

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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“SHOAL—'WARE SHOAL!”

ENQ. Have you any prohibitory laws or clauses for Theosophists in your Society?

THEO. Many, but, alas! none of them are enforced....

ENQ. May I be told what are these perilous reefs in the open sea of Theosophy?

THEO. Well may you call them reefs, as more than one otherwise sincere and well-meaning F.T.S. has had his Theosophical canoe shattered into splinters on them!

— *The Key to Theosophy*, p. 247

Hidden reefs and ridges, even shoals that show above the water only when the tide is low, have always constituted hazards for the navigator on uncharted seas. On unsuspected, treacherous obstructions to its passage, how many a ship has broken up or foundered in years gone by! These hazards of the deep are far less serious today for skilful navigators equipped with compass, chart and radio, but even these would at their peril disregard the warning flashed by a lighthouse or sounded by bell buoys as the waves move them: “Shoal! 'ware shoal!”

Students of Theosophy today are sailing the often stormy seas of human life. These seas are not uncharted. Those who have navigated them successfully and passed over to the other shore have left their testimony as to the right way to go. It goes without saying that each must first of all determine where he wants to go. Just as a man cannot direct an arrow aright before he has determined at what mark to shoot, so, as Coleridge added: “To him that knoweth not the port to which he is bound, no wind can be favourable.”

That decision taken, we have the compass of our conscience and the knowledge of our duty by which to check our course. And, more valuable even than the radio which makes it possible for modern ships to keep in contact with the shore and with other vessels, is for us the possibility of constant contact with the Higher Ego, in our own heart consciousness. That we so rarely and spasmodically turn to it for guidance may be due either to the lure of the worldly life or to our immaturity, however old our bodies are, or to the fact

that we do not really try our best; or, perhaps, to all three. We are at best but "budding occultists," but ours is the responsibility that comes with sensing something of the world's sore need and glimpsing also the great possibilities of sacrifice and serviceableness to which we have it in our power to rise.

Even the most experienced and self-confident navigators, on approaching a treacherous harbour, stop outside it and take aboard the harbour pilot, familiar with its dangers and knowing the safe channel that avoids them. It is such a harbour pilot that we ignore and slight when we fail to seek the counsel of the Higher Ego. As Mr. Judge reminds us, "Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide." (*Notes on the Bhagavad-Gita*, p. 27)

And always we have the stars to steer by — the Blessed Masters and Their immemorial wisdom, Their Messengers and the example set by these and others who have "lived the life." There are, besides, for our protection the many warnings uttered by H.P.B., Their latest Messenger, to serve as lighthouses and bell buoys, warnings which, if heeded, will keep us off the rocks.

On each of these warnings an article could be written without beginning to exhaust its implications, and the list which follows contains by no means all the ethical warnings and directives given by H.P.B. Others will be found scattered through her writings and those of Mr. Judge and Robert Crosbie, as also in the pages of this journal and elsewhere.

If even these, however, are followed to the letter they will save us many a difficulty, many a fruitless regret. On the positive side, they will win for us deserved respect from others and, more important still, allow us to respect ourselves. Without well-founded self-respect — which is poles apart from vanity — how could we feel the genuine self-confidence which H.P.B. described as "the first step to that kind of WILL which will make a mountain move"?

To paraphrase a few of these Theosophical "don'ts":—

Do not desire to appear to others as better than you are:

The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices. . . . (*The Key to Theosophy*, p. 228)

Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. (*She Being Dead Yet Speaketh*, p. 2)

Do not gossip, backbite or slander:

Never . . . make yourself the echo of anything you may hear against another. (*Key*, p. 250)

... true or false, no accusation against another person should ever be spread abroad . . . keep silent about such things with every one not directly concerned. (*Key*, p. 252)

Always . . . say openly and direct to his face anything you have against him. (*Key*, p. 250)

Do nothing underhanded:

Every Theosophist has to fight and battle against evil — but he must have the courage of his words and actions, and what he does must be done openly and honestly before all. (*She Being Dead Yet Speaketh*, pp. 10-11)

... if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. (*Key*, p. 238)

Do not fear anyone or anything outside of yourself:

... fear no one, and nought, save the tribunal of . . . conscience. (*Key*, p. 238)

Do not hold a grievance against another:

Never . . . harbour revenge against those who happen to injure you. (*Key*, p. 250)

THEO. Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren. . . . A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature.

ENQ. Ought he to forgive entirely in such cases?

THEO. In every case, especially he who is sinned against. (*Key*, p. 248)

... a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. (*Key*, p. 198)

These warnings are not rhetorical statements of an unattainable ideal. They are plain and unequivocal statements of the moral law, undeviating and unerring, compassionately offered us for our protection. It is as foolhardy for us to flout them as for the captain of a ship to say, when warning signals flash or sound: "Wait till I see the breakers; then I will believe!"

We say: I do not wish to plunge into vice, but neither do I wish to live like a Cato; I wish to lead an honest and comfortable existence. This is an illusion; we cannot be half man, half beast; soon or late, one tendency will triumph over the other. A moment will come when you will be forced to choose; the later the choice the more painful and doubtful the victory.

—*The Path*, April 1890

“THE TEACHER CAN BUT POINT THE WAY”

[The following is extracted from a discourse of the Buddha, the Triple Festival of whose birth, enlightenment and death falls this year on the 22nd of May. The question that is asked of the Blessed One is an age-old one: Why, in spite of the reiteration of ample warnings and instruction by the Great Ones of all time, do men and women fail to heed them?—Eds.]

The brahmin Moggallana, the accountant, said to the Exalted One:

“Tell me, master Gotama. Do the disciples of the worthy Gotama, advised and trained by the worthy Gotama — do all of them win the absolute perfection which is Nibbana: or do some fail thus to attain?”

“Some of my disciples, brahmin, . . . advised and trained by me, do so attain. Others do not.”

“But what is the reason, master Gotama? What is the cause, master Gotama? Here we have Nibbana. Here we have the Path to Nibbana. Here we have the worthy Gotama as instructor. What is the reason, I say, why some disciples thus advised and trained do attain, while others do not attain?”

“That, brahmin, is a question that I will not answer here. But do you answer me this, so far as you think fit. Now how say you, brahmin? Are you well skilled in the road to Rajagaha?”

“I am, master! Skilled indeed am I in the road to Rajagaha!”

“Now how say you, brahmin? Suppose a man should come, anxious to go to Rajagaha. He comes up to you and says, ‘Sir, I would go to Rajagaha. Show me the way to Rajagaha.’ Then suppose you say to him, ‘All right, my man. This is the road to Rajagaha. Go on a bit, then you’ll see a village called so and so. Go on a bit farther and you’ll see such and such a suburb. Go a bit farther, and you’ll see the delightful park, the delightful grove, the delightful landscape, the delightful lotus-pond of Rajagaha.’

“Well, thus instructed by you, thus advised by you, he takes the wrong road, and off he goes with his face set to the west.

“Then a second man comes up with the same request, and you give him the same instructions. He follows your advice and comes safe to Rajagaha.

“Now, brahmin, what is the reason, what is the cause? Here we have Rajagaha, here we have the road to Rajagaha, and here we have you as instructor. But after all your advice and instructions one man took the wrong road and went west, while the other man got safe to Rajagaha.”

“Is that my business, master Gotama? I am just the shower of the way.”

“Well, brahmin. Here we have Nibbana, here we have the way to Nibbana, and here stand I as Instructor of the Way. Yet some

of my disciples, thus advised and trained by me, do attain to Nibbana, and others do not attain.

"What do I in the matter, brahmin? The Tathagata is one who shows the Way."

—*Majjhima Nikaya*, III. 107

Under the title "Cancers of the Mind," Ralph McGill, Editor of *The Atlanta Constitution*, makes some important observations:—

Last year, while medical science was announcing progress in the fields of medical and scientific research which will extend the life span, some 16,000 persons in the United States destroyed their lives. More than a million others moved into the chronic stupor of alcoholic or drug addiction. . . . One of every six alcoholics is a woman. . . .

Last year, too, there were three-quarters of a million Americans in mental hospitals. At least 10,000,000 Americans are in some degree incapacitated by some kind of emotional disorder.

Juvenile delinquency, which is itself a mental disturbance reflecting some aspect of home life, including often that of the drunken father or mother, was up 17 per cent. . . . It first must be understood that mental illness is a greater destroyer than any one of the great killer and crippling ailments such as cancer, polio and heart trouble. . . .

There is much evidence of a vast immaturity in our national life. We have perhaps taken too many images from the movie screens and the picture tube of what some call the Idiot Box. But whatever the explanation, this problem of mental health is the greatest one before us.

The psychologists of the 20th century, H. P. Blavatsky predicted in 1887, "will have some extra work to do." During the cycle which began at the close of the first 5,000 years of Kali Yuga, in 1897-98, "the psychic idiosyncrasies of humanity," she said, "will enter upon a great change," and she urged American Theosophists to "*watch therefore carefully* this development, inevitable in your race and evolution period." Is it not time psychiatrists and other students of abnormal psychology gave their attention to the words of warning addressed by H. P. Blavatsky to the American Theosophists in 1891:—

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction.

THOMAS PAINE

One hundred and fifty years ago, on June 8th, 1809, Thomas Paine, one of the most maligned Americans, died practically destitute in New York City. Only gradually has his name and fame emerged from the venomous clouds of obloquy which he had to face, almost unbefriended, for the last several years of his life. Here at 72 was the patriot who almost single-handed had galvanized and canalized the scattered malcontents of the American Colonists into a sufficiently united movement to dare to break away from British rule. This should have been sufficient to endear him to the contemporary and coming generations of Americans. A long trail of other activities stretching over a quarter of a century should have generated world-wide respect. A champion of the common man, believer in human rights, freedom and equality, he was an outspoken and fearless writer in the cause of Truth. It was he who inspired the Declaration of Independence and kept the spirit of the Revolution alive during its darkest hours, with his fiery and impassioned writings. One views with pity and with surprise the great trials of ignominy, obscurity, sadness and misery which he faced philosophically and with little evidence of imbalance or ill will towards anyone. Indeed a heroic figure passed from the world's stage 150 years ago, and mankind is only just beginning to realize it.

