

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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SENSING THE SWEET SIDE OF LIFE

For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal — this is travelling on the path of impersonality.

—ROBERT CROSBIE

Many people, when feeling worried, harassed, frustrated, find it difficult even to appreciate a sunset, not to mention their perhaps doubting whether life, for them, has any sweet side at all. And yet, is it not true that two men looking out through the same bars see differently? One sees the mud; the other sees the stars. There is in fact a feast of beauty spread by life for all who will partake of it. Let us not “glower at the festal board with cup turned down”!

Sorrow and pain there are, but there is beauty in bearing them serenely. An English novelist has referred to the almost unbearable innocence of bird notes at dawn. Many of us have felt their poignancy, yet simultaneously their beauty touches us and we can glimpse, however fleetingly, the fact of pain and pleasure being but one sensation. Shelley has beautifully phrased it in “To a Skylark”:

Our sincerest laughter

With some pain is fraught;

Our sweetest songs are those that tell of saddest thought.

Since, as we are told, as we think, so we become, it is easy to understand why the Initiate Paul wrote to the early Christians of Philippi:—

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, what-

soever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

But there is another no less compelling reason for us to keep the level of our thinking high.

If, on the one hand, a morbid interest in gruesome things may invest our glance with the power to precipitate disaster upon others, as H.P.B. has indicated, it would seem that, on the other hand, keeping one's thoughts as far as possible on purity, nobility and peace might invest our very glance with beneficence. At any rate the thoughts themselves will spread their influence for good. Madame Blavatsky wrote in *Isis Unveiled*:—

... when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried — through the ever-interchanging currents of energy between the two worlds, the visible and the invisible — from one succeeding age to another, until it affects a large portion of mankind. (I. 181)

What a responsibility is therefore ours, to guard our thoughts! Mr. Judge put it simply and graphically when he wrote:—

We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good.

Is there friction sometimes between ourselves and our fellow workers? Let us not dwell upon our grievances, thus keeping open whatever wounds we may think we have received, or be too confident that we are in no way responsible for them ourselves, remembering rather that “we are none of us ever in the right, there is always that in us that causes another to offend” and that “the work must not fail because here and there personalities fall, and sin, and are unwise.”

If we are, at the moment, in too personal a mood to think good thoughts of those whom we conceive to have injured us, we can and should at least avoid thinking of them until harmonious vibrations to some extent ensue, meantime awaiting our hour in hope. Are we not told that, great though the trials and labours of the Mystic may be, he “goes his way with smiling face and joyful heart”?

“Let us, then,” as the Buddha said, “live happily, we who possess nothing. Let us live like the Shining Ones nourished on joy.” And in *The Light of Asia* is recorded His tender blessing of Sujata, treading so happily the way of duty, of virtue and of peace:—

... grow, thou flower!

With thy sweet kind in peaceful shade — the light

Of Truth's high noon is not for tender leaves
Which must spread broad in other suns, and lift
In later lives a crowned head to the sky.

And of Himself and His returning to His kingdom, it is written how

... love—

Vaster in being free from toils of sense—
Was wisest stooping to the weaker heart;
And so the feet of sweet Yasodhara
Passed into peace and bliss, being softly led.

How many aspects of the sweet side of life there are if we are but alert to them and not absorbed in our petty personal self! A baby's radiant smile, lighting a passing stranger's lonely day; the look of peace upon a wrinkled face; the modest flowerets of the greensward in their dainty perfectness of form and hue; a portly hen among her brood, clucking importantly as she scratches for their food or calls her chicks to shelter under her ample wings; a human mother's joyous sacrifice to give the gift of life and then to nourish and to serve her child; a father comforting a penitent small sinner; the shining courage of the man who lays down his own life to save the lives of others.

We have not even touched upon the joy to be experienced from soaring mountains, from quiet woods or from true beauty of form or face or character, whether in nature or in man, woman or child or as depicted faithfully in the fine arts or in literature. The Russian writer Ilya Ehrenburg said truly that "when he writes of purity and valour, even the most helpless journalist becomes a prophet who burns hearts."

Who is there who does not know the power of contact with the beautiful to release him from his absorption in his little personal affairs? As Longinus wrote: "Our soul is uplifted by the true sublime; it takes a proud flight, and is filled with joy and vaunting, as if it had produced what it had heard."

Coming down to everyday life, we all know how poisonous an atmosphere a jealous or a sulky person spreads around him. Malignant influences, that is, disturbances through strifes, quarrels, bad feelings, etc., impress themselves at once upon the astral light, affecting the atmosphere of a place, as they hang about in the air. How important, then, for families, for all their members to live at peace with one another and so avoid such continuing pollution of the environment they share!

On every count, should we not try to increase our openness to impressions of the sweet side of life, the good, the true, the beautiful, and to dwell in thought on these? As H.P.B. has said,

Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to

colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyze them by indifference, or actively drag them down.

Shall we not try to emulate the Masters and to learn the art of making life not only beautiful but divine?

It may well be the highest accomplishment of man to determine his own circumstances as much as is possible and to allow himself as little as possible to be determined by them. The substance of the world stands before us much as a giant quarry before the architect, who only then will be worthy of his calling, when he has brought to life out of this bulk of raw nature an ideal conception born of his own mind and suiting the demands of the greatest economy, efficiency, and stability. All that which is outside of us, I would even say, all that of which we are materially composed, is mere element. Deep inside of us, however, dwells this creative force, which is capable of shaping that which should be, and will not rest in peace until we, in one way or other, have built it up either without or within.

I honour him who knows precisely what he wants; who untiringly strides ahead, knowing well the means to his own ends, and how to take them in hand and use them. To what extent his goal may be great or small, might merit praise or blame, that for me is quite secondary. Believe me, the greatest part of all misfortunes, and of all that which may be called evil, has only come into being because men have been too negligent to become well acquainted with their own goals and purposes and, if they have recognized them, to work and strive for their realization. They appear to me much as people who have a notion that a great tower should and could be built, but who, however, are expending no more energy in bringing stones for the foundation than one might need for the simplest hut.

—GOETHE

THEOSOPHY AS A CULT IN INDIA

[The following article by W. Q. Judge originally appeared in the *Boston Index* for April 1st and June 3rd, 1886.—Eds.]

The pictures fabricated in our youthful minds, with infinite care by missionary zeal, regarding India, are fast fading away. And, as the unreal image dissolves into the nebulous recesses of the missionary headquarters, the outlines of things as they really are in that country come into view. What reasons these paid servants of the Church had for thus beginning a deception, and for now keeping it up, we need not inquire into. It is sufficient to know that they do so.

The other day, in Brooklyn, N.Y., a returned missionary said, in a public meeting, that the poor Hindus need and are asking for the gospel of the Christians; that the condition of their women is deplorable; and lastly, to cap the climax, that Buddhism never could satisfy the intellectual needs of the people there, that it is fast losing ground, and that now is the time for the good Christian here to step in, pay out his money, and send more men — like the speaker — to bring these poor people into the true fold. Such is the constant cry at every missionary meeting.

In order intelligently to consider the question of Theosophy as a cult in India, it is necessary first to see how much truth there is in the statements we have just quoted.

They are undoubtedly false, and flow either from ignorance or from wilful tergiversation. The proposition that Buddhism will not satisfy the needs of the people is a species of trick, because the Hindus do not, except in some few cases, hold to Buddhism. They are of the Brahmanical and Mohammedan faiths, and of course do not pay any attention to Buddhism. But those who are Buddhists — in Ceylon nearly all the people, and many in India — could never accept Christianity, because the latter is based on as much faith, suppression of intelligence, and miracle as the most corrupt form of Buddhism; while it is well known and accepted among students and thinkers that pure Buddhism is of the highest metaphysical and intellectual character. The experiment only succeeds in cases where, as has been done in Ceylon, the Roman Catholic Church makes converts by adopting and adapting later and popular Buddhist practices and legends as a part of the religion offered to the people, just as was done in the early part of our era, when pagan feasts, fasts, and saints were incorporated into the new religion.

For about the last fifty years, the English government has been giving to the Hindus free education in the colleges which confer degrees; and, if there is anything a Hindu of the better class likes, it is a degree given by a competent college. But these colleges are absolutely unsectarian; while those schools and colleges which the missionaries established are, of course, sectarian, according to the particular sect to which the missionaries belong. Previous to the establishment of these governmental institutions, almost the only way in which Hindus could learn English —

absolutely necessary to them from the ever-growing English influences with which so much trade had to be done — was by going to the schools of the missionaries, in which English was taught. Several Hindu merchants have said to me, in India, that that was their only reason for attending those schools, and that they had a feeling of gratitude to the missionaries for the service thus rendered, but that they never did and never could accept their religion. Since the spreading of the governmental colleges, the natives attend there, to the sorrow of the missionaries. But the natives like it better for two reasons: first, because they give degrees under government auspices; and, second, because they are left completely alone in their religious convictions. To all this, the missionaries have made and are now making violent objection; and each issue of the *Epiphany* in Calcutta, and other organs in their interest, are full of the matter. They have even gone so far as to try to influence the British government.

Having understood this, let us now pass to another branch of the subject. The young Hindus of whom we have been speaking are, by nature, in possession of metaphysical faculties of the highest order, transmitted to them by heredity, and necessarily cultivated not only by the system of religious teaching, but also by the very structure of the language in which they have to study their religious and philosophical tenets. In Madras, I have given out prizes at Sanskrit schools to little boys of from four to five years of age, as well as to those older. The Sanskrit is not, properly speaking, a dead language; for it is in constant use at any gathering of pandits met for religious or sociologic discussion, and of these there occur many. I remember one which was held at Madras in 1884, to consider the subject of child marriages. The Deputy Collector of Madras, Mr. Ragonath Row, who is also a prominent member of the Theosophical Society in India, came from the meeting to see me and told me about the discussion, and that it was conducted altogether in Sanskrit. I have also numerous young and old Hindu friends who all read, and can, if needed, speak in Sanskrit.

At the same time, with these changes in the matter of education there was also going on another change among the young men of India in that they were beginning to run after and follow English manners and style of thought. They were giving up all hope of reviving Aryan literature, morals, or manners, adopting as much as they might of Western scientific thought in its most materialistic phase. Some of them deluded by Huxley, Tyndall, Mill, Bain, and others, began to hold to such negations that they believed there was no such thing as Aryan literature or thought. And one of the learned Hindu founders (behind the scenes) of the Theosophical Society said he “went down to Calcutta and there saw some of the descendants of ancient Aryavarta wearing the philosophical and mental garb of Western pessimism and Western materialism, boldly asserting that Patanjali was an ancient fool.” All the older Hindus deplored this state of things, and vainly longed for a revival of pure Hindu thought and philosophy. The hope seemed indeed vain.

