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TO
"THE THEOSOPHICAL MOVEMENT"

VOLUME XXIX: NOVEMBER 1958 — OCTOBER 1959

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“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXIX. No. 1

17th November 1958

THE WORK GOES ON

“I care everything for the unsectarianism that H.P.B. died to start.”

—W. Q. JUDGE

With this issue we commence a new volume — the XXIXth. For 28 years an honest endeavour has been made to spread broadcast the potent Teachings of Theosophy in the pages of this magazine. For the doubter and the enquirer, as well as for the student-server and the aspirant-devotee, it provides that nourishment which brings peace to the human mind and light to the human heart.

On this 17th day of November also falls the 83rd anniversary of the Theosophical Movement, the most serious movement of our age, which received its Original Impulse from the Living Gurus, who stand behind it to this day. Convinced that what the world needs in our era are the Living Ideas of the Ancient Wisdom-Religion, They sent Their Messenger, H.P.B., to record them. For 83 years these Ideas have been in circulation in the world. What has the world, and what have students of Theosophy in particular, done with them?

One of the prime objects of the Mission of H.P.B. is hinted at in the words of Mr. Judge quoted above. She laboured that the force of sectarianism, which exists almost everywhere and which often works in a very subtle manner, might weaken and vanish from the world and that the ground might be prepared for the era of true cosmopolitanism to emerge. This is implicit in the First Object of the Theosophical Movement — Universal Brotherhood. Students of the Esoteric Philosophy have to guard against sectarianism and dogmatism — religious, communal, racial, nationalistic and of every other form. They are prone to forget that their own human nature is no different from that of the race to which they belong, and that consequently the same tendencies and weaknesses that they see and condemn in others have to be faced and conquered by themselves if they would not have the Theosophical movement of our era meet the same fate as similar attempts in the past have met. The duty of every earnest student of Theosophy, there-

fore, lies in shedding his own species of sectarianism and dogmatism and in endeavouring to broaden his horizon. The moment we dogmatize and insist on the construction that we put upon Theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

In *The Key to Theosophy*, in the "Conclusion," H.P.B. expresses the hope that the Theosophical Movement might not, after her death, become dogmatic and "drift off on to some sandbank of thought or another," but that it might remain free and open. This idea can be found constantly reiterated in all her writings. The history of the Parent Theosophical Society, its subsequent degeneration into sects with hard-and-fast dogmas, itself confirms the warning given by her only two years before her passing in 1891. Human nature is ever inclined, because of arrogance and ignorance, to draw circles outside whose circumference is the darkness of heresy; inside, the comfortable superiority of orthodoxy. Associates of the U.L.T., if they wish to remain true to the Original Impulse, the Original Programme, the Original Teachings, should, in the words of H.P.B., endeavour to become well established "in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of 'dogma.'"

Again and again has the U.L.T. been charged with being narrow and dogmatic. What is apt to make the teachings of Theosophy seem dogmatic is not anything in the character of the teachings themselves but the *mode* of exposition and acceptance, the manner of the speaker or the writer or the reaction of the hearer or the reader. When a student accepts on blind faith the statements he repeats, and expects others to believe them likewise on his mere word, his speech or written word cannot but be dogmatic. Similarly the hearer or reader who has never bothered to examine or evaluate his preconceived notions is the first to proclaim as dogmatic any statement which conflicts with his own unproven ideas.

Wherein lies the remedy? The student of Theosophy of this generation has to guard himself against two extremes: one is to limit the freedom of thought and to live like a frog who looks upon his pond as the world, with nothing outside; the other is to expand and embrace indiscriminately—in the name of brotherhood and fellow feeling—falsehood, ignorance and humbug.

The practical work on himself which an earnest student has to undertake is to become cosmopolitan in his outlook. He needs to learn what able minds in East and West alike are thinking, how the race-mind is unfolding and in what ways humanity is getting ready for the cycle of 1975. To live and labour for his Cause in a better fashion he needs to familiarize himself with the world of science, philosophy, religion,

literature, art. He needs to recognize that there is a large body, outside Theosophical circles, of those who are seeking for noble ideas and aspiring to the higher life, and that Theosophy has to be made practical for all such.

It needs to be realized above all that Theosophy is for *all*, not for a select few. Students sometimes tend to be discouraged when they see the enormous disproportion between those who have accepted the great ideas of Theosophy and whose lives have been transformed by them and the millions in the world who do not know of Theosophy or do not care for it. It is pertinent here to recall these words of H.P.B., recorded by Mr. Judge:—

When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. *We are not working merely that people may call themselves Theosophists, but that the doctrines we cherish may affect and leaven the whole mind of this century* [italics ours]. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not, so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view. (*Vernal Blooms*, pp. 6-7)

The Theosophical Movement is an esoteric movement. We must not overlook the silent and invisible influence of Theosophical ideas which have been circulating in the universe of thought through the decades, the impress they have made and still continue to make on the *Akasha* which pervades all space and which affects the Manas and the Buddhi of each, according to his capacity to absorb and retain the beneficent influence. Also, each student has his own circle of non-Theosophical contacts and, through example and precept, he can and should, as he lives his life; go about dropping the “proper seeds of mental action” in an individual here and an individual there, which may in time fructify when they find favourable soil.

To come out from the narrowing influence of sectarianism and to broaden his vision the Theosophical student needs to realize the wider aspect of our Movement, well described in the following words:—

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there is to

be discerned that great surge of moral evolution which H. P. Blavatsky described and named as the Theosophical Movement. It may, therefore, be considered simply as the path of spiritual progress, individually and collectively, of human beings. The continuous effort of men to act upon their aspiration toward a higher and nobler life is always pressing against and bursting through the limitations of the established social order.

In the words of a Master of Wisdom, "The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of"; and He adds that the work of the Movement "is linked in with similar work that is secretly going on in all parts of the world." In H.P.B.'s articles, *e.g.*, "Let Every Man Prove His Own Work," "The Tidal Wave," etc., as also in her hints in *Five Messages*, there are clear indications that such work has to be organized or supported by individual students.

Since 1875 the world of thought has been transformed considerably and many ideas brought forward by H.P.B. have percolated into modern knowledge. Significant developments have taken place in the world along the lines of the Three Objects of the Theosophical Movement.

Indirectly promoting the First Object there are such movements as those for One World Government and World Citizenship; there are campaigns for disarmament and for the establishment of world peace; there are cultural movements which are bringing the peoples of the world nearer to each other in thought and ideation. Though the practical realization of Universal Brotherhood may seem far off to many, yet the idea is percolating into the race-mind and public opinion is being formed in its favour.

In the spheres of religions, philosophies and sciences great strides have been made. Religious bigotry is on the decrease and the debasing notion of an anthropomorphic god is now rejected by many thoughtful persons. The idea of religious unity is spreading. The reign of Law in the whole of Nature is more readily accepted and many talk of causation and of cycles. The literature of the last few decades is full of Theosophical ideas, and terms such as "Reincarnation," "Karma," "Astral," etc., are freely used. Ancient Oriental Philosophy is being studied by increasing numbers in both East and West alike. In the scientific world, materialism has received a deathblow as prophesied by H.P.B., and modern science is gradually coming closer to Ancient Science. Also a fusion of the different branches of modern knowledge is being attempted and a harmonious synthesis is being created in which religions, philosophies, sciences and arts, all take their proper part and place.

As for the Third Object of the Movement, great interest in the unseen worlds has been evinced in recent years. Psychology is more rationally studied and, though researchers into psychic powers and phenomena still seem to be groping in the dark and to be unable to draw the line between the psychic and the spiritual, there is every

likelihood that, if they keep on probing deeper and deeper, they may one day stumble across the truth about the phenomena they are investigating.

