

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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RESIST NOT EVIL

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ON the 22nd of May, lovers of wisdom will salute with minds and hearts the memory of Gautama Buddha. The threefold festival will be celebrated by the Buddhist world on that day—the festival of the Birth, the Attainment, and the Death of the "Lamp of the Law."

Students of Theosophy have always revered the memory of this Great Renouncer-Sacrificer. His sage teachings have ever been a source of inspiration and of guidance in their own study and service. The world in general, and, alas! India in particular, have been backward in appreciating and following the Master who defined Eternal Religion, the Ancient Wisdom, in a single statement:

Hatred ceaseth not by hatred; hatred ceaseth by love.

This is a moral precept which enshrines a psychological exercise. It has a splendid background in metaphysics and philosophy which convinces the reasoning brain-mind. The intuitive perceive its inherent truth without labouring with the tenets of *Karma*, *Skandhas* and *Nidanas*.

The Four Noble Truths and the Five Rules of Practice advance self-evident propositions. Millions accept the Master, His Wisdom and the Order of His Devotees; the Four Truths and the Five Rules; because at the core of human consciousness are the divine intuitions called Inherent Ideas. Even the illiterate recognize as true and

good and valuable the teachings which these enshrine.

Buddha-Wisdom, expressing itself through the faculty of Intuition, appeals to the latent Intuitions in all human beings. Argumentation must be abandoned; reason must rise to the plane of purity, and, thus freed from prejudice, bias and rancour, become compassionate. Thus, enquiring minds can come also to understand and accept the teachings which ramify from the root doctrine, "Resist not evil." The unsophisticated, the simple-minded, see this doctrine as self-evident verity.

Examine in that light the following sayings of the Great Master who was born a warrior-prince but laid aside his crown and sceptre to don the Yellow Robe and to take up the Begging Bowl:

"He abused me, beat me, vanquished me, robbed me"—those in whom such thoughts find refuge will never still their wrath.

"He abused me, beat me, vanquished me, robbed me"—those who deny refuge to such thoughts will still their wrath.
(*The Dhammapada*, Verses 3-4)

Is there in this world a man so surcharged with humility that he minds not reproof, as a well-trained horse the whip? (Verse 143)

Let a man overcome wrath by absence of anger, let him overcome evil by good. Let him overcome the miser by generosity and the liar by truth. (Verse 223)

In recent years in India, the doctrine of Non-Violence was popularized by the martyred leader Gandhiji. He followed in the footsteps of Illustrious Predecessors like the Buddha and Jesus Christ. It is a universal teaching and one that was emphasized both by H.P.B. and by W. Q. Judge.

Thus in her *Key to Theosophy* H.P.B. states:

Recognizing as we do in our philosophy the justice of this statement ["With what measure you mete it shall be measured to you again"], we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil*, and *render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man

to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. (p. 198)

And thus W. Q. Judge in *Letters That Have Helped Me*:

The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained. (p. 133)

THOSE who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

—*The Secret Doctrine*, I, 639

THE WAY OF LIFE

FROM PAIN TO POWER

FOR many people, their way of life may seem full of pain. Very few realize that out of pain, power arises. This is an aspect of the Law of Karma which very often is not given the consideration it deserves. Life is a process—the process of Karma. Ordinarily, Karma is looked upon as the Law of Causation. In Buddhistic philosophy, the image used is that of a chain—the chain of Karma or Causation. Cause produces effect; that effect in turn becomes a cause. Each cause-effect is a link in the chain, and thus the chain of causation lengthens life after life, *yuga* by *yuga*. But Karma has another aspect, that of compensation. When an effect emerges from a cause, it is a reaction resulting from action. This effect or reaction is ever and always an adjustment or compensation. If there were no compensation, there would be no progress.

Karma should not be looked upon only as a chain. Another often-used image is that of the rolling wheels of the chariot. The horse that pulls the chariot is the cause, and the motion of the wheels is the effect. This co-operation between the horse and the wheels results in the motion of progress, or evolution. So Karma must be considered not as a hindrance, but as a means of progress.

The word Karma is sometimes used as a synonym for pain and suffering. When a person suffers, he may say to himself, "My Karma!" While consoling others in their suffering, people say, "Be brave, be resigned, it is fate, it is your Karma." At the death of a friend or of a relative—but not at the birth of a child or at a marriage feast—people speak of Karma. Why is this? Because pain and suffering awaken a spiritual perception in us. Our own anguish, as also the suffering of others, compels us to seek for the meaning and the mystery of life. It was the sight of pain, decay, old age and death that sent Lord Buddha in search of the cause of sorrow and of pain. All people have a vague feeling that we learn through suffering. This universal feeling is an innate idea burnt into the very consciousness of man. But, like all other innate ideas, this one too expresses itself as a somewhat vague, intuitive feeling. By study

and contemplation, we must perceive the idea as clearly as we can. Everyone recognizes that pain and suffering are good teachers, but the rationale of this proposition has to be grasped if we want to press it into the service of soul-growth and self-progress.

Pain yields power. It does not mean that pleasure cannot bring power and wisdom and bliss. As a matter of fact, *Nirvana* is defined as the condition of supreme bliss and happiness. But pleasures as we know them and as we indulge in them are not capable of bringing us wisdom or peace. We drown ourselves in our joyous and pleasurable moods; we identify ourselves with our pleasures so completely that we are, so to speak, lost in the mood of enjoyment. On the contrary, pain, anguish and sorrow are awakeners; in our depression, in our loneliness, even in our suffering in the company of others, our sorrow compels us to look within. Who wants to identify himself with his pain and sorrow! Only those who suffer from morbidity and melancholia do that. Normal people ever distance themselves from their pain and sorrow, and he who suffers, unconsciously or consciously, knows himself as distinct and separate from the suffering. It is a psychological fact that the experience of suffering necessitates this. Therefore, separating ourselves from our suffering, we seek the meaning of that suffering.

Now let us apply to pain those two images to which Karma was compared: (a) Chain of Karma, (b) Chariot of Karma. When people first learn of the doctrine of Karma as cause producing effect and effect becoming cause, they consider it as a very depressing doctrine. So often they ask, "Is there no way out of the round of causes and effects?" They have to learn that Karma is not only a chain that binds, but also a chariot that moves onward and progresses.

All our aches and pains are but effects of the causes we ourselves have set in motion in the past—in this life or in previous lives. All Karma is generated as causes by ourselves and we ourselves feel the effects. We cannot blame our neighbour next door, nor some god or gods far away, for the sorrow and suffering, or the bliss and joy, that we experience. Just as the tree is hidden in the seed, so all our joys and pains are hidden in our previous actions. A child who has

never seen a seed, nor has seen the seed sprout and become a shrub, will not perceive that the giant oak was locked up in an acorn. Most of us are like children: we see trees—small trees, big trees, flowering trees, fruit trees, but are unaware that they come from seeds. Nay more, unless the child is shown a seed and the process of sowing and reaping is explained to him, he will remain ignorant of it.