It is not difficult to show how Paine's political and other writings influenced his contemporaries. His pamphlet *Common Sense*, arguing for the separation of the American Colonies from Britain, was published in 1776, with powerful effect. It sold 300,000 copies and fired the rather complacent Colonists to form a united force to win independence. His series of pamphlets, known collectively as *The Crisis*, written each time the Colonists' cause sank gravely, were like oxygen breathed by a patient who would otherwise die. Elbert Hubbard said, in his simple, succinct manner, that Tom Paine

was first of all men who proposed American independence; suggested the Federal Union of States; proposed the abolition of Negro slavery; suggested protection for dumb animals; proposed arbitration and international peace; advocated justice to women; pointed out the reality of human brotherhood; suggested international copyright; proposed the education of children of the poor at public expense; suggested a great republic of all the nations of the world, and urged the purchase of the great Louisiana Territory.

Paine was the forerunner of Abraham Lincoln, who was deeply influenced by his writings. So was Thomas A. Edison, the famous inventor in the field of electricity, who wrote:—

I have always regarded Paine as one of the greatest of all Americans. Never have we had a sounder intelligence in this republic. . . . It was my

good fortune to encounter Thomas Paine's works in my boyhood. . . . It was, indeed, a revelation to me to read that great thinker's views on political and theological subjects. . . . I remember very vividly the flash of enlightenment that shone from Paine's writings, and I recall thinking at that time "What a pity these works are not today the schoolbooks for all children!" My interest in Paine and his writings was not satisfied by my first reading of his works. I went back to them time and again, just as I have done since my boyhood days.

Despite this, Paine was characterized in the early part of this century as a "filthy little atheist"! So soon does humanity forget its benefactors!

Paine left England for America in 1774, armed with letters of introduction from Benjamin Franklin, then in London, who had met him and was greatly impressed with him. Mr. Judge, in his article "The Adepts in America in 1776" (reprinted in *THE THEOSOPHICAL MOVEMENT* for January 1937), wrote:—

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teaching of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America.

He performed valuable work in the War of Independence, but his efforts remained in the main unrewarded. In 1784 George Washington wrote in a letter to James Madison:—

Can nothing be done in our assembly for poor Paine? Must the merits and services of *Common Sense* continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect on the public mind — ought they not then to meet an adequate return? He is poor! He is chagrined! And almost if not altogether in despair of relief.

In his *Age of Reason* Paine writes:—

I saw, or at least I thought I saw, a vast scene opening itself to the world in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would . . . shut out the prospect that was then offering itself to mankind through their means.

Further on he says:—

There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have*.

Commenting on this, Mr. Judge says in his article cited above:—

These “voluntary visitors” were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine — who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in “times that tried men’s souls” quaked with fear, — a “vast scene opening itself to Mankind in the affairs of America.” The result was the Declaration, the Constitution for America.

That he had in his mind’s eye “a new order of ages” we cannot doubt upon reading in his *Rights of Man*, Part II:—

No beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She [America] made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive.

It was due to the influence of Thomas Paine that the Declaration of Independence and the Constitution of the United States were not in any way based upon dogmatic religion — and this at a time when dogmatism of one kind or another had supreme sway!

Paine left for Europe in 1787, with the model of an iron bridge designed by himself. He expected to be in Europe for only a few months; actually he stayed there for 15 years. When, in 1801, Jefferson, who had then become President, offered him return passage to America on a frigate, Paine refused lest the American public feel that Jefferson on his behalf had exceeded the limits of his office.

The great influence this remarkable individuality had upon his contemporaries may seem surprising, and yet one is reminded of the saying that a patriot may break his heart in vain, if the time, place and people are not propitious. In America the time was actually ripe to strike. Paine was not alone in this effort, for we are told that the Adepts Themselves were behind the American Revolution. One wonders how an apparently unknown person such as Paine was before he had set foot in America, with nothing worth while to his credit, could make such a profound impression on Benjamin Franklin. Why was he to find himself, soon after arriving in America, the editor of the influential *Pennsylvania Magazine*, writing with a facile pen on agriculture, scientific subjects, abolishment of slavery, women’s rights, etc.? Was Paine then really a nobody? Did he have unseen help? Though despised in some quarters, he was yet a famous man, respected by the revolutionaries of France for his successful work in

America, and one of the two foreigners elected to the French Convention.

Paine is best known for his political writings which include *The Rights of Man*, published in two parts. Part I is an answer to Edmund Burke's *Reflections on the Revolution in France*. Part II, published a year later, in 1792, caused a great furore in England and Paine was indicted for treason. The British Crown and the ruling class considered it with horror, as an explosive bomb of ideas, liable to scatter fire and turmoil in all directions. Ruffians were hired to threaten Paine with physical violence. His effigies were burned. Libelous stories and writings depicting him as being disreputable were circulated.

In France, on the other hand, Paine's fame was growing. *The Rights of Man*, translated into French, had obtained great popularity in that land of revolution. The French National Assembly conferred on Paine the honorary title of French Citizen, and he was elected to the French Convention which met in Paris for the purpose of devising a republican form of government for the nation. But his strong and long-continued effort to save the life of Louis XVI, and his opposition to violent measures and to wholesale executions on the guillotine, earned for him the enmity of uncompromising and blood-thirsty radicals. He was suspected of being an English spy, was expelled from the Convention and was later arrested and imprisoned, but narrowly escaped being guillotined.

Paine wrote of the failure of the French Revolution as follows:—

The French Revolution was beginning to germinate when I arrived in France. The principles of it were good, they were copied from America, and the men who conducted it were honest. But the fury of faction soon extinguished the one and sent the other to the scaffold. Of those who began that Revolution, I am almost the only survivor, and that through a thousand dangers. I owe this not to the prayers of priests nor to the piety of hypocrites, but the continued protection of Providence.

Much has been said about Paine's atheism, but Paine was no atheist. In these days he would be called a freethinker or a Unitarian, perhaps even an unconscious Theosophist. His purpose in writing *The Age of Reason* was to combat atheism, and yet this last great work of his, which roused great indignation, has been called "The Bible of Atheism." In a letter to Samuel Adams he said:—

My friends were falling as fast as the guillotine could cut their heads off, and as I expected, every day, the same fate, I resolved to begin my work. . . . I had no time to lose. . . . The people of France were running headlong into atheism, and I had the work translated in their own language, to stop them in that career, and fix them to the first article of every man's creed who has any creed at all and that first article should be —*I believe in God.*

And in *The Age of Reason* he wrote:—

The Creation we behold is the real and ever-existing word of God, in which we cannot be deceived. . . . The moral duty of man consists in imitating the moral goodness and beneficence of God. . . . That seeing, as we daily do, the goodness of God to all men, it is an example calling upon all men to practise the same toward each other; and, consequently, that everything of persecution and revenge between man and man, and everything of cruelty to animals is a violation of moral duty.

In 1797 Paine established an ethical society in Paris which would make the love of mankind its basic belief and field of action. It was called the church of Theophilanthropy, a name which is compounded of three Greek words meaning God, Love and Man. The sermons or lectures held there had to do with the primary virtues and the relations of men and nations to one another, and their purpose was to encourage brotherhood. The society existed for about five years, but was suppressed when Napoleon agreed to suppress all forms of religion except Roman Catholicism.

Paine's mission was so opportune that it seems almost to have been pre-planned. The last years of his life were sad ones, spent in complete obscurity. Those were indeed the times that tried men's souls, but he withstood it all. He lived and laboured for a united, enlightened, free humanity and, despite repeated trials, rebuffs, ingratitude, dangers and extreme poverty, maintained his integrated position as an Individual, the World his country, all men his brothers. One is indeed reminded of Walt Whitman's ringing words:—

That we all labor together transmitting the same charge
and succession,
We few equals indifferent of lands, indifferent of times,
We, enclosers of all continents, all castes, allowers of all
theologies,
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject
not the disputers nor anything that is asserted,
We hear the bawling and din, we are reach'd at by divisions,
jealousies, recriminations on every side,
They close peremptorily upon us to surround us, my comrade,
Yet we walk upheld, free, the whole earth over, journey-
ing up and down till we make our ineffaceable mark upon
time and the diverse eras,
Till we saturate time and eras, that the men and women of
races, ages to come, may prove brethren and lovers as we
are.

STUDIES IN THE SECRET DOCTRINE

III.—KNOWLEDGE—ABSOLUTE AND RELATIVE

[Reprinted from *Theosophy*, Vol. XI, pp. 136-42, for January 1923.—Eds.]

Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. (*S.D.*, Vol. I, Original Edition, pp. 326-327)

A quiet reflection on the above brings the earnest student to these questions: Are there two types of psycho-mental evolution? What is the difference between the thinker who is the outcome and the natural product of his environment and period and the knower of Truth "initiated into perceptive mysteries," referred to in the text which precedes the above quotation? Are there two fundamental classes of Knowledge? What is the difference between that which exists and is discovered, and that which the evolving intelligence of man invents in ever-renewed attempt which implies abandonment of that which was previously found and accepted?

Outside such initiation — for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. (*S.D.*, Vol. I, Original Edition, p. 326)

Are we to infer from the above that our very intellectual capacity is also a Karmic limitation? And if philosophers are limited and metaphysics fall "far short of the truth" what fate must befall the poor and humble seeker of the Wisdom — he who earnestly desires to pass on from this dungeon of ignorance into the light of Knowledge?