At the same time, here in the West, it was thought by some that Christianity had turned out a failure, leaving the people floundering into agnosticism and all forms of materialism.

At this point, in 1875, the Theosophical Society was formed in New York, with the distinct design in view of benefiting India and the whole of the Western world at the same time. This was its main object, and is expressed in its first declaration, "Universal Brotherhood." The means for accomplishing that were only to be found in India; and, therefore, after it had acquired some corporeal form, its headquarters were transferred to Bombay.

At first, it was viewed by the government with suspicion; for, as Madame Blavatsky was at its head, and she being a Russian, the ridiculous rumour was spread that she was a spy in the pay of the Russian emperor. After a time, that was given up; and the English officials declared that it was no longer tenable, resulting in a real triumph; for many of those high in authority declared that the society was an instrument of great good for India.

As soon as this spy theory was abandoned, the Hindus, heretofore deterred from affiliating, began to join in large numbers; for they saw that it [the Society] really was determined to unearth all that is good in the philosophy, in the religions, and in the sciences of ancient India.

Instead of being engaged, as so many self-styled scientists in England so often declared, in exploiting phenomena or in getting up a new kind of Spiritualism, it was really organizing Buddhist schools in Ceylon, Sanskrit schools in Hindustan, encouraging Mohammedans to see what, if anything, was to be found of truth in the philosophy of the Sufis, and in bringing together, on one platform, men of the most widely divergent creeds for the purpose of finding out the one truth which must underlie all religion.

Since the writing of the preceding article in the April *Index*, I have been asked by several persons, "Why do you speak so oracularly on the subject of Theosophy as a Cult in India?" If any of the statements in that article have an oracular sound, it is due only to faults in expression, caused perhaps by the writer's profound convictions upon the subject. In consequence of having been in correspondence for over ten years with various learned Hindus, and from personal observations made in India — not as a foreigner, who is refused intimate relations with the Hindus, but as a theosophist, who, so to say, had known them for years and was entirely in their confidence — the writer had arrived at certainty as to the facts in the case. This feeling naturally produces what some call dogmatic statement and what others feel to be oracular enunciation. But, for all allegations of fact, I can produce evidence in written and printed reports from Indian daily newspapers, the words of others and myself, as well as correspondence.

The Rev. Mr. Ashburner, in the *Independent* of a recent date, indulged in very congratulatory reflections upon the collapse in India of

theosophy since the learned report of the London Psychological Research Society. Mr. Ashburner styles himself a missionary to the heathen of the blessed religion of Jesus the Jew, and pleasantly supposes that because the London expert, in a truly British style, declares that Madame Blavatsky invented the Mahatmas and adepts, therefore the Hindus will now abandon this new delusion called theosophy. This idea, although ridiculous, leads us to a point which ought to be cleared up in our inquiry into the cultivation of theosophy in Hindustan. Theosophy presents itself in one aspect to the Hindu, and in quite a different one to the European and American. In this country and in Europe, the doctrines which have filtered out to the world, through theosophical literature, seem to us new. They are in fact quite novel to us, so they colour our conception of what theosophy is, representing themselves to us to be theosophy. And, as we have nothing in our past, in our literature, or in our ideas like them, it is quite natural that an ignorant missionary, learned in Christian rhetoric, should imagine, when a reputable Englishman declares the Mahatmas to have been evolved from Blavatsky's brain, that therefore there are no Mahatmas, because his first knowledge of them came from her. Even the learned Swedenborg, who saw many things clearly, did not speak of these great Beings. He only said that, "if the Freemasons desired to find the lost word, they must search for it in the deserts of Tibet." However, he did not explain himself; and our only conclusion must be, that in some way he found out that in Tibet exist persons who are so far advanced in knowledge that they are acquainted with that much-sought-for lost word.

The aspect in which theosophy presents itself to the Oriental is quite different from our appreciation of it. He sees in it that which will help him to inquire into his own religion and philosophy. The numerous books which have issued from our various presses here, would make him laugh in their endeavours to lay before readers subjects which, with him, have been household words for ages. If Marion Crawford's novels, *Mr. Isaacs* and *Zoroaster*, were respectively translated into Persian and Sanskrit or Singhalese, the Hindus, Ceylonese, and Parsees would burst with laughter at such struggling with an ancient plot, as if it were new. So a thousand reports of the Psychological Society would not for an instant shake the faith of Hindus that there are Mahatmas. The word is a common one, derived from two others, meaning together *Great Soul*. In some parts of India, it grew so common, in the lapse of centuries, that now and then it is used in derision of blusterers or those who are given to placing themselves on a pinnacle. Many Hindus have told me of various Mahatmas whom they had heard of in various parts of India. One lived on an island, another in a forest, another in a cave, and so on. In Bombay, a Hindu related to me a story, whether false or true I know not, of a man whose wife was dying. In despair, he went into the forest where a Mahatma was said to live, and had the happiness to meet a man of calm and venerable aspect. Convinced that this was the one he had heard of, he implored him to cure his wife. The sage re-

pulsed him; and, in sorrow, he returned home, to find that the wife had suddenly completely recovered at the time when he had been refused by the sage. Next day, he returned to the forest to offer thanks, but the so-called Mahatma had disappeared. This is only one of a thousand such stories, many of them being filled in with details of a highly sensational character, and all of them very old. The very children know that their forefathers believed in Mahatmas or Arhats or Rishees, or whichever be the name, all meaning the same.

If, then, we assume, as some malignant persons have asserted, that Blavatsky, aided by Olcott, introduced this cult into India with a design of mere personal aggrandizement, it must be further admitted that they displayed a deep knowledge of Indian life and manners in thus adopting the Mahatmas. But neither of them can be proved to have been in India before 1878. Certainly, Olcott had, up to that year, to my certain knowledge, but a limited knowledge of the subject.

Yet at the same time there were many Brahmins who had about given up beliefs in Mahatmas now; for they said, "This is Kali Yuga (the dark age), and no Mahatmas will work with men until the next yuga." So, of course, they, while thoroughly appreciating the object which theosophy had in the revivification of Aryan thought, remained agnostics as to Arhats and Mahatmas being in the society. Others had never lost their faith in them; and a great body of Hindus, unknown before the advent of the society, for years had had personal knowledge of those great beings, had been in their company, and now have, in several instances, publicly declared their belief. Some of these declarations are contained in protests published in India, deprecating the constant degradation of the names of their teachers. To this last class belonged a Brahmin friend of mine, who said to me, in Central India, "I have been for fifteen years personally convinced of the existence of Mahatmas, and have had messages from them." And the class of agnostics mentioned above is fitly described in a letter, now in print, from a Brahmin holding an official position, running thus:—

Many of my friends, out of sheer love to me, take me to task for being a member of the Theosophical Society. . . . Theosophy means "a science of divine things." . . . The society has no Pope, no Grand Lama, no Saviour, no Mohammed, no Buddha, no Sankara Chariar, no Ramanuja Chariar, no Madwa Chariar. . . . It is a society for the inculcation of universal brotherhood and its actual practice. Of this society I am a member, and shall continue one so long as the object of the society is not changed, whether I be blamed or pitied or loved in consequence.

Among this class of men, then, the society was hailed as a benefactor just as soon as they became convinced by deeds of the founders, that it was not another European trick for acquiring money, or territory, or power. And, in consequence of the old-time knowledge of the various

doctrines which seem new to the Western mind, the Hindu section of our society regards theosophy as a power which has begun to make it respectable once more to be an Aryan who believes in Aryan literature. It rose upon the devoted minds of India as a lamp which would help them and their fellows to unearth the ancient treasures of the golden age, and has now become, for even the young men who had begun to follow the false gods of English money and English culture, a society, the initials of which, "F.T.S.," can be appended to their names as an honourable title.

—WILLIAM Q. JUDGE

It has become the fashion nowadays in some quarters to say that India's downfall dates from her acceptance of Buddha's teachings. It is tantamount to saying that love and pity, if sufficiently practised will degrade the world. In other words, according to the critics, evil should triumph in the end. It is my unalterable belief that India has fallen not because it accepted Gautama's teachings, but because it failed to live up to it. The priest has ever sacrificed the prophet. Vedas to be divine must be a living word, ever growing, ever expanding and ever responding to new forces. The priest clung to the letter, and missed the spirit.

But we need not despair. The reformation that Buddha attempted has not yet had a fair trial. Twenty-five hundred years are nothing in the life of the world. If the evolution of form takes æons, why should we expect wonders in the evolution of thought and conduct? And yet the age of miracles is not gone. As with individuals, so with nations. I hold it to be perfectly possible for masses to be suddenly converted and uplifted. Suddenness is only seeming. No one can say how far the leaven has been working. The most potent forces are unseen, even un- felt, for long. But they are working none the less surely. Religion to me is a living faith in the supreme Unseen Force. That Force has con- founded mankind before, and it is bound to confound us again. Bud- dha taught us to defy appearances and trust in the final triumph of Truth and Love. This was his matchless gift to Hinduism and to the world.

He taught us also how to do it, because he lived what he taught. The best propaganda is not pamphleteering, but for each one of us to try to live the life we would have the world to live.

—GANDHIJ

UNITY AMONG THEOSOPHISTS

We've got to establish a society based upon the principle of *trust* — deep and abiding trust in the essential integrity of every individual member of it. Then we shall give life a chance.

—MAX PLOWMAN

...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.

—*The Secret Doctrine*, I. 643

How shall we gain the “confident conviction” mentioned by H.P.B.? Is it not through the “essential integrity” of which Max Plowman speaks in his words quoted above? From the ordinary worldly point of view it is only the fool who believes that no one would willingly do him harm, and therefore it is that hatred and uncharitableness, cruelty and wars, still prevail. Yet, as Theosophical students we know that the underlying principle of our philosophy and of the Movement to which we belong is *brotherhood*, and we at least must endeavour to practise it.