Lord Buddha taught that sorrow and joy are trees that have sprung from the seeds of *tanha* and of *kama*—of desires, attractions, aversions and so forth. He further showed that each tree sheds its own seeds. This is an important point. We are apt to say, "This is my Karma, I must bear it"; but this is a half-truth. The other half of the truth is that this pain is a seed which is going to produce another effect, and the nature of that effect depends upon how we handle the present pain. If we do not use it consciously and deliberately, we shall continue to suffer. But if, obtaining knowledge, we handle the Karma as it shows itself day by day and hour by hour, we shall grow. For most people, Karma is the chain that keeps lengthening. For only a few it becomes the chariot of progress.

That brings us to our next point—looking upon pain and suffering as builders of power and faculty. The mercy aspect of Karma is emphasized in our philosophy. If our nearby neighbour or some distant god could hurl evil and suffering at us, there would be no end to it! But, if evil and its sequence, pain, are self-generated, then it is within our ability to put a stop to it. The profound practicality of the teachings of Theosophy as of Buddhism is shown by their reiterated insistence that each one himself can overcome his own Karma. How? First and foremost by recognizing that through pain and suffering experiences can be gathered and lessons can be learnt. If we do not see this very clearly, we shall not be able to take full advantage of this noble doctrine. When the lesson is learnt, the necessity ceases; this is the law eternal. We must seek for the lessons of our own experiences—important or seemingly unimportant. To many a lethargic school child there are pages of a textbook that appear wearisome, tedious and unimportant. So with

us. We must make it a point to learn from all events, which are but effects flowing from our own Karma. It is not just by feeling pain that the lesson is learnt. If the mere feeling of pain brought wisdom and peace, the world would be full of sages! Not pain felt, but pain overcome takes us a step forward. How can we overcome pain? Buddha taught that the cause of sorrow was *tanha*, desire for the life of the senses, and that the cure of sorrow was the casting out of *tanha*.

Tanha—our lower passions and desires, cravings of the senses and so forth—is personified as Mara. Repeatedly we are asked to defeat Mara, overcome Mara. Just as Karma has two aspects, that which brings pain and that which brings power through pain, so also Mara has two aspects. Psychologically speaking, we could say that our own Karma which binds us is Mara, whose two aspects are—the evil tempter, and the good tester. When we fall prey to Mara, he is the tempter; when we resist him and pass our test, he becomes the good tester. Mara is within us, but *we* are not Mara. We must learn not to identify ourselves with our lower nature. When we look upon it as our very self, we fall prey to it. We must cease to identify ourselves with our weakness or vice, and endeavour to see the assemblage of our vicious tendencies as outside of us—that is the first step. The second step is to look upon this outside Mara as a tester. Seeking knowledge, we must pass the test.

Does not this come out in the life of the Buddha? Before he attained the Light of Wisdom, he passed test after test. This is beautifully described in *The Light of Asia*, Book the Sixth.

So there is the march of progress, the motion of the chariot of Karma, that takes us onward. The Buddha set in motion the wheel of the Chariot of Righteousness when he began teaching the *Dhamma*, his Doctrine. But how was he able to teach the *Dhamma*? He gained Wisdom and Enlightenment by strong search. He became a Pilgrim and went on a Pilgrimage. He marched forward and moved his own chariot of Karma. Though born a prince who would one day have become a king, he chose the way of "the Buddhas who have been and who shall be." Each one of us, too, can move the chariot of his own Karma. It is not given to all of us to do

mighty deeds like Lord Buddha did; not everyone can undertake the Noble Pilgrimage upon which he embarked. But to every one among us, without exception, life brings opportunities. Karma, pleasant or unpleasant, important or trifling, ever offers a gate, ever opens a way to begin our march of soul-progress.

Let us cease talking about the temptations of life, and begin to look upon every temptation as a test. Just as every student at school going up for his examination possesses or should possess the capacity to pass that examination, so too all of us possess the ability to pass our tests. Mother Nature is compassionate and nothing comes to us under Karma unless there is within us the power to overcome it. But the boy or the girl who is idle and loafes away his or her time all through the school term is bound to fail the examination. So with all of us. It is necessary for us to learn from our day-to-day experiences and begin to look upon the small plain duties of life as our Karmic tests. We cannot neglect small duties and expect to fulfil big duties.

So let us pass our daily and hourly tests and thus capacity, ability and power will develop in us. People who live without a philosophy, without any principles in life, go round and round and soon or late they fail and suffer. They may forge link after link in the chain of Karma, but they do not progress. Only those progress who use their Karma and move with energy the chariot of life, for which knowledge of philosophical principles is necessary. This comes out most graphically in a sermon of the Buddha, recorded in *Anguttara Nikaya*:

Monks, there are these three persons found existing in the world. What three?

The blind, the one-eyed, the two-eyed.

And of what sort, monks, is the blind?

Herein a certain person has not the eye to acquire wealth unattained, or to make the wealth he has increase. He has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one, monks, is called "the blind."

And of what sort, monks, is the one-eyed?

In this case a certain person has the eye to acquire wealth (the reverse of the above)...but not the eye to see states that are good and bad. This one is called "the one-eyed."

And of what sort, monks, is the two-eyed?

In this case a certain person has both the eye to acquire wealth unattained and the eye to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one is called "the two-eyed." These are the three persons.

Let us be of the third class and begin to use both our eyes—eyes not only of the body, but also of the mind and of the soul!

THOSE who of their own free will enter bodies to help humanity, pass through them like any human being, but are not involved in them. They *feel* like any human being, and go through much more than most, so that there may be fresh in their bodily experience all feelings that afflict or ease humanity. Their grief—if it may be called so—is over the inability of humans to understand because of the purely personal elements which prevail in mankind.

"Masters *feel* pain but are not disturbed by it." That feeling is sym-*pathy*—a feeling *with* the condition. They know what anyone feels under the circumstances, but They also know that the so-called sufferings of others are not due to the circumstances, but to a false attitude toward them. How could They identify Their glorious knowledge and power with a mistaken conception? The pain we feel most is mental pain, not physical, and this mental pain is due to fighting against Karmic conditions—in fact, Karmic opportunities.