Let the reader meditate on this whole passage; let him read and re-read and then brood over the ideas as they emanate from between the lines and within the words. It is one of those passages in *The Secret Doctrine* which yields regular seasonal harvests in terms of the mental sowing done. It throws new light on the very intricate maze of human evolution, individual as well as racial, especially in reference to the development of the lower mind. It also brings some illumination on the problems of Karma, how it grows, how it weaves its fine web of life, imprisoning, and setting free to imprison again, the human soul. It affords opportunities, not only to conjecture but

to understand, how ideas come to birth and die, how ideals live and decay, how knowledge, in its aspect of growth through perpetual change, comes to be regarded as ever-evolving. On the other hand, it most emphatically unveils that other and higher existence of Knowledge in its aspect of profound stability, wherein ideals and ideas are immortal and change not and which the human soul can *discover*, when it is "initiated into perceptive mysteries."

Ours is the era of mind; this Aryan fifth root-race of ours is related to the fifth principle of our human constitution, the mind; intellectual achievements, therefore, dominate all other achievements. Knowledge grows from day to day.

Ours is the age of materialism. This growing and evolving knowledge ever abandoning the old of yesterday forges ahead to fresh fields and pastures new. Tremendous is the power of fecundation of the human mind; the productivity of matter is amazing, and these two beget branches of science, schools of philosophy, artistic expressions and religious sects, in such numbers as take our thoughts to that prodigious breeder — the queen of the white ants.

Intellectual materialism is the source of our economic and industrial materialism; our materialistic politics are rooted in our materialistic philosophy; our materialistic sociology arises from our materialistic religions. The individuals of today who believe themselves to be beings of matter are "the outcome and the natural product of their environment and period."

Ours is the epoch of experts. Mental materialism has produced the phenomenon where each class of scientist and scholar works for his own particular branch of Science or subject. Physics and physiology, chemistry and psychology, embryology and astronomy, zoology and botany, philology and theology, are unrelated. We have experts ranging from embryologists, who deal with our bodies before they are born, to "mortologists" who deal with corpses. We have ophthalmologists, otologists, rhinologists, laryngologists and other experts innumerable.

Our age of mental materialism and its experts can be assigned their proper place in the scheme of things if we apply the teachings of the sentence in the above-quoted passage: "The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained."

But is there no way out of these ever-expanding and ever-deepening divisions of matter where knowledge continuously becomes ignorance and has to be set aside? The above extract from *The Secret Doctrine* opens a new vista for the thoughtful. Therein we find more than a hint of the existence of the Immortal Knowledge — ancient and unchanging, constant and consistent. This broad but very vital hint is like unto the illumination which must have been Galileo's

when the light dawned on him that the Earth was not at the centre of the Universe and that it had a diurnal rotation. Let us pursue the hint which, for the intellectually faithful, the first Volume opens at pages 611-12:—

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates — those *whose very existence is known but to a small number of Adepts* — are capable of assimilating the knowledge. Yet it is all there. . . .

It is all there. That knowledge is “to be found only in Eastern esoteric sciences.” Who can find it? How can it be obtained? Eager, hasty, enthusiastic is the student as the great light dawns on him, and with what joy and deep contentment he continues reading: “. . . mysterious help is given to rare individuals in unravelling its arcana” (p. 612). At the first reading he even fails to take note of limiting provisos. Yes, “it is all there”; but “one by one facts and processes in Nature’s workshops are *permitted* to find their way into the exact Sciences” (p. 612); yes, “mysterious help is given to rare individuals,” but it is added, “it is at the close of great Cycles, in connection with racial development, that such events generally take place” (p. 612). Thus a change of feeling swiftly takes place and our mind flashes the signal “are we then doomed?” But depression gives place to elation as we read further: “We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.” Has that happened?

Let us avoid the pitfall into which so many students of *The Secret Doctrine* fall. When we are endeavouring to grasp a particular subject treated in this great book we are continuously tempted by other topics, equally important and even more fascinating than the one we are pursuing.

Our enquiry has been about the Imperishable Knowledge, not if we can have it for ourselves in this day and generation, not to whom and when and how it is given. We have yet to gain a clear perception of its very existence — what it is. In what form it exists and how it came to be there, are subjects of enquiry which should precede that other search — how can we obtain possession of it in this day and generation?

Here is a profound thought expressed in language which sounds not only assertive but dogmatic; and yet when we read the passages we feel like exclaiming — “Thou speakest as one having authority.”

The growth of Knowledge is generally accepted as a fact, and not without good reasons. We constantly speak of the evolution of ideas, of the advance of Science, of the progress of culture. This is very natural indeed, for such expressions are the legitimate result of

everyday observation and experience as we contact the achievements of the human mind. We must not forget, however, that Western philosophers and metaphysicians are not all in agreement about the nature of the issues involved in and raised by the above extracts of *The Secret Doctrine* and other similar ones, some of which we will quote as we proceed with our study. "Absoluteness" of knowledge as against relativity of knowledge is a persistent subject of enquiry and debate, and Western philosophy has not solved the problem, in fact, is far from it. In the hoary East the case may be found to be somewhat different.

Through the advent of Cartesian propositions in Western philosophy the subject of the relativity of knowledge became a subject of keen debate, though the factors involved therein were matters of lively discussion even among the Greeks, and antedating them, among the Asiatics. It was Immanuel Kant who put into modern currency the Greek term Noumenon and expounded the old doctrine of the *Thing-in-itself*; he did so in a limited sense, for he was circumscribed by his environment and period and could go so far and no further for reasons advanced in the above-quoted sentences. Kant's world of the Noumena and Plato's world of Ideas have much in common, but Plato, like Pythagoras and unlike Kant, was "initiated into perceptive mysteries" as H.P.B. informs us. Pythagoras also taught "absoluteness" of knowledge; as a fundamental proposition he put forward the fact of a permanent principle of unity beneath and behind the changing forms and phenomena of the universe. To this world of archetypal unity belong the Ideas of Plato and the *Things-in-Themselves* of Kant. The evolution(!) of European philosophy can be studied in the evolution of this very word "idea" from the days of Plato to those of Stout and Baldwin. In the Pythagorean philosophy absolute knowledge may be described as belonging to the unity underlying all forms; in the Platonic, as being composed of the Idea of Knowledge; in the Kantian, it may be regarded as the Knowledge of *Things-in-Themselves*. These concepts, however, should not be taken to mean that an acceptance of or a belief in the "absoluteness" of Knowledge destroys the possibility of our accepting at the same time the concept of the relativity of Knowledge. Modern science and Western philosophy have concerned themselves so much with phenomena that the world of Noumena — Archetype — Idea is not only forgotten but abolished from the Universe of discourse. *The Secret Doctrine* maintains that the two are not incompatible; that they do exist simultaneously.

One of the services rendered by *The Secret Doctrine* to modern thought is the reintroduction of this concept of the world of archetypes, implying "absoluteness" of Knowledge in that sphere of Ideas, as an eternally existing Reality "laid up in the mind of God" as it is said, of which the knowledge by the senses, the knowledge by feelings, the knowledge by mind, are but reflections, which can and

do bear resemblance to the Reality but which also can and do get corrupted. Knowledge in modern times is defined differently. To fully grasp the proposition of *The Secret Doctrine* that "the exact extent, depth, breadth and length of the mysteries of Nature are . . . there" (Vol. I, Original Edition, pp. 611-12), it is necessary for us to see what the term knowledge implies in modern culture.

Hobbes says that there are two kinds of knowledge; the one, knowledge original and remembrance of the same; the other, science or knowledge of the truth of proposition, derived from understanding. It is deduced that a blind man who cannot know light in the first sense can know about light in the second if he studies a treatise on optics. William James, however, would insist on feeling being part and parcel of understanding if the latter is to be complete, for he says: "A blind man may *know* all about the sky's blueness, and I may *know* all about your toothache, conceptually; tracing their causes from primeval chaos, and their consequence to the crack of doom. But so long as he has not felt the blueness, nor I the toothache, our knowledge, wide as it is, of these realities will be hollow and inadequate." Sense impression, and its assimilation by thought and feeling which constitutes understanding, are the two factors which make up knowledge as understood by the modern scholar.

In reference to these two categories of knowledge (1) recognition and assimilation of impressions and (2) the result of intellectual comparison (in one or the other or both of which William James' "feeling" must be respected), we encounter another difficulty. It was Reid who propounded that "when ten men look at the sun or the moon they all see the same individual object," and thus in a way emphasized the value of the first category. Hamilton answered Reid that "each of these persons sees a different object. . . . It is not by perception but by a process of reasoning that we connect the objects of sense with the sphere of immediate knowledge." Thus we come to the sphere of immediate knowledge to be perceived and assimilated by the senses, and the sphere of understanding to be contacted by intellectual reasoning — the world of senses and the world of mind.

Locke furnishes the view that the conscious experience of the individual is the result of interaction between the individual mind and the universe of things, but he holds, as does Hume, that the work of the mind was unreal because it was "made by" man and not "given to" man. The work of mind thus represents "a subjective creation not an objective fact." The logical deductions from the teachings of Locke and Hume drawn by a writer in the *Encyclopædia Britannica* (Vol. XII, p. 535), are of more than passing interest for us. He refers to the universally recognized distinction "between the real and 'mere ideas'" and adds that "This (obviously valid) distinction logically involves the consequence that the object, or content, of knowledge, *viz.*, reality, is an intelligible ideal reality, a

system of thought relations, a spiritual cosmos. How is the existence of this ideal whole to be accounted for? Only by the existence of some 'principle which renders all relations possible and is itself determined by none of them'; an eternal self-consciousness which knows in whole what we know in part. To God the world *is*, to man the world *becomes*. Human experience is God gradually made manifest."