We are still human, trying to put our ideas and ideals into practice, so let us try to concentrate on the *essential integrity* of every human being. Why is integrity the essence of humanity? Does not the Declaration of the United Lodge of Theosophists tell us why? Brotherhood has to be achieved “through a truer realization of the SELF.” Only when our hearts and minds are firmly fixed on this essence of humanity shall we succeed in our effort to cultivate the true feeling of brotherhood. Otherwise our Movement will become just one other “brotherhood” among so many, all of which fail in their final achievement because they are partial and not universal.

Is our nucleus of universal brotherhood open to all? An essential requisite is agreement with the Declaration, so that we may be bound by the same aim, purpose and teaching. According as we uphold and fulfil this aim, purpose and teaching do we bind ourselves more firmly together.

Now comes the practical difficulty which can only be surmounted if we keep in mind the “essential integrity” of all. Suppose our companion falls from the line? Suppose he acts against the spirit of our Movement? These things have happened in the past and by cyclic law must occur in the future. Let us prepare ourselves.

Always remembering that *personal* likes and dislikes, *personal* hatreds and revenge, are not to be indulged in, how are such happenings to be treated?

Let us understand what tolerance means. Robert Crosbie says in *The Friendly Philosopher*: “The attitude of ‘namby-nambyism’ is but a pseudo-tolerance. Carried to its legitimate conclusion, this false idea of ‘brotherhood’ would signify that sin, sorrow, suffering, error, all

religions and all philosophies are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different and that all are steps of learning."

St. Paul said (*II Thessalonians*, III. 14-15): "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

Robert Crosbie also said: "...tolerance does not mean 'fraternizing' with everything and everyone that demands it; it only means that no one is to be condemned for his opinions."

This puts a great responsibility on every individual, for he has to take great care not to make mistakes in his judgment by confusing *appearances* with *facts*. He must be careful to learn the facts in every case before arriving at a judgment. To believe anything against a brother on *hearsay* perpetrates a great wrong, for, apart from other considerations, an accused person must have the opportunity to defend himself. That is his right.

Why is this care so necessary in our life? Because we are in the Fifth Race of the Fourth Round on the spiral of evolution, and so stand exactly below the stage when the great "moment of Choice" will come in the Fifth Race of the Fifth Round, when Manas will be fully developed, imposing full responsibility on the race. The turning point will then be reached and by virtue of all our former choices we shall intelligently make the great choice between the good or evil path, between spirit or matter. And from this choice there will be no possible return. These days we say to ourselves that there is plenty of time and that, if we err, there are other lives to come! But time is a factor which is not in our control. We can use it or misuse it or not use it, but we cannot compel or make or alter it; so the saying that "there is no time like the present" becomes vital when we know that there is a time coming when whatever we do will be final as far as this great evolutionary period is concerned. We either succeed or we fail. We have therefore here and now to learn to discriminate between good and evil, the personal and the impersonal, so that the final choice of the good path may be certain.

"He that is not with me is against me." Let us ask ourselves: "How can I bring him to be with me?"

The history of our Movement shows how people have been divided into groups bound by their aim, purpose and teaching. The wrong idea of tolerance and brotherhood would have made for a united front in spite of the differences. But how can a Movement live when divergences are at its base? We have to keep alert to see that during the next few years we uphold our *aim* to spread true Theosophy, our *purpose* to found the nucleus of a universal brotherhood, our *teaching* — the philosophy itself, pure and undefiled.

THE POWER OF ALTRUISM

[Reprinted from *Theosophy*, Vol. XIV, pp. 112-114, for January 1926.—Eds.]

To the student approaching the study of Theosophy, and particularly the study of *The Secret Doctrine*, for the first time, one fact stands out as unique in his experience: *The Secret Doctrine* is not like other books; he cannot approach it as he has been able to approach other books. Although he may recognize at a glance that it is veritably a "mine" of information, he soon discovers that the treasures therein contained cannot be possessed by the simple process of "digging" for them and bringing them to the surface. The elusive character of its information first puzzles him, then baffles him, until it is finally borne in upon him that the giving of information, as such, is not the primary purpose of *The Secret Doctrine*. He begins to realize that information on all sorts of topics may be a very dangerous thing, from the occult point of view, unless the motive for gaining that information be very clearly defined: which explains satisfactorily to him the reason for the elusive quality of the book, throws light upon its peculiar and puzzling construction, and gradually brings him to admit the self-evident fact that *information* comes from *The Secret Doctrine* as only a secondary thing.

Further, the student begins to see that *The Secret Doctrine* cannot be understood unless he develops a peculiar and particular faculty, which he sets to work to develop by persistent and continuous study. But he finds that even persistent and continuous study fails to develop the faculty which he so desires and needs. Then, looking deeper for the cause of his failure, he finds that something else is necessary, a something that lies at the very root of the faculty and without which the faculty is powerless to develop. This thing he finds to be *will force*, that motor power by which the faculty will gain the impetus to unfold, by which the secrets of the "immemorial record" will be opened up to him. But how may this will force be awakened; by what process may the faculty receive that impetus to sprout and bud and come to fruition?

In observing his fellow students, he reaches the conclusion that those who come to Theosophy may be divided into two distinct classes, each actuated by different motives, each approaching the study of Theosophy from a different angle.

The first class comes to Theosophy primarily for the purpose of self-growth — to "develop," along intellectual and spiritual lines; they want certain powers for themselves. But as they advance with their study, they become aware of the fact that spiritual growth is not possible without service of the human race, and so they come at last to serve.

The second class comes to Theosophy, not with the idea of self-development, not for the growth of their own powers and capacities, but first and foremost for the purpose of service, for the purpose of dis-

seminating knowledge which will help the race to become better spiritually, morally, and intellectually. This class, in its turn, finds out that spiritual service of the human race is not possible without knowledge. Then they turn to study as the means whereby they may serve more efficiently.

In the second class are to be found those individuals whose work will count most to the cause of Theosophy. In them, underlying the motive that brings them to Theosophy, is to be found that motor power of Will force which lies at the very root of the capacity for service. Will power, as a creative, energizing force, *does not express itself on any plane lower than that of impersonal altruism*. Only when impersonal altruism exists as a motive is to be found the energizing Will power. The moment Will descends from the plane of Altruism, the moment it garbs itself in the robes of intellect or emotion, it loses its impersonal characteristics and becomes something else — it may be patriotism, it may be ecstasy, it may be the creative mood of the artist or the genius, it may be the intense concentration of the philosopher, but it is not the *Spiritual Will*.

Crookes's table of vibrations affords an analogy: Our sense of sight is a matter of so many vibrations which touch human consciousness. Hearing, smell, and touch are the contacts of other rates of vibration. But in this table are tremendous gaps. Certain of these gaps we might say are filled up by the creations of the emotional power; when aspirations begin to show forth, other gaps are filled up; but the very highest "sense" of all, human *Altruism*, is responded to by that vibration which we call Will force. So, *The Secret Doctrine*, intended to draw forth in its students the higher faculty by which it may be comprehended, demands the use of Will power along the lines of altruism, along the line of spiritual service to the race.

How does spiritual service of the race show itself? How can the ordinary man of the world begin to practise that Higher Altruism? It is expressed on this plane of action through the aspect of *Sacrifice*, that sort of sacrifice discussed in the third and fourth Discourses of the *Gita* not only for beings in the human kingdom, but for the whole of Nature.

The marks of Sacrifice, or physical-plane manifestations of the Higher Altruism, are: first and foremost, *Justice*. True Sacrifice demands a sense of justice not only to others but to ourselves. The moment that sacrifice is uncalled for, the moment that injustice appears, there is no longer Sacrifice. The two statements that "Right Justice rules the world" and "At the foundation of the world is Sacrifice" are often considered contradictory, while the truth is that they are synonymous. Without Justice, Sacrifice in the true sense is impossible.

A particular and definite mode of action necessarily accompanies a particular and definite kind of sacrifice; this action, in sacrifice for Theosophy, is the *propagation of ideas*, by the dissemination of those things which are known. The true genesis of Will power is the plan

of the purest altruism, or, to put it in another way, Will proceeds down from the plane of purest altruism to the plane of everyday action.

When we begin to propagate the Theosophical concepts with which we are already familiar, using the proper discrimination and being sure that we are just to others and to ourselves, we shall find that we are beginning to sacrifice ourselves for others. The pouring out of ourselves for our brother-man will energize us with that Will power lying behind the faculty of comprehension, which enables us to gain for ourselves more profound knowledge, to be again propagated. The "Ever-Becoming" shows itself in still another light. *For whoever with deliberation commences to propagate Theosophical ideas begins to energize himself for the Service of the Race.* His growing energization develops in him an ever-expanding Will power, which in its turn enables him to contact and act upon the plane of Pure Altruism, the highest plane comprehensible to man.

The failure of the man of science, of the philosopher, or of the artist to reach the plane of pure altruism is due primarily to his objective, to the purpose for which he seeks knowledge. To the scientific or philosophic student, knowledge for the sake of knowledge is his aim, to the artist "Art for Art's sake," and such knowledge as is gained is made use of for the advancement or the expansion of the senses, the emotions, and the mind. Therefore, their altruism is limited. On the other hand, the student of Theosophy seeks his knowledge not for the sake of knowledge, not for the sake of his own growth, but for the spiritual betterment of the race of which he is a part. Therefore, his altruism and its field of action are unlimited; by it, he begins to generate forces that are spiritual, and begins the destruction of human misery and suffering which H.P.B. tells us will last till

man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*. . . .
(S.D., I. 644)

This moving from *within* — this is the faculty which the study of Theosophy demands of us. The faculty cannot come into action unless we begin to practise Altruism, unless we begin to live the truths of Theosophy and to teach only as we live.

Far and wide is this work for Brotherhood. Go thou on thy way and trust to the everlasting light to guide thy feet on the path of duty towards the gateway of peace. . . . Let Loyalty, Devotion and Discretion be the watchwords of the hour.

—Farewell Book

DREAMLAND

Throughout history and legend many references have been made to dreams — generally to prophetic dreams or dreams of warning. Sometimes references have been made to dreams about a dead friend or relative, bringing comfort to the dreamer, and to allegorical dreams. Many of these latter are not always easy of interpretation. Man has from very ancient times realized that something happens to him during sleep. But what this is he does not know. Let us ask a few questions and see if we can gain some light on the subject.

Where is man's consciousness focused at night?

What functions during sleep?

Why do dreams vary from the sublime to the ridiculous?

What use are dreams?