—ROBERT CROSBIE

THE POWER OF SPEECH

IT has been rightly said that the trouble with man is that he cannot learn the truths that are complicated and forgets the truths that are simple. So it is with speech. Buddhism, Jainism, Christianity and Hinduism, all give the rules regarding Right Speech, and Zoroastrian ethics revolve round a single word, "purity," with emphasis on good thoughts (*Manasni*), good words (*Gavasni*) and good deeds (*Kunasni*). Theosophy, too, has something definite to say about Right Speech. Such speech certainly excludes from its purview "diplomatic talk," "sales talk," eloquence, or volubility. As the Buddha says, "A man is not a learned pandit simply because he talks much."

Speech may be defined as "the faculty of expressing thoughts and emotions in spoken words." Thus speech is an art of communication. Only human beings are endowed with articulate speech; animals communicate through sounds. It is said that early humanity (first three and a half races) did not have articulate speech. Some scientists say that "speech arose gradually from a few simple, crude animal sounds," but this is not true. Theosophy asserts that "a *human* brain is necessary for *human* speech." It has been observed that "the brain of the largest ape, the gorilla, measures no more than 30.51 cubic inches; while the average brains of the flat-headed Australian natives—the lowest now in the human races—amount to 99.35 cubic inches!" (*The Secret Doctrine*, II, 661)

So speech is connected with mind. In the saga of human evolution, the First Race was mindless and therefore speechless. The Second Race had a "sound-language," *i.e.*, chant-like sounds consisting of vowels only. The early Third Race developed "a kind of language which was only a slight improvement on the various sounds in Nature," like the cry of gigantic insects and of the first animals. But when human beings separated into sexes and *Manas* was "lit up" in the middle of the Third Race, speech also developed slowly. It is said that the whole human race was at that time "of one language and of one lip." As *The Secret Doctrine* (II, 198-200) tells us, on the basis of Occult Commentaries, speech developed in three

stages:

I. Monosyllabic: It developed at the close of the Third Root Race, after the lighting up of *Manas*. It was the vowel parent of the monosyllabic languages, mixed with hard consonants, still in use among some yellow races.

II. Agglutinative: Monosyllabic speech slowly developed into the agglutinative languages consisting of loosely connected words. This primitive speech was spoken by the civilized among the Fourth-Race Atlanteans, who were of gigantic stature, and it is therefore referred to as "*Rakshasi Bhasha*." It too slowly decayed and almost died out, and is today limited to the aboriginal tribes of America. But the more advanced among the Atlanteans left behind the inflectional, highly developed languages for Fifth-Race humanity.

III. Inflectional: This speech of the early Fifth Race is now the "mystery tongue" of the Initiates of that Race. It was the root of Sanskrit, from which in due course sprang other languages.

In the earlier races, when humanity was, as stated above, "of one language and of one lip," there was greater insight and intuitive understanding of one another. Now, with so many languages in use, there is more of cacophony and less of real understanding.

Speech is one of the greatest privileges acquired by human beings in the course of evolution. People sometimes long for powers, overlooking the responsibility that goes with the use of those powers. It is worth asking, What use do we make of the powers we already have, pre-eminently the power of speech? Idle talk easily degenerates into gossip, which is so common in today's world, but which is best avoided. If one happens to be in company where gossip is being indulged in, one can register an expression of "no enthusiasm." Mr. Judge advises that students of Theosophy when they meet together should never part without discussing some ennobling and uplifting subject that will help them in their study and work. If it is one of the burning topics of the day that is being discussed, students should try to bring out what light Theosophy can shed on it. At least the discussion should be along constructive lines, and not just repetition of the details of what one

has read or heard.

We are told in *The Secret Doctrine*:

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parables. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the events should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. (I, 307)

Some specific and subtle aspects of speech are given in the *Laws of Manu*:

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, let him utter no agreeable falsehood. This is the *Sanatana Dharma*, the Eternal Law. (*Manusmriti*, IX, 138)

"Let him say what is true"—not only because it is the right thing to do, but also because another person might, perhaps, base his own acts upon it, thinking it to be true. "Let him utter no disagreeable truth." We should be able to tell the truth without hurting another person's feelings, and if we are not able to do so, it shows that we have failed to build a relationship where we can tell the truth without hurting him. "Let him say what is pleasing." In the *Gita* we are told: "Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech." This implies constant companionship

of the "Scriptures," or sacred texts. It also implies, as *The Voice of the Silence* suggests, that "a harsh word uttered in past lives is not destroyed, but ever comes again." One of the implications of the first of the seven keys, the key of *Dana*, is not to provoke anyone to react with anger or resentment. To give in in an argument is not a mark of weakness, as we are doing it to improve human relationship.

One should abstain from ironic speech. Angry words said on the spur of the moment may be forgotten, but ironic speech is deliberate and has the intention of hurting the other person, so that it keeps ringing in that person's mind and heart, sometimes for years. Also there is nothing like "righteous indignation." Many a time we try to justify our anger, saying that we were provoked. Let us learn to act "from *within*, instead of ever following impulses from *without*." In the Noble Eightfold Path of the Buddha, "Right Resolve" precedes "Right Speech." If right determination guides our speech, the result will be words that are free from anger, lie or unpleasantness.

Our speech should be deliberate. Let us not say anything we might regret later. As a Turkish proverb puts it: "Thy word unspoken, thou canst any day speak, but thy spoken word never again unsay." In deliberate speech, we think before speaking.

At the base of every word there is thought. Thus speech is the faculty which is directly related to the mind. Speech is the *logos* of thought, *logos* meaning the outward expression or effect of the concealed cause. Thus, on the higher plane, *Manifested Logos* is the expression of Divinity. The plan for the phenomenal universe resides in the Divine Mind, which is like unexpressed thought. Brahma is the male *logos* and his female counterpart is *Vach*, which is the female *logos*, the female creator, Saraswati of the Hindus. *Vach* in one sense represents "speech" by which knowledge was taught to humanity; in another sense she is the "mystic secret speech" of the Rishis, *i.e.*, the "creative speech," the "mother of the Vedas," etc. (*The Theosophical Glossary*: "Vach")

There are other forms of *Vach* besides uttered speech. There is something like unuttered speech as well. In one sense, silence is unuttered speech. There is a Sanskrit verse to the effect that the guru

is a youth, and disciples are elders; the teaching is silence, and yet the doubts of the disciples are dispelled. There are occasions when words are not necessary. We are not required to say much if we really want to share a person's suffering; our sympathetic heart sometimes speaks for itself and the person feels comforted. As Carlyle says, "Speak not, I passionately entreat thee, till thy thought hath silently matured itself, till thou hast other than mad and mad-making noises to emit: *hold thy tongue* till *some* meaning lie behind, to set it wagging." It is better to remain silent, rather than speak needlessly or without benefit to others. One of the requirements of spiritual life is to learn the value of silence. Silence is needed to conserve spiritual energy, as one of the main avenues through which the latter goes to waste is through empty sounds and vain speech. At the highest level, the power to speak emanates from the Higher Self.