When we speak of the wider aspect of the Theosophical Movement we do not intend to convey that false and fanciful notions are to be taken as Theosophical expressions. Let not the student of Theosophy be glamoured by the feverish activities of politicians and reformers who do not, as a rule, take into account the causal aspect, but handle only the surface effects. Let us all remember the words of H.P.B.: "We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach." Our task is primarily to affect and leaven the Manas and the Buddhi of the race, though students of Theosophy are necessarily the friends of all wise and well-considered social efforts. In the world today many there are who are eager to help and serve their fellow men; many are the schemes that are set afloat, many the organizations and associations founded; but how often do we find that, instead of reducing the sum of human misery, they tend to increase it!

What type of activities should individual students support and labour for, while they are busily engaged in the work of study, application and promulgation of the teachings of the Esoteric Philosophy? True service of the race has to be rendered in a way and by a method very different from the ways and methods that obtain in the world of social service. H.P.B.'s "Let Every Man Prove His Own Work" (*U.L.T. Pamphlet No. 31*) contains ample hints as to what constitutes true Theosophical service. One general test, she says in *The Key To Theosophy*, may be applied: "Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" The individual student has to use his own judgment and discrimination to determine for himself where he will lend his help and where he will not.

Great is the task the student of Theosophy has before him. Great is the contribution he can make to the world of thought, thereby preparing the race-mind for the cycle of 1975. To be in a position to do this effectively, he should see that his work in and upon himself, by the triple means of study, application and promulgation, is not neglected. In closing, let us recall the words with which Mr. Judge ends his editorial in *The Path* for December 1890:—

Every day of this . . . year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

THE PROMULGATION OF THEOSOPHY

[The following is from an address given by Mr. Judge in London, at the close of the European T.S. Convention, on July 15th, 1892. We are indebted for it to *Theosophy* (Los Angeles), Vol. XXXIV, pp. 363-65, for August 1946.—EDS.]

Too much attention has been paid by several to the opinions of men in the world who have a reputation in science and in scholarship. Their opinions are valuable in their respective fields, but the ideas of the world should not be permitted to dwarf our work or smother our heart's desire. These owners of reputations do not entirely govern the progress of the race.

The great mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. In spite of scholars, in spite of science, the superstitions of the people live on. And perhaps those very superstitions are the means of preserving to us the almost forgotten truth. Indeed, had we listened only to those learned in books, we would long ago have lost all touch with our real life.

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow-creatures — not scholars and in the vast majority — would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization.

That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks, were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure, for the churches are beginning to find that they must look into subjects which once were kept out of sight. A sign of this was seen at a recent Council of the Methodist Church in America, where their brightest lights declared that they must accept evolution, or they would go down. The only church which does not publicly as yet proclaim on these matters is the Roman Catholic. It is so sly that I should not be surprised ere long to hear of its throwing its mantle over all our doctrines publicly, and saying that such had always been its doctrine. But if that step be taken it will be the fatal one. So even that need give us no fear.

We are working with and for the great unseen, but actual, Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken.

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common

belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief — we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us!

To formulate and promulgate a dogmatic statement of Theosophy as we understand it . . . is to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or “unequivocal definitions.” Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence the reply to the question, “What is the criterion of Theosophy?” is that it is found in each man’s perception of the Truth: therefore there is no single criterion.

If any persons regard H.P.B.’s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

—W. Q. JUDGE

THE INNER RULER

[A tireless writer, our late friend and colleague, B. P. Wadia, has to his credit innumerable articles written down the years, most of them anonymously published. Some of these, as also other material that he has left behind, will be reprinted in this magazine from time to time, over his name, so that though he is gone we yet may have his counsel.

Two of his talks were published in America in pamphlet form, under the title *The Inner Ruler*. Many have derived help and guidance from them, and for the benefit of the present generation of student-aspirants we reprint below the first of these, which bears the pamphlet's title.—EDS.]

Many in the world of today are eager to alter their ways of life; the humdrum existence of some and the discontent and drudgery of the many have set people searching for an explanation which would enable them to live the life of the Soul instead of the life of the body. The Theosophical teachings given by the great Masters of the Wisdom through H. P. Blavatsky on the practical application of spiritual truths to daily life, answer this desire and search. Theosophical students, it is presumed, are striving to lead the higher life; but in recent times that has been forgotten to a very great extent. In the days of H.P.B. that aspect was well to the front. If we study carefully the literature which contains special instructions for students aspiring to the spiritual life, we shall find passages on the subject of the unfoldment of inner powers. These powers are not of a psychic nature, but of a spiritual character — the strengthening of the individuality, the handling of it in such a fashion that one can make one's own use of it; the insistence on the idea that nothing could be done unless and until the disciple himself grew strong and was able to face the difficulties of the inner, the spiritual life. If we read the experiences of people who trod the Path of Occultism or of Mysticism, we find that they had their own inner difficulties and that they were able to surmount them just in proportion as they had developed the strength of their own individuality.

We are so apt to expect to be spiritually fed and looked after, to receive instructions which we must follow, that often we miss the very first and most cardinal principle of the spiritual life, namely, that the Path cannot be trodden by any one without the inner help which comes to us from our own consciousness; that the Masters can only indicate the Path, but that we have to tread it; that They cannot help us save by pointing out what are the necessary qualifications for the Path. We have to unfold these qualifications. The work has to be done by us. None can help us, not even the Masters; and that is a factor which we sometimes forget. We often have the idea that if we feel within us a willingness to be taught by Them, we will so be taught. This is not so.

We have to teach ourselves. To put it in perhaps a slightly exaggerated way, the Masters do not care about teaching us; They want to use us and our capacities for Their work, but most of us are in a condition of mind which is not helpful, because we do not build up a strong individuality. A strong individuality is the first and foremost essential of the spiritual life. If we want to be disciples, we must be strong. No Master has any use for a child who has to be led and told all the time what he shall or shall not do.

In the teachings of the Buddha, when He was instructing a selected number of disciples, He taught them to relinquish the outer things. He said that ceremonies and rituals are fetters of progress in the spiritual life. If we apply this teaching to things on which we rely in the ordinary life of the world, we find we lean too much, not on high and holy things, but on trivialities which we regard as important. It is this which stands in the way of most of us making rapid progress, because the first is the most difficult step, here as in other matters. To attain to that inner consciousness which says: "I am going to do it. I am going to find the Master. I am going to make progress in the spiritual life, and no one in earth or heaven can stop me" — that is the first thing necessary.

It is well to read in this connection what H.P.B. has written. If we apply this teaching, we shall see that we have wasted much of our time, have relied too much on outside help, have waited for external orders, oral or written, which have not come and are not going to come. In the spiritual life definite and precise rules cannot be laid down for all. It is not possible. In the old days, when the Teacher took from ten to twelve pupils only, as in Ancient India, it was not possible; far less so now. The spirit of the age is against it. Human beings are too far evolved to receive orders and to carry them out. There are certain hints in the writings of H.P.B. which we should think over very carefully and apply to ourselves.

"The first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself, otherwise a man would simply develop into an irresponsible medium." The word medium is not to be taken in the ordinary spiritualistic sense, but as meaning a repository of other people's sundry thoughts, emotions and aspirations, instead of developing one's own. We make ourselves largely a storehouse of other people's ideas and inspirations. What about our own in the light of the teaching: "an unshakable belief in one's own powers and the Deity within oneself"? We are often in fear and trembling when our instincts and reasonings do not harmonize with other people's instincts and reasonings. Why should they? We have each of us our own peculiar way of growth. We must quit the attitude of the child clinging to its mother's apron strings. Unless we do this, we shall not be able to apply H.P.B.'s teaching to ourselves individually: "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the

personal God exists within, nowhere outside, the worshipper.”