To answer these questions we have to consider the teachings of Theosophy on the subject of man and his constitution, and if we wish to learn through dreams we must practise the methods suggested.

First, man's awareness of his surroundings is possible only by his recognition of "myself and other things." What makes him think of himself as being separate from others is, first, his body with its openings or sense organs. If a man is blind, deaf, disabled, his environment is unknown to him to the extent of his disability. But man also has an inner nature. He is aware not only of the things he can touch, taste, smell, etc., but also of his feelings and thoughts. These he can, when awake, ponder over and discuss with others. He knows that his thoughts are subjective, that his feelings affect his thoughts and also his body. But, when he sleeps, his bodily senses do not send messages to him, thoughts induced by the outer world do not affect him, his outer environment is not felt or seen. (The exception to this is when some disturbance is sufficiently strong to awaken the sleeping man partly.) But where is his awareness when it has left the body? This brings us to our second question.

What functions in man during sleep? We know that the bodily senses are not functioning, that the brain is not being used, that memory is latent; all except the automatic, organic functions of the bodily machine, such as circulation, heart beats, etc., are dormant and at rest. During waking life there is a constant telegraphic communication between the physical brain and the inner man or the Ego; and at night also such a telegraphic communication is open, though little used, since the brain is not a single organ of matter but has, like all other things, seven layers of receptivity. The will is inactive during sleep. When we are awake the voice of our Ego, the inner man, *can* reach the personality as the voice of conscience, but during sleep the Ego lives its own life and does not contact the outer plane. To understand this we shall have to see what Theosophy teaches about the state of sleep.

It is necessary to familiarize ourselves fully with the fact that the

physical body we use is a machine. Machine parts wear out. Machine parts, when active, become heated and it becomes necessary to let them rest. Our body functions by means of the life force, *Prana*, which flows through it. We are told that at the end of a day our body seems, to a clairvoyant, to be surrounded by a mist of golden-orange hue, composed of atoms which whirl with an almost incredible spasmodic rapidity. This is because the person is too strongly saturated with *Prana*, the life force. If the body is to be healthy, therefore, it becomes necessary to stop the strain imposed on it during the daytime by the rest of sleep, so that it may recover its balanced relationship with the life force. To a clairvoyant it would appear, when refreshed by sleep, to be surrounded by rhythmical vibrations of the life currents, golden, blue and rosy. These are the electrical waves of Life, no longer jumbled, but harmonious.

During waking life other constituents of our make-up, besides the body, get worn out. Our desire and passional nature has been active and must rest; our thoughts have engrossed us; our will or aspirations may have been stretched almost to breaking point. These, too, must have rest. Mr. Judge says in his article on "Seership":—

Jagrata — our waking state, in which all our physical and vital organs, senses, and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing.

Swapna — dream state, in which are included all the various states of consciousness between *Jagrata* and *Sushupti*, such as somnambulism, trance, dreams, visions, etc. — is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop.

Sushupti state comes about in order that the consciousness of both *Jagrata* and *Swapna* states may enjoy rest, and for the fifth principle which is the one active in *Sushupti*, to develop itself by appropriate exercise. (*The Heart Doctrine*, p. 92)

We note here that the fifth principle, *Manas* or mind, is the one that functions in *Sushupti* and, we are told, can "develop itself." The difference between the mind and its vehicles or avenues of expression should be noted. In sleep, the mind leaves the *Jagrat* state (waking consciousness in the body), leaves *Swapna* (the dreaming consciousness) and, so to say, enters into its own world where it is unhindered and may "develop itself by appropriate exercise."

The words "appropriate exercise" and "develop" are arresting. What exercise? How can the mind be developed? In *Sushupti*, Mr. Judge says, "there are subjective and objective states, or classes of knowledge and experience." Since the language of the Ego is that of colour, we need to learn that language in order to understand it. In the deep-sleep condition or *Sushupti*, the personal mind free from *Kama* is on a plane analogous to that of *Devachan*, that of illuminated mind, and is helped and purified even if it does not understand to the full

what is happening, being in a half-dazed condition.

With this in mind we can try to understand in general what dreams are and why they vary from the sublime to the ridiculous.

Ordinary confused dreams, called idle visions, are caused by the desires awakened into chaotic activity by the slumbering reminiscence of the lower Manas. During sleep, Kama and lower Manas receive and send out electric shocks from and to the various nerve centres. The brain hardly registers them, unless the impression is strong enough, and they are stored in the memory without order or sequence. On waking, these impressions fade out gradually.

Real dreams are stray pages torn out from the life of the inner man, the higher Ego. Our dim recollections of these thoughts and deeds of the inner man during the deep-sleep condition are distorted on waking by our physical memory. The Ego, the real man, lives its own life when it becomes free from the trammels of matter, but the personality, with its brain and thinking apparatus, is paralyzed more or less completely. Therefore the physical man cannot be conscious during dreams.

Real dreams are sometimes of a prophetic nature or are dreams of warning. If the Higher Self wishes an idea to reach the waking consciousness, then it impresses it deeply on our memory, and when we awake we are able to recall it. If the sympathetic tie between the Higher Self and the personality and the brain is not sufficiently strong for this to be done, then the message or the warning may be impressed on another person, whose brain is porous enough.

We must now take note of the effect of memory on dreams, the effect of thoughts, desires, emotions; for, just as bad digestion or mental troubles will produce nightmares and chaotic dreams, so desires and thoughts which have filled our waking consciousness and disturbed our astral counterpart will distort our dreams.

The memory of the sleeper, H.P.B. has said,

is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding strings of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic and animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it cannot be impressed through the sensory ganglia of the cerebellum, and by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature.

The higher memory of the spiritual Ego is imprinted in the Ak

The memory of the animal man is impressed in the Astral Light, the degrees of *Akasa* or the Universal Ideation. The Astral Light is the medium between that Ideation and our thought-faculties. For this reason we see the need for purifying our thoughts and feelings so that they are not impressed on the lowest plane of the Astral Light, that storehouse of all human and especially psychic iniquities.

It is necessary to remember that if the Astral Light is the medium between the higher and the lower and we have to pass through it before awakening, as also on our way to *Sushupti*, we must cut a channel through it so as to remain unaffected by those iniquities. This channel is made during waking life by directing our thoughts towards the Ego. Especially when we get ready for sleep should our brain be impressed with a spiritual idea, our emotions given a devotional bent and our thoughts placed on the highest that we know.

Why should we bother about dreams? What use are they? What use is knowledge about them? Bad dreams teach us to look after our thoughts and feelings and to view the coming day with extra care. Good dreams have to be analyzed to see whether they are of value — whether they are deceptive and soul-stupefying, or really inspiring.

It is not by asking others to interpret our dreams that we learn. Each man has his own symbols through which he expresses himself, and he alone can interpret his dreams.

There is no one who has never dreamed. With most of us dreams vanish suddenly upon waking, which only means that whatever happened during the hours of sleep did not impress itself on the brain sufficiently to be remembered.

Often when I awake from the slumber of the body and come to myself, and step out of the outward world in order to turn in upon myself, I behold a wonderful beauty. Then I believe unshakably that I belong to a better world: most glorious life works strongly in me and I am become one with the Godhead. Transferred into this I have reached that vital energy and have raised myself above all intellectual things. When I then climb down from this rest in the lap of the Godhead to intellectual understanding I ask myself how there can possibly be a sinking back out of that condition.

—PLOTINUS

THE FACTS ABOUT EXTRASENSORY PERCEPTION

Students of Theosophy will recall the vast evidence furnished by Madame Blavatsky in *Isis Unveiled* to show that psychic phenomena have been well attested over a period of centuries and also in all parts of the world. Further, in Theosophical literature we are told that in this century an interest in psychism would again manifest, as it did in the last century; also, that as the cycle advanced interested persons and bodies would take advantage more and more of the existence of the supersensual and invisible aspect of Nature — that has been called, among other things, “psychic,” “astral,” “occult,” even “spiritual” — to influence persons in insidious ways. It should be remembered that passivity, ignorance, carelessness, etc., make a person more susceptible to suggestions of all kinds. Those who have read Vance Packard’s *Hidden Persuaders* should already be warned of this trend.

It is interesting to note how the once derided and scoffed-at phenomena are becoming, with the passage of years, subjects of scientific investigation. The researches of Dr. J. B. Rhine and his group of students and investigators into the mysteries of “ESP” (extrasensory perception), at Duke University, have become fairly well known. One begins to realize how wise H.P.B. and Those who sent her were — knowing the trend of the cycle and what was to come — in giving us the understanding of the laws that pertain to the invisible world and that underlie its visible manifestations. Among other things, H.P.B. brought us three main teachings of the Secret Doctrine of the ages: (1) the existence of the Great Lodge of Living Adepts; (2) that civilizations have followed upon civilizations for millions of years, obeying the law of cycles, and that evolution does not proceed along a straight line; rather are there waves of enlightenment followed by periods of comparative darkness, covering wider or smaller areas of the world from time to time; and, (3) the existence of the astral region.

In considering the astral aspect of Nature, which appears to be unknown generally, we ought perhaps to dwell upon some of its characteristics as described in Theosophical literature, so that we may understand its range. It is said to be electrical and magnetic in its essence; in fact it underlies all forms and acts as the binding medium that brings together atoms, molecules and cells, and governs their properties of interrelation, attraction and repulsion. It is not, however, merely a mechanical force or medium, for Theosophy states that it is impressed with the thoughts, feelings and acts of all beings. Thus, in one of its aspects, it serves as a recording medium, storing the pictures of events and directing the interaction of forms and events. This is intelligence in a grand and almost overpowering way.

If we should grant that through this medium many of the laws of

Nature express themselves as effects on the physical plane, then a further consideration of some of its qualities would be valuable. It is said to be elastic and yet more permanent than mere physical aggregations of matter, for it is the substratum of forms, as already stated. Being electrical in nature, it transmits thoughts and feelings as pictures or sensations almost instantaneously to great distances — just as a stone thrown into a lake will cause ripples to spread to its furthest shores. Likewise, ripples return to the centre of disturbance, then go out again to the margins, and so on several times, creating thus a cycle that depends on the force of the disturbance as well as on the extent of the area involved. Theosophy states that one of the greatest of the laws in Nature is that of Cause and Effect. The precipitation of effects that balance causes previously generated is one of the functions of the astral light.