Let us not forget, however, that Western philosophy is more speculative than practical and that the scientific expert prefers "mere ideas" to the "Real," and deals with that which is "becoming"; considers it highly superstitious to take into account the world which "*is*," and regards the individual who thinks or talks about the "eternal self-consciousness which knows in whole what we know in part," as one hovering near the borders of the world of lunacy. Where is the psychiatrist who will not regard it as an acute symptom of approaching insanity in the friend who desires to discuss how human and God experiences are intimately related in every son of man?

The modern philosopher admits that our knowledge of things is conditioned by our perceptive faculties and regards as quite unphilosophical one who assumes that a rose as he sees it is identical with the rose as it is in itself, or even as it is for others. Says the philosopher to the man in the street, "Thou canst not know what the rose is in itself any more than the insect which is eating away its fragrant heart. Thou canst not know the rose in itself any more than the poor blind boy who inhales its scent; thou knowest differently from them, that is all; but neither thou, nor the insect, nor the blind boy can ever know the rose in itself." When asked by the man in the street how he is different from the insect or the blind boy he receives the answer that the insect knows the rose in terms of his sense-impressions while he, being a possessor of mind, knows it by an understanding arising out of the sense-impressions. As sense-impressions and also understanding are different in different individuals, the knowledge of the rose differs as it is evidenced in him or the blind boy or the sage-speaker himself. Thus far modern philosophy.

The tale which modern science tells is somewhat different. It says, "I am exact. I can tell you the exact composition of the rose chemically, its exact type botanically. I can also tell you about the insect pests, formidable and otherwise, which destroy the blossom, how they can be checked by spray and solution. I can tell you about blindness; its causes and cures, its symptoms and varieties. I can tell you about the average man in the language of statistics, temperament, capacity — whence he came, what he is, whither he is going. I can tell you all about my friend the philosopher, better than he can tell about himself. He is a phenomenon like yourself, like the blind boy, like the insect, like the rose. My telescope and microscope, my test tube and retort, my exquisite balance which can almost weigh life itself have found no Noumenon."

Thus in our age of experts even materialistic science and materialistic philosophy cannot be correlated.

What does *The Secret Doctrine* say?

Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike? (*S.D.*, Vol. I, Original Edition, pp. 477-8)

We are advised to transfer our consciousness into “the region of noumena and the sphere of primal causes”; therefore it is but natural to infer that in that region lie embedded “Eastern esoteric sciences” in which only are to be found “the exact extent, depth, breadth, and length of the mysteries of Nature.” The world of Noumena or of things-in-themselves, or of archetypes or of equity (Pythagorean) or of Ideas (Platonic) need not be regarded as a mere background to be posited in thought and language for the purposes of understanding and discussion of philosophical propositions. It is a reality and a *substantial* reality at that. This sphere of noumena is not a metaphysical concept, it is a scientific fact. Those who regard it as the first can find out the second as their ancient predecessors did. How? “The philosophers themselves had to be *initiated into perceptive mysteries*” and thus they contacted the Knowledge—Immortal, Imperishable, Eternal and Constant.

The contrast of the absolute and relative knowledge is shown in *The Secret Doctrine*. The modern scientist rejects the first and accepts the second; the ancient scientist accepted the eternal, constant and consistent knowledge, whose teachings he attained through the mysteries of Initiation; for him all else was illusion, but of that illusion he took note and did not deny its existence. Says *The Secret Doctrine* (Vol. I, Original Edition, p. 108):—

Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.

—B. P. WADIA

MEANS AND END

The objects of this Magazine, as always stated inside its front cover, are the same Three Objects to further which the original Theosophical Society was founded by H.P.B. in 1875. It may be asked by thoughtful students: How and why, with such definitely beneficial objects, recommending themselves to the good-will of people everywhere, did the Society fail so sadly, after the founders had departed, to achieve its original purpose? And is there any lesson of value that we may learn from this failure so that we may avoid a repetition of it?

It cannot be supposed that H.P.B. was unaware of the gigantic task she set herself in trying to establish among men a Society which would have as its primary purpose the formation of a nucleus of Universal Brotherhood. Nor was she unaware of the factors which had caused the failure of former attempts in that direction. This is evident from her books. Many have been the efforts, down the centuries, to form enduring associations having the same prime object as H.P.B. set out to achieve: to unite firmly a body of men and women of all nations in brotherly love, bent on pure, altruistic work. This has been the dream of many high-souled philanthropists, but all have failed to bring about lasting results in this direction; and humanity is still waiting for the fulfilment of this most holy and important mission. Why?

Selfishness, in one or another form, has been the instigator of most human actions. Yet the ideal persists, though its successive incarnations have withered and died.

H.P.B. intended the Second and Third Objects of the Theosophical Movement to supply the ways and means by which, if pursued, the First Object might be realized. These two Objects have their real basis in her understanding of the causes of failure among men to achieve the ideal of Brotherhood. As long as men find grounds for disagreement, friction and antagonism in what they believe and practise in the name of religion, as long as their ideas of knowledge or of science are confined to physical and sensuous existence, just so long will attempts at brotherhood degenerate into a sordid search for material well-being, for mere physical and intellectual development.

From the comparative study of religions and philosophies a ground for union and harmony of thought will be discovered. Faith and knowledge can then become allies; and, instead of religion and science taking mutually opposed courses, allowing an impassable gulf to separate the ideal and the practical, the pursuit of these Objects will make them supplement and complement each other.

The Theosophical Society was founded to destroy dogmatism, whether in the sphere of religion or of science or any other. This is one of the meanings of its First Object. U.L.T. students and Associates

must avoid dogmatism, in Theosophy as much as in anything else. For to dogmatize and to insist on our conception and understanding of the Teachings is to sow the seeds of trouble. Principles are to be presented as stated in Theosophy, but each student remains free to study and prove the universal principles for himself, by his own efforts at application, with the aid of the Second and Third Objects.

When it was perceived by the Fellows of the Society that the Objects were not merely formal and academic; that serious study of Theosophy produced unlooked-for results in themselves, compelling them to choose between their predilections, personal preferences and habits on the one hand and their professed principles on the other, many left the Society; others lapsed into the hypocrisy that professes to follow one course of action while actually adopting another.

The active and earnest Theosophists have always formed a small minority of even that fragment of humanity which professes belief in Theosophy. But it is worth while for students to note that every storm that ever raged within or around the Society was caused by neglect of the First Object and its practical application: brotherly loyalty and devotion. Every recovery from storms and strifes, however temporary, was ever caused by a return to the fundamental basis of the First Object.

Had H.P.B.'s example and precepts been made the rule of action by those carrying the responsibility of the work of the Movement, the Society would have withstood all attacks from within and from without, and deserved the continued help and protection of Those who stood and stand behind the Theosophical Movement. The present generation of U.L.T. Associates would do well to heed the lesson that history teaches.

If you find friction between yourself and another or others, never stop to think where they are wrong. Everybody is always wrong somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors, real or imaginary, are no concern of yours, are not your duty, and need not and should not be considered by you. For you to do so would be to make an occult "break." What concerns you and what is your duty is to discover wherein you have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred, either directly or indirectly, by leaving something undone or unsaid. By living that way you will learn a good deal about yourself, while by looking for and noting the possible faults of others — no matter how greatly they have sinned, in your opinion — you will learn nothing and will merely prove yourself an ass.

— W. Q. JUDGE

THE FORCES OF EVOLUTION

Charles Darwin, in giving his great work on evolution the title *The Origin of Species*, suggestively implied that the species were not immutable but that one species might give rise to another. The modern theory of evolution, as worked out in a brilliant series of studies by R. A. Fisher, J. B. S. Haldane, Sewall Wright and others, is the synthesis of generations of observations and experiments in a wide variety of fields. It is claimed that the crude concepts of Darwin and his contemporary scientists have now been refined.

Darwin postulated the evolution of species by natural selection. But his conception of the part that it plays has had to be considerably modified. H. P. Blavatsky pointed out that it is "a mere device of rhetoric to credit 'Natural Selection' with the power of *originating* species." "Natural Selection," she said, is

a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life — the "struggle to obtain enough to eat and to escape being eaten" added to the environmental conditions — necessitating a perpetual weeding out of the unfit. The *élite* of any stock thus sorted out, propagate the species and transmit their organic characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection, in the writer's humble opinion, "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. . . . The real question at issue is: what CAUSE — combined with other secondary causes — produces the "variations" in the organisms themselves. (*The Secret Doctrine*, II. 648)

It is now held that it was a crude concept of natural selection to think of it simply as something imposed on the species from outside. It is not a sieve through which organisms are sifted, some variations passing (surviving) and some being held back (dying). It is rather a process intricately woven into the whole life of the species.¹

Natural selection is not primarily a process of elimination. It has also a positive and creative role and is indeed the decisive, the orienting, process in continuing adaptation. It is asserted that

the concept of evolution as a change in proportions, combinations, and nature of genetic factors in populations is of more recent development and this entails consequences not yet, it would seem, fully understood by the remaining critics of natural selection as the guiding force in evolution.²

It is now held that natural selection is a "process of differential

¹ GEORGE GAYLORD SIMPSON: *The Meaning of Evolution* (A Mentor Book), p. 96.

² *Ibid.*, p. 97.

reproduction.”