H.P.B. strongly attacked the idea of the personal God as put forward in the outer world, but she believed in the personal God within each worshipper. That personal Deity is no vain breath or a fiction, but an immortal entity. Therein lies the strength of the entity — its immortality; an immortal entity, the Initiator of Initiates. We should ponder over this expression. We talk too lightly about Initiation, and we do so because we are ignorant of it. This thought of H.P.B.’s needs meditating on. There is something within us that is immortal, the personal God, the Initiator of Initiates. This is a radical idea and needs most careful thought. H.P.B. deliberately tells her pupils who are getting ready for the treading of the Path, the finding of the Master, the coming towards Initiation, that the Initiator is within us.

The “Atman,” the Self, the mighty Lord and Protector, once that man knew him as the “*I am*,” the “*Ego Sum*,” the “*Ahmi*,” showed his full power to him who could recognize the “*still small voice*.” From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. . . . Therefore, we must accept the reminder, and simply remark that even in the tortured and barbarous phraseology of the *Codex Nazareus*, we detect throughout the same idea. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We find it in the *Codex*, as well as in the *Vedas*, in the *Avesta*, as in the *Abhidharma*, and in *Kapila’s Sankhya Sutras* not less than in the *Fourth Gospel*. We cannot attain the “Kingdom of Heaven,” unless we unite ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our Immortal God. We must first conquer immortality and “take the Kingdom of Heaven by violence,” offered to our material selves. (*Isis Unveiled*, Vol. II, 317-318)

This whole passage brings a great inspiration. We have to find the Immortal Being in us. He must initiate; He must bring us the light. This teaching of H.P.B. is of vital value and importance at the present moment. Without this principal, central, cardinal fact — that there is within us an immortal entity whose activities must be brought into expression — we cannot do anything in the spiritual life. We can only take the Kingdom of Heaven by violence when the Immortal God within us has been brought into activity and expression. Therefore we want to find Him. In another place H.P.B. says that He is the Master of Masters, and there is no Master higher than that immortal Divine Spark within us. H.P.B. insists strongly on the unfoldment of the powers of the Higher Ego. Now, frankly, if we examine ourselves, many of us will find that we are too dependent on external things. These externals are very good, maybe very valuable; still they are externals. Our tendency is to get

into a mistaken groove and make it more and more defined. Unless we recognize that all these truths are given to us to be applied in our own way to our own individual cases, and that in the application of them no power in heaven or earth can help us, save ourselves, we will continue in our mistakes. Therefore the reliance on the inner consciousness, the inner Self, is necessary.

We should turn again to that very wonderful list of qualities in the *Gita* (Discourse XVI). They are meant for the person who wants to tread the spiritual Path of Illumination. The first of them is fearlessness. Studying this in the light of what has been said before, we may ask ourselves why it is that fearlessness is put forward as the first of the great qualities necessary for the treading of the Path. We find, in studying the *Gita*, that the great effort of Arjuna is to become fearless. Over and over again he is told: "Therefore stand up and fight." What is this quality of Fearlessness from the point of view of spiritual progress? It is something different from the ordinary fearlessness of a soldier in the army, though that is a reflection of the real spiritual Fearlessness. It has a connection with what H.P.B. says is the Entity, the personal God within. Both the teachings are the same, but given in different language. Both are spiritual teachings putting forward the same truth.

Why is it that fear overcomes us? Because we are only beginning to develop the first quality of the spiritual life — discrimination. We find when we return from the silence of our meditation upon the Real, the Immortal Self, into the darkness of this world, we become entangled with the unreal. As long as we have not perfected that quality of discrimination, fear will permeate our life. As we discriminate between the real and the unreal we are able gradually to put the right value on things. It is because we rely on outside things that we get hold of the wrong discrimination and dispassion. We pass from form to form, not from form to life. The difference of passing from the unreal to the real is a difference in kind, not in degree. To us it is often a difference in degree only. That is not the spiritual life. We must make the difference one of kind. We must pass from form to life. That is real discrimination. The real desirelessness is the understanding of the fact that all things are real but have different values; they have different places in the universe to fill. For the spiritual life, therefore, we need the real dispassion.

Now, what do we do? We pass from object to object and let the inner consciousness lie asleep. We think we are experiencing spiritual illumination, when we pass through various stages and contact many forms, gaining the experiences that the life without has to give. The human individual — the I in us — has two poles. This "I" is being continually affected by the lower pole. We do not contact the spiritual pole within us, but constantly attach ourselves to the material pole. External things control us, instead of our controlling them. Therefore we ought to be fearless from the spiritual point of view. We must have

a place of retreat, a fortress to which we can go and consult our Headquarters Staff — the General in the fortress who is not the actual fighter, but who can direct and guide us and reveal to us the plan of the campaign. Thence come the spiritual strength and force which enable us to go on and endure. Without that attitude we cannot “take the kingdom of heaven by violence.” We must have strength so to do, otherwise it can and will take us by violence. This is what happens constantly. There is, so to speak, a fight between the different natures of the universe. We who identify ourselves with the material, go under each time, and therefore the quality which makes men free is the quality of Fearlessness. “Greater than destiny is exertion,” is a teaching that is repeated over and over again; and it is true if we identify ourselves with the spiritual pole, but not so if we identify ourselves with the material one.

In our meditation, therefore, in our study, in our daily life, our effort should be to find and express the Inner Self within us, and not to rely too much on outside things. Let us find our own Path, not walk in the wake of others. The child when he grows up, finds his own way, his own work, his own colleagues, his own philosophy. We are too apt to rely on leaders, and instead of taking up some of the burden, we put on the Masters our own weight, and sometimes the Masters have to push us off. The great karma of the world is on the shoulders of the Masters; we should relieve Them of some of it, not put on Them additional burdens. We should be prepared to face our own karma.

This brings us to the point of discipleship, the coming nearer to the Master. Discipleship is not within the range of the personality unless the personality is controlled by the ego, and the ego begins to work as personality. We may talk of Discipleship, we may play with the idea, but the real power of the Master working in and through us is not a possibility unless this is done.

The first necessity, as H.P.B. has put it, is to find that Inner Entity, that Immortal Ruler, that Initiator of Initiates. This work is to be accomplished in definite stages — first, a clear conception of the thing to be done, then application of the doctrine of the Inner Ruler continuously, not only in meditation and study but also in daily life; in matters of judgment to act by what comes to us from within. It does not matter if we make mistakes. We all have tumbled in the past, and we can always pick ourselves up and go on. If we are wise we learn by the mistakes of other people, by their example. That is the way we can make progress. We have so much personality that we fail to see the big Truths. Therefore we must follow that inner voice of conscience; even if it is not all-wise, it is *our* conscience; it is the best we have, so to follow it is the best method to choose in the spiritual life.

We rely too much on outside matters, and that is why we do not make progress. We may get book after book, find new ways of service;

but these do not bring us the spiritual life. We pass from form to form, from shape to shape, but we must proceed from form to life; within ourselves we find the Ruler whom fire cannot burn, nor water drown, nor winds sweep away. He is always within — perpetual, eternal, helping and guiding, when we need help and guidance. To find that God within us — that is the first attainment. We must find ourselves living in the world of Gods, we must find the habitat of the Masters and make it our own. Theirs is a world of Life and Light and Immortality. They are not to be found elsewhere. One may find Their expressions here and there in the world, but one will not find Them. Our task is to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven. Slavery is bad, and spiritual slavery is the worst of all slaveries.