The above summary is most general and serves as a prelude to the consideration of an article, "The Sixth Sense Called ESP," by Dr. Louisa E. Rhine, with Carl Bakal, that has appeared in the March 1961 issue of *McCall's*. It shows that the capacity to look into certain aspects of the astral light and perceive events, either those that have occurred or are going to occur, either near or far, either related intimately to the person who sees them or not so intimately, is a faculty possessed by many apparently ordinary persons. Some of course seem to have it innately developed to a greater extent than others.

Dr. Louisa Rhine cites well-authenticated cases of spontaneous ESP from the thousands on file at Duke University's Parapsychology Laboratory, of which her husband, Dr. J. B. Rhine, is the director. There are those who learn in a dream, or, when wide awake, "just know" that a close relative or friend is in danger or is having trouble or has just died, or that an event, good or bad, is going to happen in the future. Some have the faculty of knowing what a person is going to say before he says it, or of knowing if someone is coming to their home before he comes. Many of these occurrences are difficult to explain away by attributing them, as some scientists do, to "superstition, imagination, coincidence, bad memory, or faulty observation on the part of highly emotional persons."

Just how does a person get information that has not been obtained *via* the senses or by such mental processes as memory, reasoning, inference, or guessing? Dr. Louisa Rhine confesses that investigators into these phenomena have not yet been able to find a complete answer, "because just what the mind is and exactly how it operates are still deep mysteries to science. But at least some explanation can be made by assuming the existence of a still largely unrecognized mental ability, to which the term 'psi' has been applied." The study of psi is, in recent years, known as parapsychology.

Telepathy, clairvoyance and precognition are recognized as three of the main types of extrasensory perception. An ESP experience occurs

very often as a dream (or daydream). Sometimes it is of the nature of an hallucination. Or it may come in the form of intuition — “a person’s feeling that he or she ‘just knows.’”

Dr. Louisa Rhine goes on to state:—

Phenomena similar to those described have been taken more or less seriously by people in every civilization for thousands of years. They have played an essential role, at one time or another, in most religions. However, because they were reported sporadically and often inaccurately, or in circumstances that could not be verified, scientists regarded them skeptically or ignored them. . . .

With the experimental evidence for psi in the background of experiences like those presented here, as well as the thousands of others at Duke and various research centres, we can now assume that psi occurs not only in the laboratory but spontaneously in nature. . . .

The likelihood is that *everybody* has psi, although attitude, certain personality traits, and a combination of other circumstances make it more evident in some people than in others. Many people may have had psi experiences without recognizing them. I am quite certain, for example, that had I not been “married to ESP,” I would never have considered it anything but odd coincidence that one of my small children so often voiced my unspoken thoughts.

However, because comparatively little is as yet known about just what psi is, it may still seem almost incomprehensible to most of us sense-conditioned mortals. Yet it should be no more incomprehensible than the concept of atomic structure, something also beyond the ability of our senses to see or feel, and a concept that once, too, was considered radical and was challenged by many orthodox scientists before it was finally accepted as fact.

The concept of psi, however, gives us a glimpse into a much larger universe, for it raises important questions touching on the spiritual nature and destiny of man and on the possibility of the survival of part of his being after death. More practically, it raises questions as to how to control and use psi, not only to see into the future and to obtain knowledge of faraway things, thoughts, and events, but also in such fields as medicine, psychiatry, education, and even industry.

The parapsychologists are advancing slowly. Priceless clues for their further research could be found by open-minded study of the teachings of the ancient psychological science restated in modern Theosophy. They could go by leaps and bounds by taking as a working hypothesis the existence of astral senses capable of functioning independently of the physical ones. As Madame Blavatsky has said,

the whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (The Secret Doctrine, II. 149)

Thought transference, clairvoyance, clairaudience, communications

from a recently deceased person, dreams of premonition and warning for oneself or for others who are unable to be impressed themselves, "providential escapes" — all defy explanation on materialistic lines, but the anthropology, psychology and philosophy of the ancient scientists, as restated in *Isis Unveiled* and *The Secret Doctrine*, offer clues to the understanding of their rationale. Madame Blavatsky described psychology as "the most important of all subjects of human study." In the progress of psychical research at Duke University's Parapsychology Laboratory and elsewhere we seem to see the beginning of the fulfilment of her prophecy, made in April 1881:—

If we but wait with patience we shall see . . . occult phenomena . . . duly taken inside the domain of exact science and men will be wiser.

Somnambulism, premonitions and second sight are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep; *i.e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times, to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc., fantastic forms having their existence but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination*. We see through our imagination doubtless, and that is the natural aspect of the *miracle*; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts.

—ELIPHAS LEVI

THE SYMBOLISM OF THE UPANISHADS

I

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Students of the Oriental Theosophy, which finds its highest expression in the Ten Upanishads, are met at the outset by a serious difficulty which has proved a real stumbling-block in the way of many earnest disciples, and has almost completely veiled the true meaning of these most ancient mystical books to all who have approached them in a purely literary or philological spirit.

This serious difficulty, which is caused by the symbolism of the Upanishads, requires two qualifications for its solution: first, some knowledge at first hand of the interior truths and realities represented by these symbols; and secondly, a certain acquaintance with the symbology of the great religions of antiquity. This ancient symbology is marked by such a uniformity in countries and times as widely separated as those which gave birth to the Vedas and the Book of Job, the Mysteries of Osiris and the Apocalypse, that, in view of these resemblances, not only is one led to infer an identity of inspiration underlying all ancient symbolism, but also that an acquaintance with the method of expression of one ancient faith will often give clear insight into the darkest passages of another.

The source of this original identity of inspiration is not far to seek for all the ancient religions treat of the same subject, the mysteries of the interior development of man, and the understanding of the universe which is reached in the course of that interior development. It is evident that a complete and exhaustive understanding of the ancient scriptures and the mysteries of inner life which are hidden beneath their symbols can be attained only by those whose inner unfoldment has gone so far as to identify them with the spirit in which these ancient scriptures were written, the universal spirit of wisdom and goodness. But though a complete understanding of the whole meaning of books like the Upanishads is thus impossible for all but the highest and holiest Sages, one cannot follow the path of interior development, of the inner light, with earnestness and integrity, without gaining some insight into the hidden meaning of the symbols; and this, added to an acquaintance with other scriptures, may make clear much that seemed hopelessly obscure.

The best way to illustrate this is by a concrete example; and we cannot do better than begin with the Katha Upanishad — the “Secret Death,” as one translator calls it — which is distinguished for its purity and beauty of style and its universal application to human life, not less than for its avoidance of mere technical and scientific treatment of certain special powers and potencies of the inner life, such as one finds, for instance, in the Chhandogya and Brihadaranyaka Upanishads. The Katha Upanishad begins:—

Vajashravasa, verily, seeking favour, offered in sacrifice all he possessed. He had a son, also, by name Nachiketas. Him, though still a child, faith entered, when the offerings were brought. He meditated:

—These have drunk water, eaten grass, given milk, and lost their strength. Joyless worlds he gains who offers these. He addressed his father:

—To whom, then, wilt thou give me? said he. Twice, thrice he asked him.

—To Death I give thee, said he.

It would not be contrary to the spirit of these ancient scriptures to find a meaning in the names of Nachiketas and his father. Vajashravasa may mean "one who sacrifices according to tradition or ritual," while Nachiketas may mean "one who has lost the desire for sensation." But without insisting upon this, we may turn to the general meaning of father and son. A son, in the symbolism of the Upanishads, means a new birth; either spiritual regeneration, or simply reincarnation; this meaning of the new life which faith had entered, or of the soul in that new life, is represented here by Nachiketas. His father is the past birth, or the condition before the spiritual rebirth, which offers an inadequate sacrifice.

The lean cattle, who have "given milk and lost their strength," represent either worldly enjoyments or the physical powers which enjoy them; just as perfect, well-nourished cows represent the spiritual powers which succeed them. Vajashravasa, the type of the soul in the former or unregenerate birth, offered up these lean cattle, the physical enjoyments; Nachiketas, his son, the new or regenerate birth, perceived that this offering was inadequate; the offering needed was not the sacrifice of worldly enjoyments, but the sacrifice of self.

[Nachiketas meditates:]

—I go the first of many; I go in the midst of many. What is this work of Death, that he will work on me today?

Look, as those that have gone before, behold so are those that shall come after. As corn a mortal is ripened; as corn he is born again.

[Nachiketas comes to the House of Death. Nachiketas speaks:]

—Like the Lord of Fire, a pure guest comes to the house. They offer him this greeting:

Bring water, O King Death!

Fair hopes and friendship, truth and holy deeds, sons and cattle, all forsake the foolish man in whose house a pure guest dwells, without food.

What is the House of Death to which Nachiketas comes? It has two meanings. The first and universal meaning is the physical world, the "world of birth and death" to which the soul comes in each new life. The second, more special, meaning is the underworld, visited by the spirit of the neophyte at initiation.

[After three days, Death returns. Death speaks:]

—As thou, a pure guest and honourable, hast dwelt three nights in my house without food — honour to thee, pure one, welcome to thee — against this, choose thou three wishes.

[Nachiketas speaks:]

—That my father may be at peace, well-minded, and with anger gone towards me, O Death; that he may speak kindly to me, when sent forth by thee; this of the three as my first wish I choose.

[Death speaks:]

—As before will he be kind to thee, sent forth by me; by night will he sleep well, with anger gone, seeing thee set free from the mouth of Death.

The three nights which Nachiketas passes in the House of Death have also two meanings; the first, the universal meaning, in which the three nights are the “three times,” present, past, and future, the three conditions to which everything is subject in this physical world, the House of Death. The special meaning refers to the initiation in which the soul “descended into hell, and rose again the third day.” One of the three wishes of Nachiketas refers to each of these “three times”; the first, “that the father may be at peace,” refers to the past; the meaning of “father” being the same as before.

[Nachiketas speaks:]

—In the heaven-world there is no fear; nor art thou there, and fear comes not with old age. Crossing over hunger and thirst, and going beyond sorrow, he exults in the heaven-world.

The heavenly fire thou knowest, Death; tell me it, for I am faithful. The heaven-worlds enjoy undyingness. This as my second wish I choose.

[Death speaks:]

—To thee I tell it; listen then to me, O Nachiketas, learning that heavenly fire. Know thou also the excellent winning of endless worlds for this is hidden in the secret place.

He told him then that fire, the source of the worlds, and the bricks of the altar, and how many and what they are. And he again spoke it back as it was told; and Death, well pleased, again addressed him.