Periodical observance of silence is necessary. We have to silence the lower mind, which means not allowing the chatter in the mind to go on. It is important to silence our thoughts, to stop thinking of our lower, personal self; only then can the Higher Self talk to us.

Speech consists of thought, feeling, will and sound. *The Secret Doctrine* (I, 293) mentions six *shaktis* or powers, one of which is *Mantrika-shakti*, the power or occult potency of sound, words, letters and numbers. *Mantras* are verses from Vedic works, etc., used as incantations. Mr. Judge tells us that "adepts have the power to translate a strictly regular *mantram* into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed" (*Vernal Blooms*, p. 158). A single letter can be used mantrically by one who knows how to pronounce it. In *Isis Unveiled* (II, 409-10) it is said that these *mantras* can awaken the corresponding elementals, lower or higher, and depending on how it is pronounced, there will be a response from good or evil spirits. When a *mantram* is pronounced slowly and in a certain rhythm, one effect is produced; if pronounced quickly and with another rhythm, there is a different result. A single word mispronounced can have drastic effects. So it is important to

have *accuracy* in speech.

One of the most important aspects of speech is sound. H.P.B. says in *The Secret Doctrine*:

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (I, 555)

In sound there is tone, and "tone" is derived from the Greek word "*tonos*," meaning "stretching" or "straining." It also expresses the character of the sound, like high or low, sweet or harsh, etc. So, too, tone expresses the real character of various creatures, including man. The tone of the lion's roar is quite different from that of the dove's cooing; these are as different as their natures are different from each other. So also every human being has a characteristic tone, which changes depending upon his mood. The tone in which a thing is said, is all important. We may pick and choose the words to conceal our thoughts, but our tone gives us away.

Like all other powers, speech can be used constructively or destructively. Constructive or creative speech which ever blesses is that of the sages and seers. Blessings as well as curses are creative powers of speech. Depending upon whether it is a curse or a blessing, a good or a bad picture is created in the *Akasa* or in the astral light, the invisible region that surrounds our globe and everything in it. The astral light or *Akasa* is the causative aspect, so that

the picture is first formed there and then is reflected in the physical world. Ordinary speech is recorded in the astral light, but when a person like the Buddha is expounding the doctrine to his disciples, the latter have a kind of direct perception and it appeals to their hearts. Such words conveying lofty ideas and ideals are recorded on the *Akasic* plane, the subtle, supersensuous spiritual essence which pervades all space. It is said that when the Buddha spoke, at least a few among the listeners "entered the stream" there and then. It is also said that those too who did not know the language he spoke, understood the teachings. This kind of speech originates from *Buddhi-Manas* and not from *Kama-Manas*. As *Light on the Path* puts it, it is only when the disciple's voice has lost the power to wound, that it can speak in the presence of the Masters. Not only should his tongue be incapable of hurting, condemning and criticizing another person, but he should have reached the state where he no longer thinks of his own self-interest and self-respect. He does not raise his voice in self-defence. He has realized perfectly that "Thy SELF is in itself without a body, and either praise or blame affects it not." He has learnt to identify himself with the real SELF, and considers himself as part of the vast multitude.

LOST time is never found again; and what we call time enough, always proves little enough.

Diligence overcomes difficulties, sloth makes them.

The busy man has few idle visitors; to the boiling pot, the flies come not.

Laziness travels so slowly that poverty soon overtakes him.

Beware of little expenses; a small leak will sink a great ship.

Industry pays debts, despair increases them.

Mad kings and mad bulls are not to be held by treaties and packthread.

But dost thou love life, then do not squander Time, for that's the stuff Life is made of.

Glass, china, and reputation, are easily cracked, and never well mended.

—BENJAMIN FRANKLIN

FITTING INTO THE NICHE

THE expression "a square peg in a round hole," which is applicable to so many people, has a deep lesson for students of Theosophy.

First, why should a square peg be *in* a round hole?

Secondly, can a square peg round off its corners in order to fit into the round hole?

Thirdly, what is the difference between being in a hole into which we do not fit but where we put ourselves, and making a niche afresh to fit ourselves?

The answer to the first question is—Karma. We are where we are under Law, unless it is our own volition, here and now, which has brought us there. In the latter case, we are free to move to a more fitting hole. But should we find ourselves in a hole from which we cannot move out, then it is for us to make ourselves fit.

The answer to the second question is, if the hole is one where we want to be, then it is only sensible to round the angles of the peg, by gentle friction on them, so that adjustment is possible. The other alternative is to work on the hole itself and so to shape it that the peg fits into it.

The answer to the third question is, when we make our own niche we are free agents and can make it fit ourselves, no matter how uneven we may be. Even in so doing some effect is produced on our uneven "points" by the necessary friction involved.

Much trouble has been caused in the Theosophical Movement of our time by those who wanted to be in it and work with it but were not able to adapt themselves to it, and who have in time dropped out to find something more suited to themselves.

What ought we to realize? That our personal angularities need to be rounded off; they are our own personal tendencies and characteristics which do not fit into the impersonal pattern of work. All that causes dissensions or differences will in time vanish, and hence is, in point of fact, unimportant. If it can be used to do away with our own imperfections, then the experience, however painful, is worth while. What we have to avoid is damaging the Movement by our forcing our differences and angularities into the existing

structure. The scars left on the Movement have been caused by those within, not by those outside. In the effort to form the nucleus of a Universal Brotherhood, it is the capacity to fit in with others that is required, to absorb their good points and be lenient towards the bad. We speak of all this as adaptability. Perhaps if we think of adaptability as the chiselling off by the Artist, who is Life, of the stone that is hiding the perfect form, it might help us to get rid of our angularities in a more constructive manner.

So, wherever we are, by this life's conscious volition or because of the effects of past Karma we are now reaping, it will do us good and not harm to try to fit ourselves into the niche.

The one and only reason for leaving a niche should be that it is a bad niche.

When our angularities have been rounded off and we have begun to spin around in the round hole in perfect harmony, then is the time to impress ourselves on the hole so that it can gain from contact with us, and the force of the peg contained in the limiting wall of the hole can move the world.

Marcus Aurelius, that practical occultist, gives us some very useful hints in this respect:

That which happens to [or, suits] every man is fixed in a manner for him suitably to his destiny.

Out of all existing causes necessity [destiny] is made up to be such a cause as it is.