The evolutionary materials involved in this complex process are the genetical systems existing in the population and the mutations arising in these. The interacting forces producing evolutionary change from these materials are their shuffling in the process of reproduction, the incidence of mutations (their nature and rate), and natural selection.³

The most basic changes involved in evolution are gene mutations, the rise of new sorts of genes. But, we are told, the appearance of chromosome and gene mutations is, in the main, random.⁴ If this is so, the question naturally arises as to how evolutionary change can be so extensively non-random, how adaptation can orient it. The answer made is that the mechanism of adaptation is natural selection.⁵ But the question of the *cause* of “hereditary transmission,” as H.P.B. points out, has never been properly answered; nor will it ever be solved “till the day when scientists condescend to accept the Occult theories” (*S.D.*, I. 223). It is the inner soul of the physical cell—the “spiritual plasm” that dominates the germinal plasm—that is “the key that must open one day the gates of the terra incognita of the Biologists, now called the dark mystery of Embryology” (*S.D.*, I. 219).

The esoteric solution of the origin of animal species is succinctly indicated by H.P.B. in the Second Volume of *The Secret Doctrine*, pp. 734-8. The actual factors concerned in the differentiation of species, animal and vegetable, are tabulated on p. 738. It is stated on pp. 648-9 that the

purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the “whence” of the “ancestral types” which served as the *starting point* for physical development. The truth is that the differentiating “causes” known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. . . . The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanik wisdom.

Hence the “ceaseless striving towards perfection.” But, as Mr. W. Q. Judge points out, modern science is unable to discover, under its present methods, the ancient astral links which resulted in the differentiation afterwards on this gross plane into various families, species and genera. (*The Ocean of Theosophy*, pp. 140-1)

³ *Ibid.*, p. 98.

⁴ *Ibid.*, p. 93.

⁵ *Ibid.*, p. 93.

THE GARDEN AND THE CHILDREN

AN ALLEGORY

Once upon a time, long, long ago, when the earth was young and very happy, there was a beautiful garden. In the garden lived the children and they were very merry together, living in the warm summer air, bathing in the cool streams and shallow lakes, running after butterflies and smelling the wonderful, fragrant flowers that grew all around. All the animals and all the insects and the birds and the fishes played with the children and there was peace and happiness and love everywhere.

As the children grew older their Elder Brothers, great and powerful, gentle and strong, Beings of Light, came and lived with them. They taught the children how to live with and help the birds and the flowers, the trees and the streams, the ponds and the fishes; how to build houses and make homes; how to draw and to paint; how to carve wood and weave fabrics; how to listen to the sighing of the breeze and the rushing of the waters; how to pause and listen to the little sounds of little creatures and the larger sounds of Mother Nature when the thunder roared and the storm raged over the mountain ridges, blowing all the clouds before it; how to sing and make sweet music.

Time passed and the children learned all that they could from their Brothers of Light. They learned to live together in harmony, each one appreciating the others' abilities and strengths and seeing that while they seemed to be different they were not in reality separate but each depended on the other. They enjoyed the arts and the sciences, trading and travelling, studies and pleasures, some together and some by themselves.

Time passed, and then the day came when the Elder Brothers had to leave — their work called them to other places where other children in other gardens needed them — so they called all their young friends together and notified them of the time of departure, saying that now they had to leave and their work in the garden would have to go on, guided and looked after by their young friends themselves in the ways they had been taught. They left — and for a long time all was well; the work of helping Nature and working on with her continued. Time passed. Forgetfulness came and covered many of the children with his "Cloak of Carelessness." Little imps of laziness crept into the garden and began to gobble up the flowers and to plant weeds in their stead. The little insects that had helped the flowers had to leave and the sweet-singing birds had to fly away to other parts of the forest.

Again time passed. The creeping slime of ignorance began to ooze out of the weeds and choke the bright streams, which no longer were able to flow smoothly into the shallow lakes, and even the fish had to leave the lakes as they became filled with flags and rushes which choked out the lilies and the lotuses one by one. A few of the children saw these things and worked as hard as they could to keep a little patch of the

garden clear and bright and called on their friends to come and work together. A few joined, but others left as the imps of laziness sang cunning tunes in their ears and played curious rhythms on their little drums stretched taut with feelings of pleasure and pain, delights and sorrows, and a great darkness covered the garden. Time passed. The seasons came and went. Ignorance grew and the imps of laziness became clever and fat with the gifts of the poor ignorant and dull children who had come over to them, and who now were made to work very hard, indeed, for even the smallest crust of bread or a minute's rest and quiet.

More time passed and the Elder Brothers, having done their work, returned and the garden repelled them. They looked from afar and were appalled by the conditions they saw. Carelessness had set himself up as a ruler and was waging war on a dictator called Cupidity. All the little imps of laziness had declared a Republic and the laziest of them all (who was also the most cunning) was now President. He did not know which of the two warring parties to join and was waiting to see who would win so that he could join that one safely. He had turned some of the more clever children into economists and statisticians and they now governed all the others with the help of Corruption, Precedence, Power and Greed. The good Elder Brothers were horrified. "Is this the working of the Good Law?" they asked one another. "Surely not," they said, and they looked into their intelligent mirrors and traced the history of the past. They were able to see how Forgetfulness had covered all with the Cloak of Carelessness, and how the imps of laziness had all crept slyly in. They held a conference. They decided that at least one of them would have to go back to this terrible place; here and there they could see the light of the soul of a true child still burning feebly in the dreary dark, and for the sake of all such and to recall the others to duty a sacrifice was needed.

One among them offered to go. He went and entered the garden as one of the children and began his work. He passed silently through the paths and the public places, over the streams and among the lakes and rivers. Here and there he met sincere children, those who still sought and worked for Knowledge, who longed for Wisdom and the Power to discern aright. These became his friends and his companions, here a few and there a few, and as he spoke a word here or a sentence there, a new heart was touched, the memory of the old Knowledge, of the soul-satisfying Wisdom, of the heart's Devotion, was touched and awakened by the living fire of his Compassion. His passage and his work were not unnoticed by the others, the ruling Powers. Many obstacles were raised for him, but always the light of Truth blazed up, cutting all fears with facts, all doubts with truths and all viciousness with harmlessness and justice. Here a light and there a light, here a heart and there a mind, here a friend and there a seeker, here a pilgrim and there a drudging worker, gathered together, illumined by that inner light that came from the Wise Brother, the tender friend, the Illuminator. And so a revival started and pro-

gressed, and now the children formed a Centre from which a change could sweep the nations, bringing back the Greater Wisdom, the Light of the Self within each, the Light of the Great Father.

Here we are within the garden, living, learning, striving, feeling; working with and for the others — some known and some we do not know — and each has his brothers, each has his sisters, his good companions. The Work is for the others. The path is that of sacrifice, winding ever upwards to the morrow, the daybreak of great actions. Do we hope, and do we trust the Future? Are we bound or are we free? Do we reverence the Masters? Are we making ourselves worthy to be their Companions? Are we throwing off the cloaks of darkness and girding ourselves with sunrise colours? Are we recreating our garden?

Some suggestive thoughts on God and religion, which an American anthropologist, Dr. Ruth Benedict, had confided to her journal in 1930, are quoted in the Winter 1958-59 issue of *The American Scholar*. She seems to have entered the solitary path of independent thought — Godward, which has been walked by many a Theosophist by nature. She wrote:—

My “religious” life was from childhood a picture of retiring into a room where no one ever comes but myself — I never brought there anything from this world, not even God. Or it was a hillside where beautiful beings moved (as I saw afterwards in some of Blake’s drawings: without need of stepping) and where all life could be full of recollection and of dignity. They were always completely religious experiences, I think — they had emotion, no end, and they were always my version of life under the aspect of eternity. And what else is God? To me certainly nothing more.

Her concept had no room for the idea of a Personal God. She says in the passage quoted:—

So many say that emotion is impossible except as one objectifies and personifies a god the father or god the lover. But my emotion is roused rather by the dream of human life being lived in some thinkable fashion. . . . In my “room,” on my “hillside” the deepest emotions of discovery, of recognition, of beauty are possibilities — the objective reality of “god” certainly wouldn’t help. Religion for me is the better for not being cumbered with fantastic symbols which have passed into *beliefs* and must be incongruously scrutinized as to whether they’re true or not. What have they to do with this passionately felt prayer, somehow, somewhere to have lived as one might dream of all beautiful people living? What have they to do with the life of the spirit?

THE SILENT WATCHER AND HIS SHADOWS

From the first-born the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change. The morning sun-light has changed into noon-day glory.

—*The Book of Dzyan*

Commenting on this Sloka 6 in Stanza VII of the account of “Cosmic Evolution” in *The Book of Dzyan*, on which Part I of Volume I of *The Secret Doctrine* is based, Madame Blavatsky explains that “the first-born” means here “*primitive, or the first man*” and that by “every change” is to be understood every “*reincarnation.*”

The Third Fundamental Proposition of the Secret Doctrine throws light upon the “Silent Watcher” in referring to

the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. (*S.D.*, I. 17)

The same paragraph refers to the acquiring of individuality by the purely spiritual Buddhi (divine Soul), which, in order to have an independent (conscious) existence, has to pass through a long series of metempsychoses and reincarnations. For Buddhi, although the vehicle of Atman, from which it gets its light of Wisdom, is unconscious on this plane, “*unless the divine Duad is assimilated by, and reflected in, some consciousness*” (*The Key to Theosophy*, p. 133).

Cosmic Ideation focussed . . . through . . . *Manas* . . . wells up as Mind-Consciousness; through the more finely differentiated fabric . . . of the *Buddhi* resting on the experience of *Manas* as its basis — as a stream of spiritual INTUITION. (*S.D.*, I. 329 fn.)

To bring that spiritual intuition, or intuitive omniscience of the Spiritual divine Soul — Buddhi — to bear steadily upon our lives demands achieving an inseparable union of Buddhi and *Manas*. It is only the combination of the two that becomes the “Spiritual *divine* Ego.”