The next three verses, which speak of the triple fire as part of a ceremony, are evidently a later addition; they are therefore omitted here. It is possible that they take the place of older verses which spoke too clearly of the sacred fire and were therefore omitted in the later manuscripts. But the secret of the triple fire may be revealed by the words, “he told him that fire, the source of the worlds, and the brick (of the altar), how many and what they are”; the triple fire being here the Higher Triad, the unmanifested three that underlie creation, preservation, and regeneration; as also the being, consciousness, and bliss of the Self, the Atma. The altar being the manifested world, which is crowned by the unmanifested three. The square altar is thus the lower

quaternary, the bricks being the four or seven planes or worlds of manifestation. The triple fire and the square altar would thus be the triangle above the square in symbolism, the triangle being the same as the Egyptian pyramid, also connected with "pur" or fire. The "speaking back" is the reflection of the seven in Nachiketas, the individual soul.

[Death speaks:]

—This is the heavenly fire for thee, Nachiketas, which thou hast chosen as thy second wish. They shall call this fire thine. Choose thy third wish, Nachiketas.

[Nachiketas speaks:]

This doubt that there is of a man that has gone forth; "he exists" say some, and "he exists not" others say. A knowledge of this taught by thee; this of my wishes is the third wish.

[Death speaks:]

—Even by the gods it was doubted about this; not easily knowable and subtle is this law. Choose, Nachiketas, another wish. Hold me not to it; spare me this.

[Nachiketas speaks:]

—Even by the gods, thou sayest, it was doubted about this; nor easily knowable is it, O Death. Another teacher of it cannot be found like thee. No other wish is equal to this.

This third wish is the essence and crown of the whole Upanishad. Not the first wish "that the father may be at peace," that the past may "sleep well"; nor the second wish, the heavenly fire, are the true mystery of the Secret of Death.

The words, "the doubt that there is of a man that has gone forth," evidently bear two meanings. They refer first to the death of the body, and the doubt as to the survival of the personality. But this is not the deeper meaning. Nachiketas has confidently looked forward to the time when he shall be "released by Death" and "freed from the mouth of Death"; and has spoken of "the heaven world which enjoys immortality"; so that he does not doubt as to the immortality of the soul, in its ordinary sense of the individual survival after death.

It is not this physical death, but the death which precedes the true spiritual rebirth and inward illumination; the death of the passions and selfishness, of personal desire, which must be passed through before the initiation by the spirit is reached; what Paul calls the "death to sin, and the new birth to righteousness"; the death which comes only once, while the physical death comes many times; the turning-point of the soul, after it has reached its extremest limit on the outward path. This is the death whose secret Nachiketas asks. The "man that has gone forth" would be, in this sense, the Jivanmukta, "for whom there is no return," who has entered Nirvana, of whom the gods have doubted; " 'he exists' say some, 'he exists not,' others say."

Of this secret there is no teacher but Death; the death of selfishness must be passed through before an understanding can be reached of that

true undyingness "which is not immortality but eternity"; and which may be reached in the midst of life, long before the time of physical death has come.

[Death speaks:]

—Choose sons and grandsons of a hundred years; and cattle and elephants and gold and horses. Choose the great treasure-house of the world, and live as many autumns as thou wilt.

If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas. I make thee an enjoyer of thy desires.

Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

These beauties, with their chariots and lutes — not such as these are to be won by men — be waited on by them, my gifts. Ask me not of dying, Nachiketas.

This answers to the offer made by the Lord of the House of Death to another neophyte, who, like Nachiketas, "descended into hell, and rose again the third day"; the offer of the kingdoms of this world and the glory of them. It would seem that the knowledge and power which make the spiritual rebirth possible are great enough to render certain the winning of any lesser prize, if the ambition to be mighty on the earth remains. These alternatives are offered, therefore, by the power which, if they are refused, will become the Initiator.

[Nachiketas speaks:]

—By tomorrow these fleeting things wear out the vigour of a mortal's powers. Even the whole of life is little; and chariots and dance are in thy power.

Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is verily that.

Coming near to the unfadingness of the immortals, a fading mortal here below, and understanding it, understanding the sweets of beauty and pleasure, who would rejoice in length of days?

This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws nigh the mystery, Nachiketas chooses no other wish but that.

C. J.

(To be continued)

Death does not appear incongruous when we see it as part of the world's great traffic, of the alternating advent and exit of darkness and light; death, there, keeps step evermore with life's rhythm even as the budding of countless flowers in the forest and their decay maintain an inner harmony. On the wide canvas of life death draws its sorrowful lines but never destroys the canvas itself.

—RABINDRANATH TAGORE

FAMILY PLANNING IN INDIA

The 1961 census figures, indicating an "unprecedented increase" of 21.5 per cent from 359 million to 438 million during the past decade, are expected to intensify the family-planning programme in this country. As time and again pointed out in this magazine, while Theosophy has nothing against the ideal of planned parenthood, it has everything against the unnatural means used to implement it; for the real issue is a moral one and cannot be solved by mechanical means. The blame for the poverty, starvation and disease that stalk the land cannot be laid squarely on the increasing rate of population, as many apologists of the family-planning movement are inclined to do. But quite apart from this, it is a matter of considerable surprise that the moral considerations against artificial means of population control should have been ignored in a land where veneration and respect for the sex function have for ages been traditional and where Gandhiji, who explained and popularized the ideal of *Brahmacharya*, is hailed as the "Father of the Nation"!

Shri S. L. Doshi, writing on the "Family Planning Programme in India" in the January *Rural India*, advances the same old argument, quoting the Prime Minister and a number of other national leaders, that a curb on the population is a *must* if the low standard of living of the people is to be raised. The trend of modern thinking on this question can be summed up in the words of the Indian Census Commissioner which Shri Doshi quotes:—

If we do not permit ourselves to die according to the way of nature, we should also not let the births take place in the natural way. Just as the wisdom lies in it that to postpone the death of a patient we should call a doctor, similarly we should also try to reduce our birth rate by suitable remedial measures.

The Government is gradually expanding its programme and before the year is out there are expected to be 676 urban and 1,121 rural clinics for the propagation of family planning. In the Third Five-Year Plan an allotment of Rs. 25 crores has been proposed for the further expansion of the programme, the main emphasis being on wide-spread propaganda and the provision of family-planning services including facilities for sterilization and the distribution of contraceptives.

According to the *Bulletin of the Family Planning Association*, there is still "no ideal, reliable, cheap, harmless, acceptable, effective and simple contraceptive," but "hopeful experts anticipate a time when birth control will be as simple as swallowing an aspirine for a headache." In the *Indian Journal of Social Work* for December 1960 Mr. T. L. Samuel suggests a tax on excess children to make the people "population-conscious."

Shri Doshi writes of the Population Council of India recently founded by "philanthropists, eminent journalists and surgeons of India."

Its objects, which are as follows, will cause justifiable concern to those who have at heart the physical and moral health of the nation:—

(1) To acquaint the people in India with the subject of surgery for family planning (namely Vasectomy, Salpingectomy, Vasorrhaphy, Vasoligation, etc.).

(2) To provide the poor and low income group of people the facilities for free surgery (for family planning) in good institutions by expert and qualified surgeons.

(3) To conduct and encourage the research and fact-finding studies on different aspects of surgery for family planning and disseminate the factual information to make the subject known and popular. It has plans to conduct 75,000 to 1,00,000 operations per year, free for the poor all over the country.

The poverty and ignorance of the masses, the cost of contraceptives, the overcrowding in towns which does not make possible the privacy necessary for the use of contraceptives, religious and traditional prejudices, and, above all, the general shyness and sense of decency and propriety of the Indian masses — all of which are considered to be “obstacles” to the implementation of the Government’s programme — offer a certain protection to the people against unwise propaganda.

The tragic consequences of sincere philanthropy guided by materialistic theories are perhaps nowhere more evident than in the agitation for family planning by unnatural means. What real good could be done if the mistakenly directed energy could be turned into appealing to the innate divinity of man and inculcating the duty of self-control? But rarely today do we hear a voice raised against the dangers of family planning on any other basis than the self-control urged by Theosophy and by Gandhiji.

The Theosophical teaching on this subject is quite clear. An interference with the laws of nature is contrary to all true principles of morality, especially when the divine power of creation is profaned by using it for mere bestial satisfaction. The generative organs of the physical body correspond on the plane of matter to the Soul’s power to create on the plane of Spirit. *Kama*, which, according to the earlier Vedic description, is pre-eminently the divine desire of creating happiness and love, has become the power that gratifies desire on the animal plane, just as in Greek mythology Eros, universal, impersonal Love has degraded into Cupid, the blind god, the force of selfish lust which degrades man to a level lower than that of any beast. The mindless animal world only seeks *natural* union in its proper seasons. Abusing the creative power, desecrating the life-essence for no other purpose except personal gratification, is a phenomenon that occurs only in the human kingdom. This has made of man, in the words of H.P.B.,

a helpless, scrofulous being . . . the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelli

gently bestial of all animals! (*The Secret Doctrine*, II. 411)

Let us face facts. All the matrimonial and sexual troubles of the race originated when sex was degraded from its holy place as the pathway of souls into material life and used as a means of self-indulgence. The supreme tragedy of human evolution, the illegitimate alliance of the mind of the God with the beast in the blood, has given birth to the false philosophy of hedonism and the prevalent notion that control of passion is impossible and unnatural. Chastity, far from being abnormal, is the master-key to physical, mental and moral well-being. The two main reasons why all the great spiritual leaders of the race have insisted upon chastity are, first, that no individual identified with his bodily functions can realize himself as a spiritual soul; and, second, that chastity is the means whereby the vital energy or *Prana* can be conserved and directed towards the higher planes of consciousness.

Chastity is not only to be practised in the non-married life. Save and except using the sex-function for the creative purpose, which is holy and sacred in marital life, *Brahmacharya* or continence should be observed. Gandhiji, an outstanding exemplar of the truth of *Brahmacharya*, wrote against the licence within the married state and the consequent corruption of the marriage relation and therefore of the family life which the popularizing of artificial means of birth control brings about:—

Birth control by contraceptives no doubt regulates to a certain extent the number of new-comers and enables persons of moderate means to keep the wolf from the door. But the moral harm it does to the individual and society is incalculable. For one thing, the outlook upon life for those who satisfy the sexual appetite for the sake of it is wholly changed. Marriage ceases to be a sacrament for them. It means a revaluation of the social ideals hitherto prized as a precious treasure. No doubt this argument will make little appeal to those who regard the old ideals about marriage as a superstition. My argument is only addressed to those who regard marriage as a sacrament and woman not as an instrument of animal pleasure but as mother of man and trustee of the virtue of her progeny.