That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the seventh round, we may at last find ourselves. But our idea is to hasten our evolution; to do today what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.

The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: “While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janardana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while travelling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Nar-singha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunandana; while going, of Varuna; and in all acts, of Madhava.” All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

—*Notes on the Bhagavad-Gita*, pp. 100-101

THE INTEGRATED OUTLOOK

“Patriotism is not enough,” said Nurse Cavell, just before she was shot to death in World War I. This saying embodies a universal truth which finds many expressions, and it holds for student-practitioners of Theosophy a great practical lesson.

It could as well be said: Devotion is not enough. Intellect is not enough. Capacities are not enough. Willingness to help is not enough.

If we consider these statements we may learn how to help ourselves to become “better able to help.”

Devotion is not enough. Though true devotion is an absolute essential for success in any endeavour, it has to be understood. Devotion is an urge, a feeling. It does not always result in self-sacrifice, in putting the object of devotion first and subordinating everything to it; and if it does, it does not always produce a good effect. To give self-sacrificing devotion to making money may bring money, but what of character? Devotion to our own children may make us sacrifice the interests of other children and harden us towards all other things. It may even ruin our children's characters and spoil their chances of happiness in life. “It takes all the wisdom of the wise to correct the folly of the good” is a true saying. We can remember the old adage: “Too many cooks spoil the broth”; the king had told them not to forget the salt in the broth being specially prepared in honour of a guest. While the broth was cooking each cook, unbeknown to the others, added salt, and as there were many cooks the broth was spoilt. Devotion is certainly not enough.

Intellect is not enough. If it were, the great intellects of the age would be adepts. Intellect, as we well know, can breed conceit, arrogance, lack of care as to the uses to which ideas can be put, wrong philosophy, pernicious teachings, untruths emphasized as truth, the “Behold, I know” attitude.

Capacities are not enough. Some of the most capable of people are well-nigh impossible to live or work with! They can and do make the lives of others intolerable. Impatience with the less capable and conceit about their own powers often make their work not worth the price to be paid for it, and their opportunity to help is lost.

Willingness to help is not enough. Look at the “helpful” child with no knowledge, or at the cooks and the salt! Look at the willingness to help to control the population of the world, to help to produce more and more food for the starving millions. By itself such willingness is fraught with dangers. The so-willing blood donors, the enthusiastic inoculators, the zealots for pest control, etc. — what harm they are doing with the best intentions!

Why are these not sufficient in themselves? Our Theosophical knowledge comes to our aid.

Man is intellect, he is will, he is feeling, he is action, but to succeed in any plan he must work as a unit, employing all these four at once. He must know, he must feel, he must will and he must act, all together.

Devotion must, therefore, be controlled by the will, be pure and be practised correctly, with knowledge. It must translate itself into pure action, undefiled by personal colouring.

Intellect needs the mellowing effect of the principle of feeling. The heart and the mind have to function together. Unless the will is used constantly so that the mind continues to struggle for further knowledge, it will become set; ideas will stagnate, become fixed. Further, unless ideas are put into action they become useless. Man becomes a user of words and not a thinking being. He satisfies himself, but not others. He is a fool who sits on the mountain top thinking himself an all-knower, but he is "unperceived by any but himself."

Capacities without knowledge and will are useless. But even then, unless there is devotion to the good of all, capacities will as readily be used for evil as for good. Without the exercise of will and without being put to use they will rust.

Willingness to help requires the knowledge of how to help. It requires right feeling behind it; it needs to be kept alive and must result in action. The wish to help must produce tangible effects.

But even this is not enough. Man is a sevenfold being. There are three other factors which must be present all the time and on all planes: right awareness or consciousness, which can see the four lower aspects and reflect the two higher — a controlling influence which is above ordinary intellect; feeling, which has to reflect divine Compassion; and the will which must change from personal will to Universal Will, that Universal Power which works constantly and rhythmically, undisturbed by any obstacle.

Action will then be seen as an expression of the Spirit in action, not the expression of personal ideas and wishes. Willingness to help will then be an inability *not* to help — because that which begins to function within will be an urge for that action, done in that way, we being only the instruments for the Divine Mind. When we recognize ourselves as being only the immediate agents for the actions we perform, as Arjuna was advised by Krishna to recognize himself to be, capacity will be seen to be the means for the divine ideas to manifest through the four lower vehicles, and intellect will be seen as the reflection of "the eternal thought in the eternal mind."

So let us ask ourselves: Are we so transforming our devotion that we come to assimilate the object of devotion?

Are we purifying our intellect?

Are we training our capacities to be of use in all ways — note, *of use?*

Are we watching our wish to help so as to realize that this wish must be viewed from the recipient's point of view as well as from our own?

Let us estimate our own knowledge, capacities, devotion and willingness to help and see if they are rooted in thought, if they have been analyzed and studied, both from the point of view of ourselves and also that of the environment in which we live and act. Are we being glamoured in regard to our own importance?

The way is indeed surrounded by darkness. We are ceaselessly self-deceived.

The Islamic Review (Woking, Surrey, England) names in the opening editorial of its May-June issue a galaxy of earlier intellectual giants professing the Islamic faith who had won acclaim beyond the limits of the Muslim world. It claims to be unable to name such today. Probing for the cause of the alleged comparative intellectual sterility in recent centuries, the editorial dismisses the frequent explanation that modern Muslims do not practise their faith. On the contrary, it is stated:—

... if there is a people on earth that is religious and practises its faith, it is the people of Islam. If there is any people that reads the Qur'an in Arabic out of piety daily *without even understanding the meaning of its words* [italics ours], it is the people of Islam.

The root cause for the difficulty, it is suggested, must then lie elsewhere. But is it so? Or is the explanation offered, that in the Islamic world reverence for the past has been exaggerated to the point of stultifying natural growth, not attributable to hard-and-fast dogmas having been set up? Madame Blavatsky warned her students that setting up such dogmas had ever led to losing "by imperceptible degrees that vitality, which living truth alone can impart."

It has been the mission of every genuine Teacher to break the rigid moulds of thought that imprison the aspiring mind and heart. The mission of Islam is here said to have been "to restore to each individual his personality, of which pseudo-gods, priests and kings had deprived him."

Religion is essentially a way of life, rooted in brotherhood, and the rigid systematizing of partial statements of Truth, with emphasis on religious practices and blind beliefs, not only sets up barriers between seekers after Truth but also is defeating to the true spirit of religion. Orthodoxy, under whatever label, is inimical to the free spirit of inquiry and the rise of original thinkers who are the glory of any people or group.

A CHALLENGE MET A MODERN ALLEGORY

[The imaginary story of a new locomotive was related many years ago at a banquet held in a Western capital in celebration of a local victory. It is adapted here for the benefit of Theosophical strivers, young or old, who sometimes find the long pull upward hard.—Eds.]

Once upon a time a new locomotive rolled out of the yard where it had been built, full of eagerness and looking rather pityingly at the puffing, tried and weathered locomotives that it passed. It had a complacent sense of its own shining newness and full assurance that when the chance came it could easily pull at least as long a train as they.

Alas, its destination was a roundhouse situated in a small plain from which some of the tracks went up a rather steep incline, and there it had to cool its wheels for weeks! It was kept ready, oiled and fuelled, but for long no call for its services came. Impatiently it waited for a chance to show its strength, felt envious of other locomotives and sulked a little, while day followed uneventful day without it being put actively to work.