Accept everything which happens, even if it seems disagreeable, because it leads...to the health of the universe.

Nothing happens to any man which he is not formed by nature to bear.

LIFE consists not in holding good cards but in playing those you do hold well.

—JOHN BILLINGS

THE WILL TO DARE

Beware of trembling. 'Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock.—*The Voice of the Silence*

...my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirlleth round, and I behold on all sides adverse omens.—*The Bhagavad-Gita*

The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide.—*The Voice of the Silence*

No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be."—*Ibid.*

OUR whole civilization seems obsessed by fear—fear of war, fear of want, fear of conditions, fear of disease or of death; fear, even, of the apparent preventives of these ills. Nuclear weapons are said to be a preventive against war, but they are more feared than anything else in our age. Even the testing of such weapons has bred fear of consequences to the present and future generations. It would seem that the whole problem of fear needs to be looked at from a different angle.

Take, for instance, fear of a disease such as tuberculosis. Thousands who would never have contracted the disease or even thought of it have first been made to fear it and then inoculated with a vaccine. The same is true of poliomyelitis and other diseases. The mass hysteria of fear through propaganda is something that needs to be checked. Side by side with the awakened fear of the diseases is the fear of the results of the vaccines!

Even students of Theosophy, presumably immune from fears owing to their knowledge of Karma, are affected by fear of the

consequences of their actions, fear of unseen Karmic effects to come, fear of advancing because of the pitfalls on their way, fear of loss of their present positions and of engulfment in others less desirable. Let us face the fact: no one is free from fear. It is only the objects of fear that differ.

In the book dedicated to "the few," *The Voice of the Silence*, much is said about fear. Also in the *Bhagavad-Gita*, "the study of Adepts," fear is dealt with. Both these books show us the way to conquer this emotion. Each step on the evolutionary ladder requires courage and daring. Without this quality of *Virya*, the dauntless energy, the aspirant will fail. Fighting against fear, however, should be looked upon not as desperate battles against a vile enemy, but as trials of strength.

Fears are of two kinds—those that arise from ignorance and those resulting from knowledge of the circumstances.

The first of these two kinds of fears must be recognized as arising from the purely personal nature. Once this is realized, we are more than halfway towards dispelling it. We are given many hints as to how to conquer this kind of fear. Mr. Judge writes in *Letters That Have Helped Me*:

Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable.

Also in *The Secret Doctrine* (II, 59 fn.) we read: "This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena."

In these two quotations we have the remedy for most of our fears. Because the mind of humanity is centred on the very things that need to be destroyed—*e.g.*, wars, diseases—these evils gain strength. Take the mind away from these things and put it on right knowledge, and the evils will disappear. It is in the mind that fears are to be conquered. Ignorance is the basis of fears of this kind.

Theosophy advises us to think of ourselves and of all phenomena in terms of spirit, not of body. We are advised to remember that

we are immortal, that in our real nature we are Brahma, Krishna, Buddha, Christ. Change is the characteristic of all life, but there is that which lives through all change. We are also advised to rely on Law. By mentally dwelling on these ideas we shall overcome fear and allow the will to operate. Without will in operation, fear engulfs us—fear which paralyses us and glues us to the spot.

So-called short cuts to the eradication of fear advocated by many systems of mental healing are based on a fallacy. It does very little good to one who has fear of, say, spiders or frogs, to learn, from the probing of the psychiatrist into his past, that his mother, while he was in her womb, was frightened by a spider or a frog. But why did this happen to the mother? The important point is, how shall he overcome this fear? Is it going to help him if he throws the blame on his mother and makes excuses for himself? Rather, he must be taught to perceive mentally the unreasonableness of the fear; he must be shown methods of overcoming it; he must be taught that constant practice alone will help him to conquer his weaknesses. Mr. Crosbie advises us to think of the very worst that could happen; then what *does* happen appears insignificant indeed. Even the worst will, in time, pass away.

But there is fear which is not merely imaginary or based on ignorance. Ships never sail today without adequate precautions being taken against fire, or without lifeboats in case of shipwreck; buildings are built with an eye to safety as far as possible; the farmer learns to take precautionary measures against damage to his crop.

We can get much help from the *Gita* on the problem of fear. Arjuna is at first lacking in will through fear of the consequences of his action if he fights. How does Krishna answer him? First he explains that Arjuna's premise is incorrect. His fear of the consequences is not in fact justifiable; and the second chapter is a wonderful exposition of the distinction between what we fear for our own personal nature and that of others, and the actual facts. Krishna also points out to Arjuna something that he had not thought of, namely, what effect his action of refusing to fight would have on others. He had only thought of those he would kill; but what, asks Krishna, about those who would still live and who looked up to him

as the foremost warrior of them all? He tells Arjuna that his conduct is "disgraceful, contrary to duty, and the foundation of dishonour"; that his attitude is a "despicable weakness"; and he calls upon him to "stand up." Krishna points out to Arjuna his false premises in terms that he can understand. He then asks him to make defeat and victory, pain and pleasure, alike to him and prepare for battle, without regard to the consequences. It is after this, when Arjuna is ready for a further step, that Krishna begins to give him knowledge, so that he can base his actions on the eternal, spiritual verities; and he urges him to look at all systems, make up his own mind, and then, in the last chapter, to "act as seemeth best" to him.

The degrees by which Krishna advances his teaching are interesting. It is only in Chapter VIII that Arjuna is led to an understanding of Brahman, the Supreme, which is exhaustless. It is only then that he can begin his real training, for he has transcended the stage of faultfinding. "Unto thee who findeth no fault I will now make known this most mysterious knowledge," declares Krishna. And note—now Arjuna is ready to be taught the "realization of it, which having known thou shalt be delivered from evil." So long as we complain, we can neither learn nor realize the truth of what is taught.

It is further on, after he has beheld the Spiritual Vision, after he has known real fear and cried out in anguish, "...have mercy then, O God; show me that other form, O thou who art the dwelling-place of the universe"—it is then, after Krishna has assumed once again his four-armed shape, that the fears of the terrified Arjuna are assuaged and he says, "Now that I see again thy placid human shape, O Janardana, who art prayed to by mortals, my mind is no more disturbed and I am self-possessed." It is after he has realized that through his lack of capacity he is unable to take in any more of the glorious wonder of "things as they are," that he cannot sink into the Whole of Bliss just as he could not sink into the complete well of misery in the beginning—it is only then that true help comes. In both cases, he made his appeal to the Higher, and he was answered. It is now that he is given the list of godlike qualities, beginning with Fearlessness, in Chapter XVI. Now he is given a description of

what is truly good and what is truly demoniacal, and in the next chapter he is given a description of the three kinds of faith by which we live. In the last chapter he is told that he is the one who must now decide for himself what course of action is the best for him. But let him not think that he will always be right; yet, if he decides wrongly, his very nature will in the end impel him to do the right.