To return more specifically to our opening quotation, we are told in the commentary of H.P.B. that the “Watcher,” or the divine prototype, whose “Shadows” are as many as the reincarnations for the Monad,

is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and “astray into the lunar path” — to use the Occult expression — *is an individual Dhyān Chohan, distinct from others, a kind of spiritual individuality of its own, during one special Manvantara.* (*S.D.*, I. 265)

She makes it clear that, although

its *Primary*, the Spirit (Atman) is one, of course, with *Paramatma* (the one Universal Spirit) . . . the vehicle . . . it is enshrined in, the *Buddhi*, is part and parcel of that Dhyān-Chohanīc Essence.

H.P.B. calls the first sentence of the opening quotation a "psychological mystery," the explanation of which, she indicates, is to be found in Volume II. A relevant statement in a note on p. 632 of that volume, having pointed out the precise correspondence between *Manas* and *Seb*, the Egyptian fifth principle (the "ancestral Soul"), continues:—

. . . that portion of *Manas*, which follows the two higher principles, is the ancestral soul, indeed, *the bright immortal thread of the higher Ego* [italics ours] to which clings the Spiritual aroma of all the lives or births.

Further light is thrown in *The Theosophical Glossary* on this "bright immortal thread," or "Sutratman," which is defined as, literally,

"the thread of spirit"; the immortal Ego, the Individuality which incarnates in men one life after the other, and upon which are strung, like beads on a string, his countless Personalities.

Its synonym, "Pranatman," she describes as "the eternal germ-thread" on which, like beads, the Ego's personal lives are strung.

In *The Secret Doctrine* we are told that "*Buddhi* becomes conscious by the accretions it gets from *Manas* after every new incarnation and the death of man" (I. 244).

Hence, whether the "thread" is strengthened much or little by any given incarnation will naturally depend in no small measure on how much of the harvest of that particular life is assimilable by the Soul. And this in turn will be partly in terms of the stage of development and the knowledge and sense of responsibility of the incarnated consciousness. Its ability to free itself from the desires and the passions and to open itself to guidance from within, and its submission to such direction when received, all play their part in determining an incarnation's real success, its credit balance, so to say.

How different the world would be if all men's actions were guided by the Spiritual Soul in each we cannot at this stage of evolution even dream. But we can form a very clear idea of how different our own lives would be, as well as other lives that closely touch our own, if we sincerely, humbly and devotedly attempted to bring all our thoughts and feelings, words and deeds, exactly into line with the best insight that is ours today and the high ethics of Theosophy! And we have the assurance that

the closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is

drawn into the one and highest beam of the Parent-SUN. (*S.D.*, I. 638-9)

We have not touched upon the closing sentence of our quotation from *The Book of Dzyan*. What is "the noon-day glory" into which "the morning sun-light" of the *sloka* will have changed when the goal of all our striving shall have been reached? What, indeed, but "that golden light in which the Victor bathes," from the deep unfathomable vortex of which light,

ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

Under the title "The Meaning of Religion and Education" Professor Frederick Mayer of the University of Redlands pleads in the Winter 1959 *Personalist* for an idealistic and tolerant approach to both. He deplores alike the spirit of exclusiveness in religion and narrowness of outlook on the educator's part.

He praises Buddha, St. Francis and Tolstoy as rebels against religion based on ritual and conformity who made a spiritual approach to life. And he believes that, just as the spiritual quest can be stimulated by the example of great geniuses in religion, so teachers who see beyond the limitations of their time can lift education above an atmosphere of mediocrity and conformity.

Professor Mayer considers that the success of education depends on its appeal to the sense of idealism in the present "*twilight of materialism*," on its application to daily living and on the teachers' faith in its transforming power. Religion, he observes, can give models to education.

Great religious leaders like Buddha, Jesus and Gandhi were not merely spiritual prophets, they were primarily teachers who indicated that ideals are not impractical, that Utopia is not a transcendent process, but immanent in the heart of man; and above all, that without love no cause can permanently be successful.

MAN'S SEVEN PRINCIPLES

BUDDHI

The Atmic ray and its vehicle, Buddhi (together known as the Monad), are purely spiritual, without self-consciousness at the beginning of the evolutionary pilgrimage through matter. It can acquire self-consciousness through the experiences gained only when united to Manas (the conscious thinking principle in man).

Between Manas and Buddhi — man's fifth and sixth principles — there exists a mysterious relationship, a sort of two-way path. On the one hand, Buddhi (in conjunction with Atma) typifies the changeless universe in its infinite and eternal potentiality. On the other, Manas is individualized consciousness, the focus of awareness, the power to translate universal potentiality into creative activity. That man, as individual, has come from the universal source is a fundamental and inevitable deduction; his return to it — in full consciousness — is a rare and ineffable accomplishment.

The ray which issues from the Universal Soul must pass through all the elemental forms of the phenomenal world of the new Manvantara. In order to acquire individuality it proceeds, first, by natural impulse and then by self-induced and self-devised efforts, ascending through all the degrees of intelligence from the lowest to the highest Manas, up to the holiest archangel, Dhyani-Buddha. It returns to the Source — *plus the experience gained*. In this is evidenced an important purpose of evolution — the attainment by the purely spiritual Buddhi (divine Soul) of independent (conscious) existence.

Buddhi, the Spiritual Soul, in conjunction with Atma, the Universal Spirit, is the Monad. It stands to Atma as Mulaprakriti to Parabrahm.

The Monad is the answer given by Occult Science to the gropings of speculative and materialistic thought toward the source of universal power. It is not the result of any fortuitous concurrence of atoms or of an imaginary extra-cosmic God's fiat. The indestructible force inherent in Divine Substance energizes the permutations and differentiations of that Substance on the seven planes of cosmic matter. That Divine Substance is the One Element, masquerading in diverse and multitudinous forms.

Modern thought is now approaching closer to the occult teaching that there is one Primordial Substance. The discovery of radioactivity was the trumpet blast that shattered the hypothetically separating walls of the chemical "elements." The 90-odd "irreducibles" are now seen as so many tentative forms, reflecting different mathematical groupings of basically common factors — protons, electrons, etc. These, in turn, share a common denominator, electricity, with which is associated magnetism. Dr. H. S. Burr sees in the electrical forces something unifying all beings and forms.¹

¹ See the article on "The Life Principle" in the February issue of this magazine.

The Secret Doctrine refers to electricity thus:—

... ELECTRICITY. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire — the creator, the preserver and the destroyer; of light — the essence of our divine ancestors; of flame — the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid... at its lowest; GOD and DEVIL, GOOD and EVIL... (I. 81)

Between this statement and the observation of one of the best minds of modern science there must necessarily intervene many steps of adjustment and realization — but a point of contact does exist.

To recognize that different planes of matter, each under its specific laws, represent only different aspects of one underlying unity is the next step to be taken. In support of this concept modern science possesses an exact analogy. Within the human body there exist several levels of activity, each governed by a special set of laws: sensations and thoughts are partly explained by psychology; organic interaction, by physiology; cellular growth and organization, by biology; chemical action, by chemistry; atomic structure, by electrodynamics. While modern analysis still lacks the key that explains how all these contrive to work together, it is obvious that these are all aspects of one human being.

The Masters of Occult Science, throughout the ages, have investigated the seven planes of cosmic matter and recorded not only the laws pertaining to each but also their basic interrelationship, each being only a temporary (Manvantaric) aspect of the One Primordial Substance. On each plane, therefore, there is the phenomenal, form aspect, as well as a hidden representative of the original One State. The latter corresponds, in the seven principles, to Atma-Buddhi, the Monad.

The Monadic rays, as said before, are engaged in the evolutionary process for the purpose—among others—of developing individuality. When the point is reached where Manas appears upon the scene, part of the evolutionary plan has been accomplished. This segment of the Grand Cycle produces a focalization of Monadic power in individual consciousness. To complete the divine purpose, a burgeoning of self-consciousness must follow, culminating in the flower of self-consciousness — Perfected Man.

This is from the viewpoint of metaphysics. But, asks the student, how does Buddhi appear in terms of mind experience? What does it represent to the searching gaze of the aspiring Manas?

In general perspective, Buddhi symbolizes the true spiritual world, those inner and higher planes of life on which self-conscious awareness dawns (of course in conjunction with Manas) when the corresponding faculties and senses are awakened into activity. A breathtaking vision of what that includes is given to Arjuna by Krishna in

Chapter XI of the *Bhagavad-Gita*. The effect produced upon Arjuna is also significant in helping one to realize the great difference between that world and ours — for he could sustain that sight for only a short time and soon asked Krishna to restore him to normal perception.

Thus may we learn to appreciate better the stature of those Men who, like Krishna, have attained or are closely approaching these exalted planes of life. For example, Plotinus is said to have been united with his God — to have realized the Divine Ego, *Buddhi-Manas* — several times during an exemplary life. Many other names in the annals of other races might be added to his.

Direct perception, or true intuition, is one of the powers of *Buddhi*. The ordinary mind can only reason from premise to conclusion and is dependent on sense data. This is in vivid contrast to the intuitional faculty of *Buddhi*, which has direct perception, which knows, and is not dependent on reason. Intuition soars far above the tardy processes of ratiocinative thought. It is intimately connected with the “third eye” which tradition ascribes to earlier races of men.

A fuller knowledge of the attributes of this *Buddhi* principle would banish the fear of death that haunts so many, for *Buddhi* is the key to conscious immortality. In *The Secret Doctrine*, the Monad is alluded to as a plank of salvation to which the personality must cling if it is to survive. This holds the possibility of man’s remaining, through the many changes of form, in possession of an unbroken continuity of self-conscious existence.