Then one day someone in charge cried out, "Put 2371 to the up goods train!" "2371!" That was its number! The new locomotive thrilled as its driver and fireman climbed aboard and started it off, out of the roundhouse into the bright sunlight, and it was attached to its train.

"*I know I can; I know I can; I know I can . . .*" sang the new locomotive's wheels. Gaily it rolled the level mile or two that brought it to the hill, the load it pulled almost unfelt; and unquestioningly it started the long climb, while its wheels sang:—

"*I'm sure I can; I'm sure I can; I'm sure I can . . .*"

The slope, however, was long and steep, and the goods wagons that it pulled were numerous and heavy. The new locomotive was puffing hard and, as its speed slackened, its wheels changed their refrain. "*I think I can,*" they said.

"*I think I can; I——think——I——can; I——think——
I——can . . .*"

The crest surmounted, down the other side of the hill rolled the new locomotive, drawing quieter, deeper breaths, happy over difficulties faced and surmounted, with their legacy of assured strength to meet whatever other trials might be in store. And at a heightened tempo its twinkling wheels sang their glad song of triumph and of newly strengthened confidence and hope:—

"*I thought I could! I thought I could; I thought I could!*"

A SOCIAL CANCER

ARTIFICIAL BIRTH CONTROL

A proper function of any Theosophical journal is to erect warning signals against debasing practices and trends which threaten humanity's well-being by undermining moral standards. Few dangers at the present time more justly merit denunciation by such a journal than the steady debasement of the dignity and sacredness of the home. The great Indian Lawgiver named the householder as the support of all the other orders of society (*The Laws of Manu*, VI. 90); and nearer our day a Western thinker has rightly called the home the cornerstone of our civilization.

The birth-control movement, with its condoning, if not open encouragement, of sensuality in the marital relation, is a major factor in the undermining of family life. How serious this aspect of the evil looks in the light of our philosophy was indicated in the Foreword to *U.L.T. Pamphlet No. 34*, entitled "Living the Higher Life":—

It is sex impurity which most corrupts marriage, and thus undermines and wrecks the institution of the home. In the absence of true knowledge and soulful idealism, sex has come to be looked upon, spoken about, and debased in a way that makes man lower than the beasts. Sex immorality has taken hold of our civilization; it is crushing human culture like a boa-constrictor. The evil has taken many shapes, of which the sins of adultery and open prostitution are the least objectionable.

If the reader would know how Madame Blavatsky felt about "the *immorality* of marriage relations" in her day, before the present vogue of artificial birth control, let him turn to her article "Diagnoses and Palliatives," reprinted from *Lucifer* for July 1890 in our April 1944 issue. In it she vigorously defended Tolstoy's *Kreutzer Sonata* as a frank and truthful work. The italics in the following quotation from it are her own:—

For morality to exist between men and women in their daily life, *they must make perfect chastity their law*. In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice*.

That family-planning agitation has since contributed considerably to the increase of impurity and laxity in sex relations can hardly be gainsaid.

In the Foreword to the pamphlet cited above, the fear was expressed that the ghastly evil of birth control, already wide-spread in the West, would overtake India before long unless a strong effort was made "to expose it in all its hideousness." That prophecy has been fulfilled. Over-

population is, as H.P.B. has written, a fact which can never be denied. Gandhiji, however, in many articles as well as in his powerful small book, *Self-Restraint vs. Self-Indulgence*, stood as firmly as we do against artificial birth control, holding high the banner of the ancient Aryan ideal of purity. He vigorously denied that indulgence is a necessity of life, as some apologists for it aver. His autobiography records his own victorious struggle against the temptation to sense indulgence, with what augmentation of spiritual vigour the achievements of his later years attest.

A passage in *The Secret Doctrine* gives a hint of the great impediment which the activity of the physiological senses puts in the way of spiritual development, "sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain" (II. 296).

In another context H.P.B. has written:—

Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30. (THE THEOSOPHICAL MOVEMENT, Vol. XXVI, p. 128)

We might put it that the creative force in each is like a capital. If used up on the physical plane, beyond its legitimate purpose of furnishing incoming Egos with a bodily vehicle, may it not be at the cost of works of the imagination or of reason which the individual might otherwise have been able to produce?

H.P.B. exclaimed:—

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. (*The Secret Doctrine*, II. 411 fn.)

Gandhiji insisted that

the only method handed down from ages past is self-control or *Brahmacharya*. It is an infallible sovereign remedy doing good to those who practise it. And medical men will earn the gratitude of mankind, if instead of devising artificial means of birth control they will find out the means of self-control. The union is meant not for pleasure but for bringing forth progeny. (*Young India*, March 12th, 1925)

He warned that the respectability that, even 30-odd years ago, was being given to artificial methods of birth control was bound to "hasten the dissolution of the restraints that public opinion puts upon one," and that "if artificial methods become the order of the day, nothing but moral degradation can be the result."

Rarely today, even in India, do we hear a voice raised by an "old-fashioned" individual against the dangers of family planning on any

other basis than the self-control urged by Theosophy and by Gandhiji. To be sure, the poverty and ignorance of the masses and the cost of contraceptive devices offer a certain protection to the Indian village majority against unwise propaganda, but 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!

There have been telltale signs in recent months of how seriously the moral tone has been undermined by the vogue of "family spacing" with its present connotation of unbridled lust. Who shall say, for instance, that juvenile delinquency, which has been named as a world problem, is unrelated to lowered moral standards in the home?

It is disquieting also that for the first time this year the Lambeth Conference of Anglican Bishops passed a resolution endorsing birth control. Though it does not refer to contraceptive devices, it permits self-indulgence by implication, in leaving to parental consciences the planning of the number and frequency of children "in such ways as are mutually acceptable to husband and wife in Christian conscience."

At about the same time, across the Atlantic Ocean, the action of Dr. Morris A. Jacobs, Commissioner of Hospitals, in banning birth control therapy in the municipal hospitals of New York City precipitated a furore of protest in the press that seems to indicate how far the mischief has spread. Doctors and professors in the city's medical colleges reacted vigorously, the claim having been advanced by one doctor, an officer of the Planned Parenthood Federation of America, that the fitting of contraceptive devices is a "proper and accepted therapeutic practice." The fact that the controversy took on a sectarian colouring, Roman Catholics, for whom matrimony is a sacrament, defending Dr. Jacobs' action and Protestants and Jews attacking it, is unfortunate. It tends to blind the public to the real issue, which is not the separation of church and state, as alleged, but a moral one.

How far the cancer must have spread for a Protestant Minister to be reported to have *condemned* by implication from the pulpit, as being "untrue to the Bible," the very view which we firmly maintain, "that sex relations are properly undertaken usually only when the conception of children is the intention of the act"! More startling still, if true, is the allegation in a letter published in *The New York Times* of August 23rd that the Protestant Council of the City of New York had issued a statement that "the use of contraceptives in Christian conscience fulfils rather than violates the law of God!" *Whither are the shepherds leading their sheep?*

The present preoccupation with sex might to some extent be countered and things seen in truer perspective if the statements about the present mode of procreation in *The Secret Doctrine* were more widely known; for it is not an eternal and unalterable pattern. It "did not occur suddenly . . . and required long ages before it became the one 'natural'

way" (II. 182). Moreover, we are told that

this mode of procreation, which the whole world of being has now in common on this earth, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life which will alter with this, and disappear with the next Root-Race. . . . the most learned Occultists assert this because *they know it*. (I. 406)

The Secret Doctrine further teaches:—

Creative powers in man were the gift of divine wisdom, not the result of sin. . . . Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. . . . turning the holy mystery of procreation into animal gratification. (II. 410-11)

The article by W. Q. Judge under the pen-name of Murdhna Joti in *U.L.T. Pamphlet No. 34*, above referred to, presents the positive concept of the great ideal of the *Grihastha*, the Home-Builder.