Why is this? Perhaps the greatest conquest of fear is achieved when we do what we really think to be right, after examining all the consequences. Even though our act be wrong, if our motive is right we shall learn; and when we meet the same circumstances again, our inherent nature will impel us to act rightly.

The *Gita* ends with a positive statement ringing clear from the heart of the "ear-witness" of the dialogue, Sanjaya, representing the personal mind unclouded by passion—a veritable anchor to us in times of stress when we need courage and steadiness of heart:

Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.

How we need this faith! "Faith is the intuitional feeling—'that is true,' " said Mr. Judge. A Master wrote:

You have not the faith required to allow your Will to arouse itself in defiance and contempt against your purely worldly intellect, and give you a better understanding of things hidden and laws unknown.

"O ye of little faith!" cried out the Christ. When shall our Faith bring our Will into action? When shall we, individually and collectively, cut a straight, clear pathway through our lives, with our eyes fixed on the goal and our heart steady, with the clear steel-like Will carving its way through all obstacles, though hurting none?

The only thing we have to fear is fear itself.

—FRANKLIN D. ROOSEVELT

THE SOCIETY OF THE ROSICRUCIANS

A ROUGH SKETCH OF THEIR FUNDAMENTAL DOCTRINES

(Communicated)

[The following outline of the doctrines of the Rosicrucians is reprinted from *The Path* for October 1886.

In one of her early articles, "A Few Questions to 'Hiraf,' " published in the *Spiritual Scientist*, July 15 and 22, 1875, H.P.B. wrote thus about the Rosicrucians:

"The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned Mosheim, it derives its name neither from the Latin word *Ros* (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world, for it is carefully preserved in the archives of the very Lodge which was founded by the first Cabalist of that name, but which now goes by another name. The founder of it was a German Reuter, of the name of Rosencranz....The mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern populations, indolent, and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of secrets.

"As alchemists and conjurers they became proverbial. Later...they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth century), who wrote the most practical things on Occultism, under the name of Eugenius Philalethes." (THE THEOSOPHICAL MOVEMENT, September 1953)

One of the rules of their Brotherhood says that the Rosicru-

cian "*becomes* and is not made." The method by which this may be accomplished is outlined in the famous Rosicrucian maxim: "*To know, to will, to dare and to be silent.*"

—EDS.]

THE following are in outline the fundamental doctrines of the Brothers of the Rosy Cross. He who fulfils the required conditions, may find all necessary information in the "Book of Initiation," and they say that when he is ready he finds with ease a guide who, through his *higher self* instructs and directs him infallibly.

It is understood that the Society desires to be truly spiritual and asks no fees, but it seeks as members only those who are practical workers in the cause of humanity. But it is a secret body, not from fear of enemies, but in order to spread the truth, unimpeded by the war of opinions. The truth being eternal, is not subject to opinion, but to those who are able to see, it stands revealed in its own light.

1. The *Universe* as a whole is a *Unity*, having only *one*, eternal, universal and fundamental cause for its existence. All the multifarious forms, essences, powers or principles, are not originally self-existent, but are merely various manifestations of that one and universal cause. They are various modes of one original activity, and their shapes or organisms are the products of that activity, working upon different planes of existence and in various stages of evolution.

2. This cause, being eternal, unlimited and infinite, is beyond the power of the intellectual comprehension of any mortal and limited being. Its presence may be perceived everywhere, but in its highest aspect it can fully be known only to itself. Beings lower than itself, may intuitively feel its presence, but cannot intellectually know it, until they have risen up to its own level on the plane of existence. To avoid circumlocution, we call that eternal (spiritual) principle in its highest aspect "*God*" or "*Brahm*"; both words signifying originally "Good."¹

3. In this eternal and universal cause, the centre or fountain of

¹ These words are continually giving rise to misunderstandings and misinterpretations, because nearly everyone has a different opinion of what is "Good."

All, is contained potentially everything existing in the Universe. It is itself, germinally or in a more or less developed state, contained in everything that exists. It forms the (spiritual) centre of every living organism, and life itself is only a mode of manifestation of its own power. It is the cause and the architect of every form; it builds the form which it inhabits, from that centre, by the power of its own (consciously or unconsciously active) *will* and *thought*, and by the means offered by eternal nature, the latter being itself a product of previous states of its own existence and eternal action.

4. The highest form of activity of this principle requires for its perfect expression, perfect means. The perfect cannot manifest its perfection in an imperfect organism. The place which a being occupies on the ladder of evolution, depends on the progress which that divine principle, acting in the centre of each being, has made in evolving an organism, adapted to its manifestation.

5. The most perfect organism for the manifestation of the divine and universal principle in its highest aspect, of which we know, is the (spiritual) organism of Man. In this organism, this divine principle, after having attained *sensation* and *consciousness* in the lower forms of nature, may acquire (spiritual) *self-consciousness* and *self-knowledge*, evolving what is called the individual *mind*, with all its powers and faculties, for (spiritual) perception and *real knowledge* or wisdom.

6. The (ordinarily) visible so-called physical body of man is not the *real* Man, but merely a more or less imperfect representation of the real, or "inner man," whose sphere of activity may extend as far as the sphere of his mind; in other words—as far as the power of his (spiritual) perception. The "inner man" is a reality, which after having attained—by the power of self-differentiation—an individual existence, will retain its individuality, after the physical forms, which it has occupied for the purposes of evolution during its life upon a planet, have been disintegrated and changed into other forms.

7. Every being continues to exist in its essence after the (physical) form which expressed its essential character has dissolved and disappeared; but as long as it has not acquired (spiritual)

self-consciousness and self-knowledge, it is forced, after a time of rest, to reappear in a new form (mask or personality), to resume the process of its further development.² After the divine principle in man has attained individual (spiritual) self-consciousness and self-knowledge, it requires no more embodiments in (physical) forms, and may, harmoniously united with the *All*, continue to exist as a self-conscious intelligence.

8. The attainment of spiritual self-consciousness and self-knowledge, and the necessarily resulting perfection, therefore involves the attainment of immortality, and the latter can only be acquired by acquiring the former. Only that which is perfect remains; the imperfect is continually subject to change.

9. Although the individual human monad, without (spiritual) self-consciousness and knowledge, may arrive at that state of perfection in the slow course of its evolution, extending perhaps over many millions of years, nevertheless there is no necessity to wait until nature may, perhaps slowly and unaided, accomplish her object, but she may be assisted by the individual will and effort of those who know how to proceed.

