthly, *Mirror* (Vol. XVII, No. 8), the elements in an all-round education that can equip individuals to live fully. He writes:

If you have met and talked with people of different nations, from various strata of life, it becomes quite clear that from one end of the globe to the other and from the "highest" to the "lowest," the human problem is uncannily the same. And if you go a bit beyond and examine history from the dawn of civilization the problems have always been the same. . . . Therefore, within each one of us, no matter what nation, religion, culture, social or economic status, colour or creed we belong to, within each one of us is all of mankind. We contain the problems and thus it is also within us to find the answer. . . .

What indeed is the purpose of education? Is it to create a "better society," a more "humane society," a better individual, equality, brotherhood, etc.? If it is (and we have left out the peripheral gains such as those of better jobs and a position), then are we providing it? Or are we merely moulding our children in our own image or in the "ideal" image of some past "great" men or future dream, thereby adding to their burdens of legacy the burden of future achievement? How are we to know what is best for our children? . . .

As people who are concerned, who care for the welfare of our children and therefore for the welfare of all humanity, we must first be able to see with clarity. If we accept the authority of books, religion, leaders, or even our own petty knowledge, we are only perpetuating the history of mankind. History repeats itself. We have heard that one. But do we see the inherent danger in those three words? It is true. History does repeat itself. Down the ages.

With the exception of a few bright spots of love and compassion and concern, our history has been a never-ending drama of sheer brutality, of violence, petty squabbles that have led to mass killings from the days of tribal chieftains in little villages, to this day of tribal chieftains of nations. The form changes, the content has remained the same....

We have, each one of us (and that makes a tremendous number), the potential, the capacity to live intelligently, with compassion, creativity, energy, goodness and love. We are ourselves both the oppressors and the oppressed, we are the murderers and the victims; we have bartered our lives and those of our children for IOU notes from our priests and politicians or whoever holds us in thrall.

Once we see, there is no turning back. There remains no place to hide. We become tremendously alive and therefore absolutely vulnerable. We become wide awake and then there is no power so powerful that could drug us again. In being so alive there is joy and humility. In being so alive we can along with our children explore and learn. Then the complexities of life all fall into place, our energy becomes boundless. We can no longer ignore or neglect our children. We will act and we will act with alertness and intelligence. Such action is bound to be right.