The conquest of lust is the highest endeavour of a man or woman's existence. Without overcoming lust man cannot hope to rule over self. And without rule over self there can be no Swaraj or *Ram Raj*. Rule of all without rule of oneself would prove to be as deceptive and disappointing as a painted toy-mango, charming to look at outwardly but hollow and empty within. No worker who has not overcome lust can hope to render any genuine service. . . .

Brahmacharya must be observed in thought, word and deed. It may be harmful to suppress the body, if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later. . . . The mind is even more difficult to curb than the wind. Nevertheless the existence of God within makes even the control of the mind possible. Let no one think that it is impossible because it is difficult. It is the highest goal and it is no wonder that the highest effort should be necessary to attain it.

—GANDHIJI

A LESSON FROM HISTORY

THE LAW TAKES NO ACCOUNT OF TRIFLES

Looking back at the history of the Theosophical Movement of our era, a student cannot help but be struck by the fact that of the many who had great opportunities only a few seized and made beneficent use of them, simply because the majority became engrossed in what may be considered trifles from the Theosophical viewpoint.

Some became engrossed in the Society — not in its Objects. Others were occupied in making “progress” — not in furthering *Brotherhood*. Some got absorbed in sectarian beliefs and practices — not in the comparative study of religions and philosophies, with a view to detect and use the vital principles underlying them all. Some became engrossed in phenomena — not in an effort to investigate and understand the laws of their occurrence. Speculations were indulged in by many — not the serious and careful *study* of what was given for their guidance and instruction. Opinions intrigued them — and many expressed these in books instead of promulgating the record of Truth they had been given in trust.

Trifles, trifles showing only the narrowness of the knowledge, experience and outlook of those who were beholding the greatest phenomenon in centuries: H.P.B., her life and work.

H.P.B., the embodiment of what she taught, passed out of sight. Let today's students learn from the mistakes of those who came before them!

It is one thing to study the great doctrines of Karma and Reincarnation from the standpoint of our own present personal predilections and prejudices; quite another thing to study ourselves in the light of these twin truths. Yet, if Karma and Reincarnation are the keys to the riddle of existence with all its contradictions, what other mode of study will bring the enlightenment we all seek? Neither religions nor science, any more than our own knowledge and experience, have been able to enlighten us. The study of man is Man. Let us, then, avoid trifles, trivialities and side issues. The law of human progress takes no account of these.

The best evidence of anything is the thing itself; the best evidence in regard to anyone is the acts, the life, of that person himself. Too many concern themselves with reputation — a trifle — too few with *character*. Those who would learn the truth in regard to themselves must distinguish between reputation and character. The former depends on hearsay, opinion, influence, inference and like trifles; the latter depends on nothing but the individual himself. The same applies to ideas; their worth is inherent in them. The Law takes no account of trifles; nor should those who aspire to work with the Law.

SOME REFLECTIONS ON THE ASKING OF QUESTIONS

“Seek this wisdom by doing service, by strong search, by questions, and by humility....”

—*The Bhagavad-Gita*

The asking of questions is encouraged at our U.L.T. meetings. We should, from time to time, ask ourselves if we understand the purpose for which this is being done and if we are helping that purpose to be fulfilled to the best of our ability. Otherwise, while we retain the form, its spirit may slip away from us.

All centres of the U.L.T., particularly where the attendance at the meetings is small, possibly have occasional experiences of those awkward pauses at question time. All present are old students; they know all the stock questions; they know all the stock answers and how the particular student on the platform is likely to handle a particular question. At last somebody asks a question. All know that it is only an attempt to fill a gap. Some may feel relieved, but the student on the platform has to struggle to bring the question alive in his answer.

Such occurrences are difficult to avoid completely while we attract inquirers in small numbers, and while the same students study the same handful of books in basically the same way year after year. If we are convinced that the latter is the right policy for the future, then we must make special efforts to make the policy a success.

Inaugurating a series of lectures on the art of writing, the late Sir Arthur Quiller-Couch spoke these words:—

... in studying any work of genius we should begin by taking it *absolutely*; that is to say, with minds intent on discovering just what the author's mind intended.... We should lay our minds open to what he wishes to tell, and if what he has to tell be noble and high and beautiful, we should surrender and let soak our minds in it.

These words can aptly be applied to our meetings. Before the commencement of a meeting there are some things which we should cast off in order that our minds may get the most out of the works of genius we have come to study. We do not surrender our independence and our power of judgment in so doing. These will be enhanced and our minds broadened and deepened. Therefore let us cast off the desire to receive confirmation of preconceived opinions; cast off the desire to air those opinions; cast off the desire to display our knowledge; cast off the anxiety not to feel foolish in our inability to answer the questions put to us; cast off anxiety for the success of the meeting. Let us soak our minds in the atmosphere of pure Theosophy for the period of the meeting.

Both the questioner and the answerer have come to learn from Theosophy and there is a mutual relationship between them. The audi-

ence, by their eager questioning of the Philosophy and their patent willingness to listen to the replies, can make the speaker summon his highest powers and can lead his mind by ways invisible to where the answers to the questions may be found. The speaker, as he questions Theosophy, seeking for the answers, receives encouragement and understanding through the minds of the audience and gives back to them.

An eagerness to learn and an ability to consider Theosophy on its inherent merits, putting aside preconceived ideas, even preconceived ideas of what Theosophy has to say on any subject, are essential requisites for the success of a meeting. The proper formulation of questions takes the class one stage further.

Of almost every field of ideas and knowledge it is true to say that the ability to ask the right questions has played an important part in its development. Consider our knowledge of breathing as an example. Many were prepared to accept it as a necessity for life and to leave it at that. Others have asked questions such as these: How do the lungs expand and contract? What impulses control these movements and how? What, if anything, does air supply to the body and how is this absorbed by the lungs? What changes take place in the inhaled air? And so on and so forth. On the questions asked depend the extent and kind of knowledge obtained about breathing. If the questions remain at this level, the knowledge acquired remains at the level of anatomy, physiology and chemistry. Every scientific experiment is, in a sense, the result of a question put to nature, and much depends on its conception and its formulation. Roughly speaking, the most eminent scientists have been those able to frame the most penetrating and searching questions. If, however, the questions extend beyond this level to such as: "What is the relationship, if any, between breathing and mental states and emotions?" or, "Is there any relationship between the rhythms of breathing and other rhythms in the cosmos?" then our knowledge is likely to become more universal in scope. It is because the last kind of question is seldom asked today that modern knowledge tends to be specialized and fragmentary.

Returning to our meetings, it may now be possible to see that the questions asked and the way that they are formulated are important determining factors in the knowledge gained and its relationship to what was known already.

There is, however, a deeper aspect to the asking of questions. It is to be found in *Light on the Path*. At the end of Part I occur these words: "Those that ask shall have." A note adds:—

But though the ordinary man ask perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts. . . . To ask is to feel the hunger within — the yearning of spiritual aspiration.

SPIRITUAL EVOLUTION

A significant and highly intuitive article by Sir John Stewart-Wallace, C.B., on "The Evolution of Spiritual Consciousness," which appeared in *The Hibbert Journal* for July, contains much that will interest students of Theosophy.

Parapsychological phenomena and developments in our day rightly seem to him to speak of continuing evolution, though "the psychic world of spirit" will be acceptable only in the sense that Spirit, unseen and eternal, is the source of all forces.