10. The *first* necessary requirement for all who desire perfection, is therefore *to know* the laws that rule in the visible and invisible universe, and the attainment of the knowledge involves a study of the constitution of the *Universe* and of the constitution of (the soul of) *Man*.

11. From knowledge springs power, but those who possess knowledge, will be in the possession of something that will not benefit them, unless they desire to put it to some practical use. The *second* requirement is therefore *to will*, and as an individual will, deviating from the direction of the will of universal good or acting in opposition to the latter, is evil, and can only bring final destruction upon him that exercises it, consequently the will of the individual must act in accordance with the universal will of God.

12. To act evil is for the majority of men far easier than to do good. Good will and desire to become useful must be made to

² See *Bhagavad-Gita*, ch. 6.

accomplish some work. To overcome the resistance of evil and to put good into practice requires energy, courage and effort, and the *third* necessary requirement is therefore *to dare* to practise the good which we know and desire.

13. But as a power, after it has once been obtained, may be employed for good or for evil purposes, and as it is not desirable that persons with evil inclinations and tendencies should be taught the way to prolong their personal existence after the dissolution of their physical form, because their existence would cause the infliction of injury upon others, and expose themselves to a long, slow and painful final disintegration; therefore, the deepest secrets of the Rosicrucians, and the way to the practical application of the secret knowledge, should be taught only to those who are good and pure to a degree sufficient to warrant that the mysteries communicated and revealed to them, may not be misapplied. The *fourth* necessary requirement for the Rosicrucian is, therefore, *to be silent*, in regard to that which it is not expedient to speak.

By the light of mind the human soul is illumined, as the world is illumined by the sun—nay, in yet fuller measure. For all things on which the sun shines are deprived of his light from time to time by the interposition of the earth, when night comes on; but when mind has once been interfused with the soul of man, there results from the intimate blending of mind with soul a thing that is one and indivisible, so that such men's thought is never obstructed by the darkness of error.

—HERMES

IN THE LIGHT OF THEOSOPHY

Geneticists have known for quite some time that dormant in a single adult mammalian cell are all the genetic instructions—the "blueprint of life"—that can become the source of an identical new physical life; but the technique for "cloning," or replicating life in this asexual manner, needed to be perfected. The announcement in the British journal *Nature* that a breakthrough had been achieved in this research and that the first mammal in history, a sheep called Dolly, had been cloned, was followed by the information conveyed to a British parliamentary select committee by Dr. Ian Wilmut, principal investigator into animal cloning at the Roslin Institute near Edinburgh, Scotland, that although the technique was difficult and wasteful, replicating man in a laboratory may take just two more years. This has set off a big scientific, legal and ethical debate around the globe. It is argued that while "the potential for good is immense...the potential for evil is infinitely greater." This knowledge can be used, for instance, to produce robotlike beings, whose physical and mental attributes will be highly controlled. Dr. Wilmut and his team see no technical bar to producing "carbon copy humans," but others find it hard to agree with the ethics of such experiments and fear that "the meaning of being human may be changed by cloning" (*The Times of India*, March 8). A human being is certainly more than his body!

"The implications of such a step are incalculable....It's a horrendous crime to make a xerox of someone," argues author and science critic Jeremy Rifkin:

For the first time, we've taken the principles of industrial design—quality control, predictability—and applied them to a human being....Human cloning brings us into a new and dangerous era...and raises the ultimate question of who should play god....Mankind, and particularly its scientists, have reached a point with the new biotechnologies where we need to say that just because it can be done doesn't mean it should be done. It is time to take a stand on behalf of the human race and all the other creatures we travel with here on Earth. (*The Times of India*,

March 9)

The mere thought of cloning provokes a revulsion in many people who care for the integrity of the human race. *The New York Times*, in an editorial, calls cloning an "arrogant tinkering with Mother Nature and a dangerous interruption of the gene flow from which the human race has evolved." Ellen Goodman, syndicated columnist, has this to say:

One of the things that...distinguishes us is a unique sense of self. It's this very understanding that sends out warning bells at the very possibility of a xeroxed "me."...Humans are not for cloning. Science leads, but we don't have to follow. At a time when geneticists look at us as programmed bits of DNA, this flock is a reminder that we are, after all, the shepherds, not the sheep.

The Times of India (March 10) stated editorially:

For the first time since life arose on earth, it has become possible to pick up the nucleus of virtually any cell in the body to activate a host embryo. However, the enigma of life remains in that, while this may create a physically identical twin of the original, it can never recreate the individual. For there is far more to people (and animals) than just their genes.

In times to come, as Britain's *New Scientist* reports:

...the egotistical may be able to clone themselves and give themselves the upbringing that they always thought they deserved. The rich and powerful would be able to found dynasties where at death they would pass all their wealth to a genetically identical but younger version of themselves. Those anxious to put off their own demise might be able to create a body double, complete except for brain functioning, from which they took perfect transplant organs as their own wore out. And anyone facing the loss of a loved one might attempt to recreate that person from cells taken before death.

As has been borne out on many an occasion, scientists are acquiring the knowledge to make discoveries and unleash forces, but not the wisdom to control them. Can the decision to produce life

be left to the private judgment of a team of researchers, or even to the collective judgment of the scientific community? There are profound ethical problems involved in manipulating human or even animal reproduction and in tinkering with the natural process of evolution. And what do scientists know of the real nature of man, what it is to be an individual? An outcome of materialistic science is that it looks on man only as a more highly developed animal and treats the creative powers in him on its own animalistic principles.

Present-day geneticists' proposal for human cloning, along the lines of the cloning of the sheep Dolly, is somewhat analogous to Grant Allen's suggestion for reproduction of the human race using "the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us"—in other words, using a prize bull or stallion to reproduce like offspring. We can do no better than quote H.P.B.'s comment on this:

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests "different mixtures of blood." We abandon him willingly his "sires," as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization....But we protest against the same offer to women to become *volens volens* "accredited mares and heifers." Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Mr. Allen the "freedom" he longs for, "for such variety of experimentation," without which, he says, it is quite "impossible to turn out the best results in the end *for humanity*." *Animal* humanity would be more correct, though he explains that it is "not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and *morally noblest citizens*." We wonder the author does not add to these laudatory epithets

two more, viz., "the most respectful sons," and men "proudest of their virtuous mothers."...