And in his *Young India* of March 12th, 1925, he said:—

Artificial methods are like putting a premium upon vice. They make man and woman reckless. And respectability that is being given to the methods must hasten the dissolution of the restraints that public opinion puts upon one. Adoption of artificial methods must result in imbecility and nervous prostration. The remedy will be found to be worse than the disease. It is wrong and immoral to seek to escape the consequences of one's acts. It is good for a person who overeats to have an ache and a fast. It is bad for him to indulge his appetite and then escape the consequence by taking tonics or other medicine. It is still worse for a person to indulge in his animal passions and escape the consequences of his acts. Nature is relentless and will have full revenge

for any such violation of her laws. Moral results can only be produced by moral restraints. All other restraints defeat the very purpose for which they are intended. The reasoning underlying the use of artificial methods is that indulgence is a necessity of life. Nothing can be more fallacious. Let those who are eager to see the births regulated explore the lawful means devised by the ancients and try to find out how they can be revived. An enormous amount of spade-work lies in front of them. Early marriages are a fruitful source of adding to the population. The present mode of life has also a great deal to do with the evil of unchecked procreation. If these causes are investigated and dealt with, society will be morally elevated. If they are ignored by impatient zealots and artificial methods become the order of the day, nothing but moral degradation can be the result. A society that has already become enervated through a variety of causes will become still further enervated by the adoption of artificial methods. Those men therefore who are light-heartedly advocating artificial methods cannot do better than study the subject afresh, stay their injurious activity and popularize *Brahmacharya* both for the married and the unmarried. That is the only noble and straight method of birth control.

In his enlightening book, *Self-Restraint versus Self-Indulgence*, which should be read and pondered over by all practitioners of soul life, Gandhiji has stated:—

He who knows the perishable nature of flesh from the imperishable nature of the spirit, instinctively knows that self-realization is impossible without self-discipline and self-restraint. The body may either be a playground of passion, or a temple of self-realization. If it is the latter, there is no room there for libertinism. The spirit needs must curb the flesh every moment. . . .

The vacillation, and the disinclination to do hard and sustained work, the physical inability to perform strenuous labours, collapses of enterprises brilliantly begun, the want of originality, one notices so often, are due largely to excessive indulgence.

We need, not lessons in the use of contraceptives and helps to our being able to satisfy our animal appetite, but continuous lessons to restrain that appetite, in many cases even to the extent of absolute continence.

What better lesson to restrain that appetite can there be than the practice of self-control or *Brahmacharya* in thought? For, when the integrity of one's mind is allowed to be spoiled by the Kamic nature, one's degradation on the physical plane of deeds is certain.

It will be well for India if Gandhiji's advice is followed. If the organizers of the family-planning movement concentrate on popularizing *self-control*, a national as well as a far-reaching personal tragedy will have been avoided.

EXTRACTS FROM UNPUBLISHED LETTERS

To benefit mankind knowledge is the first necessity. Without knowledge no practice; without practice no service; without service no knowledge. It is a triangle with three sides. Lopsidedness is almost universal and the Esoteric Philosophy gives the only way of lasting cure. Man's constitution must be correctly understood if this defect is to be overcome; and, furthermore, man's identity with the Macrocosm. Man, the small cosmos, will remain lopsided till each of his limbs acts as part of the limbs of Adam Kadmon, the Supreme Man. Much of the genuine application of ethics—Divine Ethics—is intimately connected with the study of Man, as a unit. Therefore the *Key* and the *Ocean* devote so many pages to the study of the human constitution.

Without the basis of right study the life cannot be lived. This lack of study is the real weakness of many social-service programmes. The repetition of *Ram-nam* becomes mechanical and farcical without mental study. The development of love and compassion cannot take place. And what about detachment? How can anyone perform action rightly without *Vairagya*? So also among our students. How many understand the deeper aspects of Karma? How many consider: "This is not only what I deserve but also what I desire"? But the cultivation of that attitude must be undertaken.

Theosophical instruction from others, including books of the recorded message, stops when application of what is acquired falters. The *pranic* or vital connection between study and application is not understood. People eat but understand next to nothing about digestion and elimination; still less about assimilation. The properties of foods for bone, flesh, blood, nerves and brain are not fully known even to doctors. Would a doctor familiar with occultism give a patient suffering from neurosis meat foods? The same is true of mental-moral food. Our people read, listen, but neither digest, eliminate nor assimilate, for these three have to do with application. Therefore we must insist on application. It is good that they are learning to quote the texts; as a first step it is necessary. They cannot be truly moral without real knowledge.

I do not think you will find it very difficult to handle questions from the platform. What you now need is the background of Theosophical knowledge. This you are now acquiring. Regular methods are: (a) study, (b) making notes, (c) using knowledge in correspondence, in conversation, on the platform and through our periodicals. There is an Esoteric or Occult method and that is enshrined in the word "Application." Crosbie is a good example of knowledge acquired mainly through application. Now, Judge says, "Through Brotherhood we receive the knowledge of others"; and, again, "It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self,

a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them." So do not be dismayed but just go on studying a little, applying daily, and doing what comes your way of Theosophical service. When you are answering do prepare yourself by the necessary study, but rest your body and have a calm, cool and collected mind. The rest your devotion to the Blessed Holy Ones will bring forth. They will never fail you if you keep your mind-heart collected and your devotion untarnished by personal vibrations.

As the *S.D.* is the Textbook of the 20th century, and as you will be working for that and the coming century, we would advise you to make the two volumes your daily companions. Not only is the book informative and instructive; it is written purposely in a style which develops the intuitive faculty.

You request for instruction about your Theosophical study. While you are studying the *S.D.*, which enables the personal mind to reach up to the Higher Manas or the Ego, its full benefit will not come your way unless you add to your study the *Voice*, *Light on the Path*, the *Gita* and the *Dhammapada*. Metaphysics and ethics are the two wings we must use to soar upwards. There is, however, a connecting link between the two wings, and that is to be found in the writings of W. Q. Judge. His *Letters* and articles are priceless for our task. They sound simple and make easy reading. But you will find them illuminating many a passage in *Isis* and in the *S.D.* His simplification is for our lower Manas, but it has within it the power to link us up to Buddhi-Manas. Many students of Theosophy miss out on this aspect of Mr. Judge's writings. So please take note of this point. Then, further, you will find as you study that Crosbie is a real psychologist, and he has been able to explain so lucidly because he made full use of the writings of Mr. Judge, whom he regarded as his own Link with the World of the Masters.

It will help you considerably in shaping your own life in the present, which includes your own mental attitude and behaviour towards those in your environment, and you will derive strength and energy, if you will take to reading carefully every morning *The Voice of the Silence* and *Light on the Path*. These two are especially meant for aspirants to the higher life in this century and cycle, and to understand *Light on the Path*, *Through the Gates of Gold* is a great aid. I am not recommending these for the purpose of the service of the Great Cause, to which you have dedicated yourself with such insight and perception. I am recommending these readings every morning so that you may prepare yourself for the rendering of adequate service to that Cause. Heart energy comes from practice and from the application of the teachings with which both these books abound. These books are more for individual reading and reflection, individual study and meditation. What is read and *applied* will bring sweet fruits in the improvement of

your own character and especially in deepening your insight into men and things. Then, of course, for intellectual study you can go on with *Isis Unveiled* and *The Secret Doctrine* at your convenience and according to what time you may find. Peace and power always go together, and, therefore, you must practise calmness within during the active period of contact with others and work with and for them. I am glad that you have not many commitments.

Your next point is that you do not find yourself capable of applying the great truths. Application always follows study, and practice cannot be undertaken unless the theory is well mastered. Quick appreciation of great ideas, both metaphysical and moral, can only come through a faculty higher than that of the reasoning mind. Intuitive perception can only come when by study we have put in our own mind the seeds of metaphysical and moral principles. Intuition has been sometimes compared to rain which falls from above and fructifies the soil. We cannot have intuition unless in the soil of our consciousness mental seeds are sown. Rain falling on sandy desert or stony ground cannot produce any result in the shape of a sprout or a tree. Even when the soil is fertile, unless seeds are sown no amount of rain falling on the soil will produce the crop needed. The function of study and meditation is primarily the preparation of the soil. When our soil or field is weeded out and prepared and the seeds of mental study are sown, then only we can wait for the rain to fructify the seeds sown. Now here the analogy stops for the bringing down of rain does not depend on man's volition only. There are natural processes which bring down rain.

In this psychological process above described, it is possible for the human mind to attract to itself the rain of intuition. We gather knowledge and use it in the ordinary world with the help of logic and reason, of course added to what we ordinarily speak of as common sense. But reason is not able to gather the truths which are synthetic and to unify the many branches of knowledge. Therefore occultism and esoteric philosophy advocate the use of another method of study, which is the right use of the law of correspondence and analogy. The celebrated example of Swedenborg who utilized the law of correspondence must be known to you. But note that the use made by Swedenborg of this law was very much vitiated because of the wrong mental seeds due to a wrong philosophy of life that he had. Swedenborg was a mathematician and a psychic, a scientist and a supersensitive. But in the absence of proper knowledge he did not succeed, though he got hold of the faculty to invoke intuition by the use of correspondence; but the use that he made of analogy and correspondence was related to partial truths and even wrong ideas. Therefore in your study you will have to think of meditation along these different lines.

IN THE LIGHT OF THEOSOPHY

Sir Charles P. Snow, author, scientist and visiting Professor of English at the University of California, Berkeley, in his address on "The Moral Un-Neutrality of Science" given at the annual meeting of the American Association for the Advancement of Science on December 27th, 1960, and printed in the January 27th issue of *Science*, declared that no scientist of serious feeling can accept for an instant the doctrine of the ethical neutrality of science. "It is one of the methods of letting the conscience rust."

The driving force of the whole activity of science is the search for truth. "It compels the scientist to have an overriding respect for truth, every stretch of the way." If the scientist is aiming at finding the truth, it follows that he must not lie to himself or deceive himself or anyone else. The desire to find the truth is itself a moral impulse.