The psychic faculties are not spiritual although they belong to another department of man's nature than the physical, but one which, although invisible, is, like the physical body, material and subject to decay.

Three separate schemes of evolution — the Monadic (or spiritual), the intellectual and the physical — all expressions of that "force that moves the ceaseless and eternal Cosmic Motion," the "ever-acting Cause," are interwoven and interblended in man.

The astral body, according to Theosophy, is the real seat of the senses, the outer organs of sense being only the mediators between the visible universe and the real perceiver within. This astral body, now the invisible model of the physical, preceded by long ages man's assumption of a "coat of skin," and in the astral state of matter evolution long proceeded.

In that astral body, informed by Kama, passions and desires, and by Prana, the Life Principle, are the psychic faculties now reawaking under cyclic law. For these phenomena are not new, though in this age still abnormal for the vast majority of men. *The Secret Doctrine* tells us that "there was a day when all that which in our modern times is regarded as phenomena," so puzzling to those now compelled to believe in them,

such as thought-transference, clairvoyance, clairaudience, etc.; in short, all that which is called now "wonderful and abnormal" — all that and much more belonged to the senses and faculties common to all humanity.
(I. 536-7)

In her Fourth Message to the American Theosophical Convention in 1891, penned less than a month before her death, Madame Blavatsky sounded a warning note in connection with the unfolding of these psychic powers in our day:—

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic Principle, are valuable aids in development. But these capacities running riot, controlling

instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction.

Sir John, who has been closely associated with the broadly tolerant World Congress of Faiths, believes that extra-sensory powers, representing "an emancipation from the limitations of time, space and matter," must

fundamentally alter our present conception of religion with all its anthropomorphic limitations. . . . It is not open to serious challenge that the more deeply para-normal phenomena are studied, the deeper grows the conviction that present orthodox views on man and his relation to the universe are inadequate and over wide fields fallacious.

He intuitively recognizes that there must be

universal spiritual forces, beauties and ecstasies at present beyond the grasp of discursive reason but not beyond that undefined and passionate longing for the High and Holy by which so many humbly pray to be guided, and of which the great mystics, irrespective of a national religion, have by intuition attained some vision.

Very Theosophical also is his appreciation that phenomenal existence is an illusion, in the sense that it is different from what it appears to us to be. "Matter itself," he writes, "is living, pulsing energy," which science concedes today. "It is," he adds, "a primary order of life," of which he calls mind and consciousness more developed orders. He declares mind to be

something wholly other than mere chemical changes in the brain . . . which is . . . merely the physical instrument used by the Ego for the purposes of ratiocination and discursive reasoning in the higher world of thought.

While he does not say that man *is* the Soul, the user of the instruments of body, mind and emotions, he writes that we instinctively perceive the Soul to be different from and higher than these, being "on the plane of intuition and insight into those things so far above our physical, mental and emotional worlds that we term them divine."

He writes also of the apparent existence of "a vast plane of the Supra-conscious" which enables some rare beings "to penetrate into things beyond the experience and the understanding of the normal man at his present stage of evolution," citing Plotinus on the possibility of the liberation of the mind from its finite consciousness.

"In the supra-conscious world," he writes, "there is neither past nor future as known to us. There is only an eternal present. . . . Precognition and retrocognition are as normal as cognition itself." He names these with telepathy and clairvoyance as the chief extra-sensory powers of perception.

The Secret Doctrine says that "time is only an illusion produced by the succession of our states of consciousness as we travel through eternal

duration" (I. 37); and that

the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past.

One of the great Masters wrote of "these three clumsy words — past, present and future! Miserable concepts of the objective phases of the Subjective Whole...."

The possibility of precognition or retrocognition by the clairvoyant lies, according to Theosophy, in the fact of the Astral Light, the picture gallery of the unseen universe, in which are the pictures of all things that have happened to any person, and "also pictures of those events to come, the causes for which are sufficiently well marked and made."

There is no doubt that the general acceptance of psychic phenomena by scientific men in general, as they are now accepted by some of eminence, will demand a sweeping revision of the present views of the majority on the nature of the universe and of man, and probably also the recognition of continuing evolution. But there is far stronger proof of this than psychic phenomena can offer. We know that it is possible to improve our characters, our mental grasp, our physical health, by our own efforts.

The imperfections of ordinary men today are obvious, but these as obviously do not represent the pinnacle of possible human striving. The real proof of spiritual evolution lies in the rare star flowers that have blossomed on the gnarled and weathered tree of humanity — Perfected Men — the Krishnas, the Buddhas and the Christs, higher than the mystics; Sages as well as Saints. They tower far above us in mental, moral and spiritual stature, but They have ever stooped to succour and to hearten with Their counsel and encouragement Their younger brothers, to whom often the very foothills of the lofty range of Spirit seem very steep and difficult to climb.

It is They who demonstrate, in Their great achievement and Their greater renunciation of its fruits, standing as self-luminous beacons on the heights to be reached by faithful climbing in Their steps, They who are the living proof of what all may at last become whom nothing can discourage or turn back.

COMPLACENCY

Complacency is an evil confronting individuals as well as nations. This characteristic veils and disguises the true nature of events and environment. Self-satisfaction, to the extent that it is present, causes us to underestimate our associates and conditions generally. This is a great error, always productive of tragic consequences. Complacency demands that all people conform to the standard defined by the self-satisfied, who live in a world seen through rose-coloured glasses. Complacency is a universal characteristic. Students of Theosophy also are inclined to be influenced by its insidious effects, as are members of creeds and religious sects.

An examination of the events and attitudes attending the decline of former great civilizations will indicate that complacency was an important contributing factor in preparing the way for their eventual downfall. Some of the great errors being made in the diplomatic world today flow from the weakness of complacency. The failure to concede the right of others to pursue their self-chosen ways of life arises, more often than not, from a self-satisfied regard for our own achievements and position. If our particular way of life leads us to assume that we live "in the best of all possible worlds," then we shall hardly extend sympathy to those who choose to lead a different kind of life.

This characteristic when evidenced by nations produces arrogance and the desire for conquest and tyranny. Numerous examples could be quoted. To take but one: the Spanish conquest of South America, and especially of Peru. The conquistadors were completely satisfied that theirs was the only true religion; they believed that their way of life was the only right and satisfactory one. Their conviction was so strong that in spite of the friendly and brotherly manner in which they were received by the Incas, despite the riches and wealth showered upon them, they did not hesitate to slay cruelly the rulers and thousands of people because they would not accept God as described by the Christian Church.

Suppose these conquerors had been less self-complacent, less sure that they were the sole possessors of truth. Suppose they had been able to admit that maybe there was some merit in the faith of the Incas; could they then have behaved with the same degree of ruthless savagery toward the welcoming and kindly Incas? We think not. All persons, be they ever so evil, constantly strive to justify their actions.

The notions of life of the complacent make them feel justified in imposing their ways upon others, even at the point of the sword. For, if one believes one's own way to be the best of all possible procedures, then why not by all means demand conformity from others, in order that they too may enjoy such felicity of life? Such has been the fallacious rationalization of the conquerors throughout the ages.

What of the student of Theosophy and his all-embracing philosophy? Self-satisfaction will lead him, too, to stagnation and deterioration. Unquestionably the student of Theosophy is in a strategic position compared to the average man. He possesses a philosophy that presents no contradictions; it is logical and consistent, dealing with all departments of nature and providing eternal principles for the study of science, religion and philosophy. The key to an understanding of the nature of man is available in Theosophy; hence, it might be argued, the student of Theosophy has every reason to be satisfied with his philosophy.