Finally, his arguments about "sexual selection" being "more capricious and dainty in man than in any other species of animal" are pitiable. Instead of proving this "selection" "sacred and divine," he simply shows that *civilized man has descended lower than any brute* after all these long generations of unbridled immorality. ("Diagnoses and Palliatives," reprinted in THE THEOSOPHICAL MOVEMENT, July 1965)

Comet Hale-Bopp has of late been providing a brilliant show as "the biggest and brightest comet of the century," clearly visible round the world in the morning and evening skies. It is named after the two U.S. astronomers, Alan Hale and Thomas Bopp, who first identified it in 1995. It became visible to the naked eye in the first week of February and got closest to the Earth at a distance of 450 million km. towards the beginning of April. Once it disappears into the Milky Way in July, it will not return for another 4000 years, say the astronomers.

The Hale-Bopp, says J. J. Rawal, research director of Nehru Planetarium in Mumbai, "is just a normal comet except that it is spewing out material—carbon dioxide, carbon monoxide, cyanogen and dust—five times that emitted by Halley's Comet as it got closest to the sun." Experts say that the study of comets can help them unravel the secrets of the solar system.

The Occult viewpoint regarding comets has been hinted at in the writings of both H.P.B. and Mr. Judge. (See "In the Light of Theosophy," May 1996.) What do our astronomers know about the inner constitution of the orbs of space? "Occultists have asserted and go on asserting daily," wrote a Master of Wisdom, "the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the grey matter of the brain, and the physical constitution of sun, stars and comets by our terrestrial chemistry and the matter of our own planet." In "Replies to an English F.T.S." (replies to questions

addressed to the Adepts by F.W.H. Myers, published by H.P.B. in *The Theosophist* for September, October and November 1883 and reprinted in THE THEOSOPHICAL MOVEMENT, Vol 37), we are told:

So far, it [astronomy] has been unable to discover with any approach to certainty the physical constitution of either sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt, namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary notwithstanding, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen. The essence of cometary matter must be—and the "Adepts" say *is*—*totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar*—all recent hypotheses to the contrary notwithstanding. (THE THEOSOPHICAL MOVEMENT, November 1966)

In *Transactions of the Blavatsky Lodge* (p. 123), H.P.B. states: "After the solar Pralaya, the present sun will, in a future Manvantara, become a cometary body, but certainly not during the life of our little planetary chain."

Led to a gully in Thailand by a dog, a scientist spotted large bones protruding from rocks. According to researchers, the bones

belong to the earliest tyrannosaur yet found, 120 million years old and more than 21 feet long, a predecessor of North America's renowned *Tyrannosaurus rex*.

Named *Siamotyrannus isanensis*, the remains were identified by "features known in later tyrannosaurs, notably in the bones of the pelvis," says Eric Buffetaut, a French palaeontologist. The oldest previously known tyrannosaur, from Mongolia, is said to be at least 30 million years younger. The find, the researchers say, supports the theory that tyrannosaurs arose in Asia, then crossed a land bridge to North America. (*National Geographic*, March 1997)

Depressed people are twice as likely to have heart attacks as more contented people, say epidemiologists at Johns Hopkins University in Baltimore, U.S.A. The researchers report their findings in the December 15 issue of *Circulation*.

In 1981, William Eaton and his colleagues questioned some 3500 people living in Baltimore about their mental health. By 1994, some of them were dead or had left the area, but out of those remaining, only three per cent of the non-depressed participants in the study had suffered heart attacks, while among those who had initially reported depression, six per cent had suffered an attack. Eaton had expected to find a link between depression and heart disease, particularly in the light of recent studies suggesting that depression makes blood platelets more sticky, promoting clots. "But we were surprised the correlation was so high," he says.

The interchangeability of the senses is now accepted by many scientific researchers, and a British research project is now under way to enable blind people to "see" with their ears. Phil Picton, a reader in engineering control systems at Nene College in Northampton, England, has embarked on a three-year project to build an optophone—an appliance that turns light into sound to help blind or partially-sighted people. (*New Scientist*, 11 January 1997)

In Picton's system, the image is digitised by a computer, and

after a series of processes the sine waves are combined to produce sounds. Picton says the computer will not try to pick out objects, but users will gradually learn to recognize what is around them by the sounds produced in particular situations. "The computer will not try to interpret anything. A person will be the intelligent part of the system," he says. Picton believes that after training, blind people may be able to use the optophone to navigate.

The 13 papyrus codices hidden in a large storage jar found in 1945 by some farmers who were digging around the foot of a cliff near the town of Nag Hammadi in Egypt, have come to be known to scholars as the Nag Hammadi Library. Among the precious documents thus brought to light was the Gospel of Thomas.

This Gospel, writes Marguerite Theophil (*The Times of India*, March 12), is "an articulation of deep universal truths that are often lost sight of beneath the habits and interpretations of familiar texts." Though a collection of the sayings of Jesus, "it is closer in genre to other ancient collections of sayings, such as the 'Wisdom Literature' of Egypt and the ancient Middle East." Theophil sees in it a reflection of the Buddhist Eightfold Path, and notes the points of convergence between the latter and the path indicated by Jesus in the Gospel of Thomas:

To begin with, right view, right understanding: *samyag-drsti*. In the Gospel of Thomas (translated from the Aramaic by Marvin Meyer), Jesus says, "If your leaders say to you, 'Look, the kingdom is in heaven,' then the birds of heaven will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside you and it is outside you. When you know yourselves, then you will be known, and you will understand that you are children of the living father."

The second step on the path is right thought, right aspiration: *samyag-sankalpa*. "When you make the two into one, you will become children of humanity, and when you say, 'Mountain, move from here,' it will move."

The third lesson is right speech: *samyag-vak*. "For what goes into your mouth will not defile you; rather it is what comes

out of your mouth that can defile you."

The fourth spiritual skill is right action: *samyag-karmanta*. "When you go into any region and walk through the countryside, when people receive you, eat what they serve to you and heal the sick among them."

The fifth step is right livelihood: *samyag-ajiva*. "Do not lie, and do not do what you hate, because all things are disclosed before heaven."

The sixth refinement is right effort: *samyag-vyayama*. "Let one who seeks me, not stop seeking until one finds. When one finds one will be troubled. When one is troubled, one will marvel and will rule over all."

The seventh attitude on the path is right mindfulness: *samyag-smriti*. "It will not be said, 'Look, here it is,' or 'Look, there it is.' Rather, the father's kingdom is spread out upon the earth and people do not see it."

The eighth step is right concentration: *samyag-samadhi*. "Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed."

In the often-repeated phrase of these teachings, "Whoever has ears to hear should hear."

MEDICAL students are not really taught about the healing system. They are taught about disease—how to diagnose and how to treat. But they are not taught how the body goes about treating itself. They will point to the immune system and let it go at that. But healing involves not just killing off disease germs or viruses but the process of reconstruction and repair.

—OMAR FAREED, M.D.