Sir Charles presented a picture of the atmosphere in the scientific world of the '20s, an atmosphere filled with benevolence and magnanimity. The discovery of atomic fission broke up the international fellowship among physicists. "Physicists became, almost overnight," as Sir Charles pointed out,

the most important military resource a nation-state could call on. A large number of physicists became soldiers not in uniform. So they have remained, in the advanced societies, ever since. . . .

When scientists became soldiers they gave up something, so imperceptibly that they didn't realize it, of the full scientific life. Not intellectually. I see no evidence that scientific work on weapons of maximum destruction has been in any intellectual respect different from other scientific work. But there is a moral difference. . . .

Soldiers have to obey. That is the foundation of their morality. It is not the foundation of the scientific morality. Scientists have to question and if necessary to rebel. I don't want to be misunderstood. I am no anarchist. I am not suggesting that loyalty is not a prime virtue. I am not saying that rebellion is good. But I am saying that loyalty can easily turn into conformity, and that conformity can often be a cloak for the timid and self-seeking. So can obedience, carried to the limit. . . .

I believe that there is a spring of moral action in the scientific activity which is at least as strong as the search for truth. The name of this spring is *knowledge*. Scientists *know* certain things in a fashion more immediate and more certain than those who don't comprehend what science is. Unless we are abnormally weak or abnormally wicked men, this knowledge is bound to shape our actions. Most of us are timid, but to an extent, knowledge gives us guts. Perhaps it can give us guts strong enough for the jobs in hand.

Scientists know, "with the certainty of statistical truth," as Sir Charles put it, that if enough nuclear weapons are made by enough different states, some of them are going to blow up — through accident or

folly or madness. Sir Charles posed before scientists the question: "Are we going to let it happen?" And answered:—

It throws upon scientists a direct and personal responsibility. It is not enough to say that scientists have a responsibility as citizens. They have a much greater one than that, and one different in kind. For scientists have a moral imperative to say what they know. It is going to make them unpopular in their own nation-states. It may do worse than make them unpopular. That doesn't matter. Or at least, it does matter to you and me, but it must not count in the face of the risks.

The question of the scientist's duty also arises in relation to the benevolent powers of science. Scientists, Sir Charles stated, know that they possess every scientific fact they need to transform the physical life of half the world. What is missing is the will. Scientists should feel morally impelled to get started on the problem of relieving starvation and misery.

For these reasons [Sir Charles concluded], I believe the world community of scientists has a final responsibility upon it—a greater responsibility than is pressing on any other body of men. . . . there is no doubt that the scientific activity is both beautiful and truthful. I cannot prove it, but I believe that, simply because scientists cannot escape their own knowledge, they also won't be able to avoid showing themselves disposed to good.

The idea of promoting the comparative study of religions is not new, yet the Tenth International Congress for the Study of Religions held at Marburg, West Germany, failed to come to any agreement on the fundamental question: "How should one study religions other than one's own?"

Many of the 550 or so delegates from 29 countries of the world held that religions are to be studied dispassionately, objectively, scientifically, and that values should be left out of consideration. The General Secretary of the Congress, Professor Bleeker of Amsterdam, referred to five different ways in which an objective study of religions can be pursued: "Actually the science of religion comprises the history of religion, the sociology of religion, the psychology of religion, the phenomenology of religion and the philosophy of religion."

It was sought to be shown by delegates from Western countries that there is a fundamental difference between the Oriental and the Occidental methods of studying religions: that the East tries to know religion from the "inside," by such means as intuition and mystic experience, whereas the West tries to know it by looking at it from the outside—by tracing its historical development, analyzing it psychologically and so on. But the heads of the Japanese and the Indian delegations, when asked to give their opinions, favoured the scientific, objective approach.

According to Professor W. C. Smith, study of religions should be pursued by each interrogating the others about their religious conceptions. A statement about a religion, in order to be valid, must be intelligible and acceptable to those who belong to that religion as well as to the outsider who makes it. It is the business of comparative religion, Professor Smith declared, to evolve a viewpoint "that is intelligible within at least two traditions simultaneously."

Can one understand a religion which he does not espouse? Professor Bleeker gave his opinion as follows: "The study of the religions of the past leads us to the modest acknowledgment that we never can fully penetrate into their depths. That may be also the case with living religions."

Much good is possible from meetings of representatives of different faiths, the objectives of such meetings being in line with the second object of the Theosophical Movement. But it is a matter for disappointment that, though many efforts towards inter-religious *rapprochement* have been made for many decades, there should still be disagreement as to the best method for pursuing the comparative study of religions. Is not the best reconciliation between men of different faiths brought about by the breaking down of creedal barriers and search for the fundamental verities embedded in *all* religions? If the religions of the ancients and those of the present day are studied in order to detect the nuggets of truth contained in them all, the conclusion is inevitably arrived at that no one religion is entitled to an exclusive claim upon truth, and that there is One Universal Religion which is the original fountain from which have sprung many faiths, however polluted and adulterated these may have become later.

That Indian philosophy is not mere barren theory but is productive of good results if its fundamental principles are applied in our daily life is demonstrated by Dr. M. Hafiz Syed, Head of the Department of Comparative Religion at Allahabad University until his retirement in his article "Modern Problems in the Light of Indian Philosophy" appearing in the January-February *Vedanta for East and West*.

The most important thing about Indian philosophy, he argues, is that it takes into consideration the whole man. Man himself has to shape his destiny, without any intermediary. His advancement depends on his own self-effort and moral perfection. Happiness is his birthright but he has to seek it within himself. Ceasing from evil ways is a *sine qua non*; without it, the goal of life cannot be attained.

According to Indian philosophy, everything that lives, lives in and by the One Life. "As from a flaming fire in a thousand directions bodies of like nature proceed as sparks," says the *Mundaka Upanishad*, "so O Beloved, from the Eternal are born beings, who also return thither." Almost all schools of Indian philosophy bear undeniable testimony to the brotherhood of man and the oneness of life. All the Upanishads

proclaim the Divinity of man in his spiritual essence. What can supply a better basis than this for solving the world problems of dissension, hatred and war?

The two pivotal doctrines of ancient Indian philosophy are Karma and Reincarnation. All that is happening to us as individuals or as nations is the direct result of our own good or evil deeds done in the past, in this or in prior lives. Nothing can come to us which we do not deserve. Acceptance of this alone will guarantee our contentment and happiness and do away with frustration and dejection.

All facts and events [Dr. Hafiz Syed writes] are linked, both as between themselves and also with the facts and events of the past. . . . right thinking in the matter of understanding peace and war, or any other sequence of events, requires that all things should be seen within one framework. It is this frame of reference which Indian philosophical wisdom gives. . . .

In the light of this right understanding we must endeavour to work at the common task of creating a new world, on a new plan, with a new world conscience and a new world economy, and be willing to make the necessary sacrifices. This conclusion is drawn from our firm-based postulate that all humanity is essentially one in spite of all our apparent differences. But shall we be willing to sacrifice something of our nationalism so that all nations may have trust in each other?

From the same divine wisdom, the result of deep philosophical understanding, we are in a position to say that in all things and at all times there is a Will at work. It is not a blind purposeless force; it is an idea fused with an infinite tenderness and revealing itself as a plan perfect in its wisdom. Men call this idea by many names; they call it God, a Great Architect or Eternal Law. Whatever be the name, the significant fact is that a Will, greater than man's will, operates in all events.

We may safely assume in the light of these considerations that a World Federation and Parliament of all nations is decreed by the plan. What is needed to make this plan a success is a change in every sphere of thought and action. The plan requires, first of all and last of all, unity; everything therefore in human institutions which stands in the way of human unity must go. There are three institutions which oppose unity; they are religion, race and nationalism. Each religion has the welfare of all humanity as its ideal; nevertheless, each religion in practice separates its adherents from the rest of mankind. Christianity, Hinduism, Buddhism, Zoroastrianism, Judaism, Islam, each looks askance at all the others. None of them visualizes all mankind as one whole, unless all men profess a particular faith and no other. The distinctions of race and nationalism are made by man and are comparatively easy to overcome.

In these days when hypnosis is being more and more widely accepted as a medical tool, it is rare to hear a voice raised against its

dangers. Dr. Harold Lindner, a consulting psychologist, has, however, taken a bold and welcome step in warning a meeting of the Society for Clinical and Experimental Hypnosis that a physician can unconsciously use the hypnotic situation for his own psychological need.

He said that a "transference and counter-transference" relationship develops whenever two people work on the problems of one of them. And he warned that a physician using hypnosis may experience a counter-transference emotion of a desire for power to the detriment of the medical goals involved. Every hypnotic relationship, he explained, requires that the patient surrender some of his independence to the doctor. The danger lies in the fact that the hypnotist can assume the role of a "father figure," as well as that of a healer. Thus, in the hypnotic situation, the doctor "is not merely playing God; he is the Father."

Dr. Lindner expressed concern that the hypnotist may use the relationship not for healing purposes but "to further his own needs for ego-gratification."

H. P. Blavatsky prophesied in 1877 that "future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation" (*Isis Unveiled*, I. 514). Recent experiments in India have borne this out.

Mrs. Evelyn Swedlow, in her article "Grow Your Plants to Music," in the March *Science Digest*, writes that "to the Indian scientists... the theory is a modern sequel to their classic literary descriptions of the power of music over plant life."

Dr. T. C. N. Singh, head of the department of botany at Annamalai University, South India, and his colleague, Miss Stella Ponniah, have been conducting scientific experiments with plant responses to sound. For 10 years Dr. Singh has observed plants microscopically and has concluded that when the cells of a plant are assailed or "dosed" with sound waves, the protoplasm in the cells shows increased motion. There is a higher production of oxygen and the plants are able to synthesize a greater quantum of food. This leads to more vigorous growth, earlier maturity and greater yields in the sound-treated plants. "After all," says Dr. Singh, "sound is not a myth; it is a definite, measurable, physical phenomenon charged with energy like the light and heat that so abundantly affect plant metabolism and growth."

The idea is gaining ground also in the West. The editors of *Science Digest* state that C. Herbert Jones of the University of California had reported some years ago that he had hastened the sprouting of seeds by giving them doses of very high radio frequencies. And recently Soviet scientists, "theorizing that magnetic polarity is a fundamental property of all living things, declared that the earth's magnetic field, as well as permanent magnets, have a pronounced effect on the vital activities of plant seedlings."