Between the complete and indissoluble union of *Manas* and *Buddhi* and our present state, in which *Manas* is not yet merged into one with *Buddhi*, lies the long path of evolution which leads from the human to the divine. An indication of what is required in traveling this path is given by H.P.B. when she says that perfected men

differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. (*S.D.*, I. 275)

The path of progress, then, consists in eliminating the feeling of personality, and also the human emotional nature. Lest one draw from this a perhaps natural but wrong conclusion, let it be noted that those perfected men, the Masters of Theosophy, are not “coldly” impersonal. All living beings are objects of Their compassion. They have written about “the purely spiritual perceptions, emotions and feelings” of the sixth principle (*Buddhi*). It must remain a part of the unfolding experience of the true aspirant to discover the significance of these words.

In the meantime there exists, within the purview of our common experience, a type of consciousness, an attitude of mind, which shows a trend in the right direction. *Light on the Path* says: “The pure

artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist. . . ." The old-fashioned artist, content to live in a garret, unmindful of appearance, careless of physical well-being, solely intent on fashioning the best possible expression for a vision of soul beauty, is often farther advanced on the Path than the self-centred, self-seeking "occultist" ambitious to "get ahead."

To work as those work who are ambitious, and yet to ask only that one may serve the object of one's soul adoration, is the sign of him who is advancing to higher states of consciousness. Those who find difficulty in "forgetting themselves" should seek out the true artist and study his nature, disregarding his foibles, moods, etc., and observing only his *love* for his work. To love and to work without even a desire for benefit to oneself is a master key. But this key will elude our grasp to the extent that "personality" still dominates our field of consciousness. The struggle for the right "attitude of mind" thus revolves around the successful unfolding or development of devotion, which is selfless love.

This ethical criterion of love and pure motive is a more reliable measuring rod than the ordinary one of personal attainment or power. Paul, in the Christian Bible, puts this superbly when he says:—

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (*I. Corinthians, XIII. 1-3*)

The advancing student of Theosophy, in striving to get rid of the strength of the *personal idea*, has taken a long step forward on that highway which leads to the blending of Manas and Buddhi. When these two have blended and become one, then, indeed, will man, the mortal, have become Man, the God.

People have laughed at everything and scouted every unpopular idea at first, and then ended by accepting it. Materialism and scepticism are evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second races of this Round. Unless scepticism and our present natural ignorance are equilibrated by intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones, and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings.

—*The Secret Doctrine, I. 480*

FRATERNIZATION

All special meetings held by the United Lodge of Theosophists conclude with what is described as the most important item in the programme — Fraternization. Pertinent attention is drawn to this last item in the programme and members of the audience are requested to linger for a few minutes after the meeting is over and meet one another as “souls.”

By fraternization is not meant a mere shaking of hands and indulging freely in social tittle-tattle. The whole idea behind this attempt at fraternization is that the atmosphere created by the meeting should not be disturbed abruptly by the hasty departure of those who had participated, but that all should derive the full benefit of the meeting by lingering for some time in that atmosphere.

What is this fraternization, and what is fraternity? Fraternization is associating as brethren and fraternity an association formed on the principle of brotherhood. The very first object of the Theosophical Movement, we should remember, is “to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.” The Declaration of the United Lodge of Theosophists makes it clear that the work it has on hand and the end it keeps in view “is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.” So the attempt at fraternization at every special meeting of the U.L.T. is only in pursuance of the declared object of the Theosophical Movement and of its integral part, the U.L.T. It is up to us to go about it in no half-hearted a manner but to put all the sincerity that we are capable of behind the effort.

Fraternization at special meetings would be more natural and successful if we practised it at the end of every meeting of the U.L.T. without reserving it as a ritual for observance on special occasions. Some rush out at the end of each meeting as if they had a date with destiny. Those who remain have a tendency to form themselves into small groups by getting together with people who speak the same tongue or who belong to the same office or who have the same professional interests. If we do a bit of self-examination at least some of us will have to admit to ourselves that we have been guilty of waiting for the meeting to end so that we could accost a friend to obtain from him information about some item of mundane interest to us. With such anxieties in our mind how can we ever concentrate on what is being given to us from the platform? All this is to be avoided.

If we hearken to the teachings given in our philosophy we will be able to detect what exactly are the tendencies and thoughts which

come in the way of fraternization and how we can successfully counteract them. Theosophy teaches that Universal Brotherhood is a fact in nature and not a mere impossible ideal. It has a metaphysical basis which is proclaimed both by the *Bhagavad-Gita* and *The Voice of the Silence*. "There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara*," says the *Gita*. "Of teachers there are many; the MASTER-SOUL is one, *Alaya*, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT," says *The Voice of the Silence*. The basis for fraternization is the recognition of the same Divine Presence in all. But the same "Book of the Golden Precepts" bemoans, "Alas, alas, that all men should possess *Alaya*, be one with the Great Soul, and that possessing it, *Alaya* should so little avail them!" What has brought us to this situation? The answer in one word is — Ignorance. Says *The Secret Doctrine*:—

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. (I. 643)

So the first essentials for the practice of fraternization are right knowledge and feelings of fellowship and harmony.

Another factor which militates against Universal Brotherhood is our aggressive personality. The antidote for this virus is of course to covet that power which shall make us "appear as nothing in the eyes of men." We have to get rid of the personal idea and of the wish to have our attainments noted. Says Robert Crosbie:—

The power of the personality is great and insidious. It retains its hold very often when the aspirations and efforts are noble in character. It is the most difficult thing to be overcome in *our* race, where the training is all in accentuation of it. (*The Friendly Philosopher*, pp. 41-42)

We have to curb in ourselves the tendency to push ourselves forward. To the extent we curb our personality, we shall be in a position to recognize worth and merit in others. And such recognition of one another's virtues is a helpful factor in successful fraternization.

To ensure this we have to get rid of the besetting sin of selfishness. We have to reverse the habit, as Robert Crosbie advises, of thinking of ourselves first and of others afterwards. We have to eradicate all taint of selfishness in us and cultivate the robust spirit of altruism.

Altruism is the happy mother of many a virtue like abstaining from condemning others, charity to the weaknesses of others and the ability to help and teach others who know still less than we do. These are some of the qualities which enable us to fraternize without any sort of reservation or handicap.

Fraternization is an exercise in enlarging our ideas of brotherhood. But how are we going to do it? W. Q. Judge gives us the benefit of his own experience. He says:—

Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age.

I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends, — and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. These moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas, and Asuras; the elemental world, that too is myself. After pursuing this course awhile I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. (*Letters That Have Helped Me*, pp. 7-8)

This is an exercise in Fraternization. We may not be able to do immediately what Mr. Judge did. We can always aspire, and so long as we are firmly convinced that all men are the same in essence we are on a safe path. It is only a question of time for us to reach the end. Let us make it a matter of daily practice on the lines indicated by W.Q.J., so that when we are called upon to fraternize at the next special meeting we may do so with knowledge and earnestness.

You do not know the joy of Love so long as there is hatred in your hearts. Were you to feed all things the sap of Life except a certain tiny worm, that certain tiny worm alone would embitter your life. For in loving anything, or anyone, you love in truth but yourselves. Likewise in hating anything, or anyone, you hate in truth but yourselves. For that which you hate is bound up inseparably with that which you love, like the face and the reverse of the same coin.

—MIKHAIL NAIMY

IN THE LIGHT OF THEOSOPHY

There is growing fear in the U.S. of the dangers of radioactive fallout. Recent tests have shown an increasing amount of strontium-90 finding its way into a variety of foods these days (*The Times of India*, March 14th). In some samples of milk examined in different parts of America, strontium-90 was 20 to 40 per cent higher than the permissible concentration recommended by the National Committee on Radiation Protection. Certain samples of Minnesota wheat showed strontium-90 to be 50 per cent higher than the permissible concentration. This is stated to be the result of direct fallout on wheat fields.

Experts say that one would need to eat one ton of such wheat at one sitting to get the maximum permissible dose. But this has not satisfied the layman, for strontium-90 which is consumed today will remain buried in the bones and will still be half active 25 years later. And in the U.S.A. an average person eats about one ton of cereals in 10 years. In India the consumption of cereals is much higher. So one ton of cereals need not be eaten at one sitting to suffer the consequences of taking polluted diet.

There is said to be a proposal in Britain to ban imports of U.S. cereals not reliably tested and found free of strontium-90. On the other hand, India is stated to have signed a barter agreement with the U.S. which provides for shipment of 450,000 tons or more of surplus American wheat and other food grains to this country. The wish to beat all other countries at developing "ultimate" weapons is having its repercussions not only on the atomic powers but on other lands as well, for the world is one in fact. The race for nuclear weapons, it is claimed, is for self-defence. One is left wondering if it is self-defence or self-destruction!

"Togetherness" — what could seem more innocuous as a slogan? Is it not the antonym of "apartheid," "segregation" and their equivalents? Why should William Harlan Hale have written for the November 1958 bimonthly *Horizon* a strong article entitled "In Revolt Against Togetherness"?

Alfred North Whitehead and D. H. Lawrence are named among the writers who had used the term "togetherness" before it was appropriated as a slogan by *McCall's*, a popular monthly, and by Macy's New York department store, impliedly with the meaning ascribed to it by Mr. Hale, that "more and more men, women, and children are doing more and more things together." "The corollary to this," he points out, "is that they are doing fewer and fewer things separately and individually."

Naturally the slogan was taken up by advertisers. That is less serious than its implication, which, according to Mr. Hale, is the

reduction of the individual adult to a "cog in an in-group." He does well to challenge the notion fostered by the "mystique of 'belongingness'" which seems to hold that any group "by virtue of being a group produces better citizenship, sounder behaviour and more virtuous and creative ideas than individuals acting and thinking on their own."

Mr. Hale views with justified dismay the number of industrial and government departments, civil as well as military, which have adopted the "Groupthink" idea, based on the highly debatable theory that "a group thinks better than one man." Pictures tellingly juxtaposed show a session of the recently formed committee of Special Assistants for Cabinet Co-ordination and Abraham Lincoln, pondering deeply, with one hand raised as if weighing alternative courses. They hardly need Mr. Hale's comment, "President Lincoln reached decisions alone."

Group Development gatherings of a hundred or more people, without leader or agenda, are reported to have been conducted by the National Training Laboratory in Group Development at Bethel, Maine, under the sponsorship of the National Education Association. Purpose? — to observe how they function as a group, or "to see more clearly how behaviour develops among group members." Mr. Hale admits assimilation as a meaningful purpose of grouping, but understandably objects to "simply grouping for grouping's sake."

Attempts to streamline preferences in car and home design are said to have met with resistance from the public, which is encouraging as far as it goes. The Managing Editor of *Horizon*, however, has rendered a service to his fellow citizens by writing this warning of the pressure to uniformity for uniformity's sake. Totalitarianism lies that way. It should provoke thought upon how many of the great triumphs of the human spirit have been achieved by original thinkers, non-conformists, "each with 'an inspiration of his own' to solve the universal problems."

Janab Osman Hyder Mirza, writing a few months ago on "Sufism — A Brief Survey of Islamic Mysticism" in *Indo-Asian Culture* (New Delhi) praises Sufism as the highest expression of mysticism. He admits that the idea of a mystical interpretation of Islam was long viewed askance in certain authoritative circles and that Al-Hallaj suffered martyrdom for proclaiming, "I am the Reality." But he credits Sufism with having exercised an incalculable influence on Muslims' intellectual and emotional life as well as on Islamic literature.

The Sufis claim ample justification in the Koran as well as in the Traditions for a mystical interpretation of Islam, and Madame Blavatsky wrote that their claim to be in possession of "the esoteric

philosophy and doctrine of *true* Mohammedanism" was very just.

The article brings together many excellent ideas of great Sufis, such as one ascribed to Hasan al-Basri that external acts of devotion are futile without the inner light of the mystic, and another that the qualities of the man beloved by God are "a bounty like that of the sea, a sympathy like that of the sun, and a humility like that of the earth." It is a true tolerance that is expressed in the recognition that "each finds his own place in the knowledge of the Truth; each worships God according to his own lights."

Janab Mirza traces the development of Sufi thought from the ideal of a meticulously pious and good life to a universal sympathy and the object of apprehending the divine mysteries and losing itself "in the contemplation of the Beatific Vision."

One section of the article is entitled "Sufi Theosophy," and indeed Madame Blavatsky wrote that the Sufi doctrine "is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular *exoteric* faith." In the same note on "Suffism" in her *Theosophical Glossary*, she summarized briefly the four degrees of Sufi initiation, the last being the attainment by the Adept of divine powers, and "complete union with the Universal Deity in *ecstasy* or *Samadhi*." Janab Mirza would draw a distinction between becoming identical with God and attaining eternal life with God, which he names as the Sufis' objective. While this distinction would doubtless be favoured by orthodox Muslims, it does not seem quite to accord with the claim that cost Al-Hallaj his life.

The Sufis, Janab Mirza writes, hold that the essence of God, the Absolute Essence, is infinite, incomprehensible and inexpressible, which agrees with the First Fundamental Proposition of *The Secret Doctrine*. True, attributes are said to be ascribed to the Absolute Essence by the Sufis, but these are explained as forms of thought whose sum is the external universe.

Janab Mirza names the spiritual experience of the Perfect Man as the foundation of Sufi Theosophy. Especially significant in this connection, in the light of *The Voice of the Silence's* teaching of "The Two Paths," is the statement in the article that, while for some Sufis the end of their spiritual journey is the ecstasy of annihilation of self and abiding eternally with God, with no relation between them and the material world, it is recognized as a higher perfection to descend to bring down and display Truth to men, while never for one moment forgetting God.

Many have been the revolutions in history, but the one that is taking place in India under the inspiring guidance of Acharya Vinoba Bhave is in a sense unique. The whole movement of *Bhoodan* in its

various phases and their implications are admirably summed up by Shri Jayaprakash Narayan in his speech delivered to an English audience during his recent European tour, published in *Sarvodaya* for January and February and now brought out in pamphlet form under the title *The Dual Revolution*.

Walking every day from village to village, Vinoba has been able to collect, in these last seven years, more than four and a half million acres of land, without State intervention or legislation. His movement, which arose by the voluntary surrender of part of a person's land (*Bhoodan*) has now given rise to other phases, the most important of which is known as *Gramdan*. *Partial* sharing has developed into *total* sharing, and there are now nearly 4,000 villages in which land has ceased to be individual property and has become communal — the property of the whole community. In a predominantly agricultural country like India, where 80 per cent of the people still live in the villages, this is one of the most important things that has happened since Independence.

It is change in the minds and hearts of people that Vinoba aims primarily at bringing about, and it is this that makes his movement unique. The philosophy he preaches is that whatever there is on this earth belongs to the human family. As Shri Jayaprakash states:—

By propagating this philosophy of Love and Truth... and persuading people that they should live together as one family, it has been possible to convert thousands of people and bring about a non-violent agrarian revolution of the completest kind in these 4,000 villages of India. This philosophy asserts, that whatever we have is a trust, and should be held and used as such, whether it be land or other kind of property, or whether it be skill, knowledge or experience. It is a trust that we hold for our fellow human beings and for our community. It is not meant for our personal enjoyment alone: we have a share in it, but only a share.

Like Gandhiji, Vinoba holds that necessary as it is to change the social, economic and political institutions of society, these changes will not mean very much unless man himself changes. It is therefore only through an inner revolution in man's heart that we can have a social revolution that is meaningful. In Vinoba's movement we have an example of this dual revolution — a revolution which aims to create the foundations of a peaceful life.

The attention of our readers may be invited to the article on "Vinoba Bhave and His Mission" in our August 1954 issue.

Professor R. C. Zaehner, Dr. S. Radhakrishnan's successor as Spalding Professor of Eastern Religions and Ethics at Oxford University, writes on "Nirvana" in the January *Hibbert Journal*, describing

it as "an admittedly ineffable state." He writes, in a somewhat different context, that

release is something that can be experienced here and now: it is the experience of eternity, according to the Samkhya, the natural mode of being of the soul. . . .

His use of the term "Indian religion" is open to some question. It differs, he says, "from all the other great religions in its quite unquestioning acceptance of the belief in the transmigration of souls."

For Hindus, Jains, and Buddhists alike this is accepted not as an article of faith, but much rather as a fact of existence; and this must be constantly borne in mind if we are to understand Indian religion.

The implication that these three faiths constitute "Indian religion" is an over-simplification. The 1951 Census showed Hindus as forming 84.99 per cent of India's population, with Jains and Buddhists together accounting for just over one-half of one per cent of the total. Muslims and Christians together outnumbered these two by about 24 to 1, representing 9.93 and 2.30 per cent, respectively, of the whole population of the country.

We need not elaborate here the fact that prominent early Christian fathers, notably Origen, accepted the idea of the pre-existence of the soul and that Jesus is shown in the Gospels assenting to the doctrine of reincarnation.

It is an over-simplification again that all schools of Hindu thought are agreed "that man is a dual being — composed of a soul or 'self' which is eternal, and a body which, together with all the functions connected with the body such as emotion and discursive thought, is perishable." Certainly the Charvakas would vigorously dissent from the idea of the soul being eternal; and the Vedantic classification of the human principles is fivefold.

Only less debatable is Professor Zaehner's statement that for the Christian, Jew and Mohammedan "a man is essentially one, an indissoluble compound of soul and body."

Professor Zaehner calls Buddhism "a religion which would make all religion as manifested in worship superfluous." Popular Buddhism hardly bears this out, but it is true of course that "God becomes irrelevant" when man "is shown to be fully master of his own destiny." He closes his article on a variation of this positive note. He quotes the answer of "a distinguished neo-Calvinist" to "the Buddha's stupendous claims," that

the mystic who triumphantly realizes his oneness with God, or the World-order, or the Divine commits in a sublime way the root sin of mankind — to be like God. In other words, he repeats the Fall.

To this Professor Zaehner very pertinently retorts:—

Maybe, but that in no way disposes of the Buddhist claim to achieve his stainless immortality by his own efforts, “going it” sublimely alone in complete disregard of a creator God.

Before leaving the banks of the Ilissus, the picturesque setting for Socrates' dialogue with Phædrus, Plato shows him offering up a prayer to the local deities which began, “Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul. . . .” A lofty boon indeed, but one which no one, divine or human, could bestow on man were it not already his. The recognition that it is not in the inward soul that beauty is lacking seems implicit in Socrates' continuing, “and may the outward and inward man be at one.” There lies the crux of the difficulty of modern as of ancient man, a difficulty which only each one for himself can solve.

The latter plea is the theme of the editorial which Mr. Glenn A. Olds, President of Springfield College, contributed to the *Saturday Review* of February 21st under the title “Man's Search for Wholeness.” Without the hunger for integrity, he writes, “there is no health in man or between men.” He sees it as the root problem today, declaring that moral health is impossible as long as our acts contradict our words.

Mr. Olds approves Western man's suspicion of proposals to overcome the breach between his inner and outer life by surrendering his conscience to “the outer collective conscience and religion of state, race, or external authority,” but he points out that Socrates prophesied an alternative to this by giving “man's moral freedom . . . a cosmic setting and faithfulness.” Mr. Olds sees in the old Greek's prayer the prophecy of

the wholeness and holiness of a Good God, resident and personalized in the moral majesty and integrity of perfect man, corrective to all external authority of collective religions, guardian of faithful human freedom, and blueprint of man's moral responsibility and destiny.