Complacency, however, does not arise from such satisfaction, but from self-satisfaction. It should not be subtly implied that because the student of Theosophy is identified with a soul-satisfying and consistent system of thought, therefore he must be one of nature's favoured few. What ground for self-satisfaction is there if one is as yet unable to embody the noble teachings and ethics of the Wisdom-Religion — and who on this side of Mahatmaship is able to do so? When such Mahatmaship is reached, where is the evidence of self-satisfaction, complacency? To be firmly grounded in and motivated by the Teachings the Great Ones present is to be incapable of complacency.

“He does good who knows how to do good” is axiomatic. Its realization calls for a degree of understanding that only the tolerant can achieve. Tolerance can spring only from an attitude that is the opposite of a false sense of self-satisfaction. It can spring only from a willingness to accept, in all humility, the identity of all souls with the Universal Soul. Thus one may come to realize that the only real “sufficiency” is to be found within the precincts of the Self of All. There is no room in such an attitude of humility for complacency; for, by understanding the hierarchical nature of Brotherhood, all are recognized to be the same in kind, differing only in degree. So we never should be self-satisfied, but should ever strive to satisfy the demands of the great SELF, in which we live, move and have our being.

Man must save himself; no one, however high in intelligence and spiritual power, can do it for him. He must learn and exercise his Spiritual perceptions and powers and make the material expression of them conform to that Spiritual nature. In fact, he will have to learn even if through untold lives he brings upon himself inexpressible suffering; for when he has suffered enough he will see the error of his ways, and then, perhaps through many lives, make restitution for wrongs done, or duties left undone.

—ROBERT CROSBIE

KNOW THYSELF

In order to understand the difficulty of changing one's habits it is advisable to remember that ordinary man is, in many ways, like a machine. As time passes changes take place unconsciously in this machine, weak spots becoming weaker and good features becoming stronger (until sometimes they are so pronounced as to be embarrassing to others). Certain changes are forced on the human machine by outside circumstances, but these will always give rise to other compensatory changes to restore the balance. For instance, a man who is forced for health reasons to give up smoking may develop a critical attitude to others or perhaps an urge to sweet-eating, either of which may be more harmful to his health than the smoking was. It must be remembered that at some point in his life the man tried smoking for the first time and his organism welcomed it for some reason (perhaps it made him feel less nervous and therefore less intolerant of others' failings) and so he continued because he "liked it." If this reason still obtains when he is forced to stop smoking, it will re-exert its influence on him more strongly than before, because the intervening years have allowed his previous self-control in this matter to deteriorate. If, on the other hand, the intolerance has left him naturally, through inner awakening or the geographical removal of the "others" concerned, he will have automatically stopped smoking anyway, saying, "I don't like it any more."

This applies to all attempts at self-change by a man who is still chiefly mechanical — as most of us are — whether it be the giving up of meat-eating, or of anger, envy, self-indulgence, laziness, etc. Every feature of a man's character is connected with the rest and is necessary to its present state of balance, just as every part of a machine is necessary to the proper functioning of the whole machine. Remove one part and one or more other parts will be adversely affected.

What, then, can one do if, having observed a fault in oneself, one wishes to eradicate it? First, the consciousness must be removed from the machine itself by reminding oneself that one is not body, emotions or intellect, but a higher, controlling Self. With consciousness placed in this higher Self, the machine may be studied and the true cause of the bad habit-forming tendency be determined. Usually one will then be able to see a way to correct, slowly and gently, without violence on oneself, the basic cause, whereupon the bad habit will disappear automatically. It is as though a competent mechanic were attending to a machine which had previously had its defects patched up by an unskilled owner. If the Self cannot discern the true cause or see a gentle cure it is better to do nothing and hope for an opportunity of asking advice from another whose understanding is deeper than ours. It should be realized that meat-eating may have been forced on a naturally vegetarian child, with the result that a compensatory violent habit is formed. In such cases a man becomes a vegetarian easily, with many advantages to

his personality:

Applying the above to the family, one sees the reason why nothing but love should be used in training children. Every attempt to correct a faulty tendency in the child by force or by coercion will either fail or, if apparently successful, create another (probably worse) fault to re-balance the machine. This may be a less obvious fault but will be more deeply fixed in the personality and harder to eradicate in later life.

“Judge not . . .” may be intended to be applied to the mechanical mental level of most men and women in their relations to themselves and to others, including their children. The failure of the Christian church to understand the psychological reason for this teaching may be the basic cause of the continued growth of mental illness and crime in Western countries. Those who advocate a return to the churches as the cure for Western civilization’s present ills have no evidence on their side; in fact, history shows that the greater the following orthodox Christianity has had, the greater the degree of violence, crime and mental illness that has resulted.

Tolerance won a victory, in the perennial struggle between unity and the forces of divisiveness, at the decennial Lambeth Conference of Anglican bishops from all parts of the world, which was held in London from July 4th to August 10th.

The Right Reverend R. W. Bryan, Bishop of Barrackpore, who reports the session in *The Statesman* (Calcutta) for August 26th, refers to the concern of this session of the Conference, as of its preceding several sessions, for the reunion of the Churches. He refers specifically to schemes for Church Union in Ceylon and in Northern India and Pakistan. While these could be accepted or rejected only by the Church of India, Pakistan, Burma and Ceylon, the opinion of the Lambeth Conference had been sought as to whether, “if the two schemes were to be put into effect, the different branches of the Anglican Communion would be likely to be in full communion with the united Churches from the outset.” Subject to certain suggested modifications of the plans, the answer was cordially in the affirmative, and the Conference expressed the hope that these unions might go forward.

Rapprochement between members of the several Christian denominations in brotherly feeling is to be welcomed, though falling far short of the true Universal Brotherhood for which Theosophy stands, as individual creeds fall short of TRUTH, although containing aspects of it. The Theosophical definition of religion is: “that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole.” (*U.L.T. Pamphlet No. 1*, p. 3)

GENIUS: ARTIFICIAL AND TRUE

An article in popular style on "Genius: The Tall and the Short of It," by Walter Monfried, which appeared in *The Milwaukee Journal*, is condensed in the July *Science Digest*. It begins with the declaration that "genius may erupt anywhere," quoting the painter Whistler's *bon mot*, "No hovel is safe from it." Mr. Monfried mentions only to dismiss several physical concomitants claimed for genius, disproved by facts, but he thinks heredity has a better case, and he names several outstanding sons of outstanding fathers as evidence. He includes the sons of Johann Sebastian Bach, whose direct descendants, however, Mr. Judge has written, "showed a decrease in musical ability leading to its final disappearance from the family stock." *The Ocean of Theosophy*, in fact, cites this very case of Bach as proving "that heredity counts for nothing if the Ego is not advanced" (pp. 79, 92). In other words, as *The Secret Doctrine* puts it,

... in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of "Heredity," its servant. (II. 178)

Madame H. P. Blavatsky writes in her article on "Genius," reprinted from *Lucifer* for November 1889 in *U.L.T. Pamphlet No. 13*:—

... to the inward intuition of man, it is a question whether it is genius — an abnormal aptitude of mind — that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. . . . The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. (p. 2)

Occultism, she explains, teaches

that the presence in man of various creative powers — called genius in their collectivity — is due . . . to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives . . . the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction. (p. 5)

She contrasts, however, the true and the artificial genius, the former ever "original, *sui generis* in its creative impulses and realizations," the latter "but the outcome of long studies and training," plus sometimes the intensification of the faculties by atavism.

Further light is thrown on the subject of genius of a sort in an unsigned review in *The Theosophist* for April 1882 (Vol. III, p. 177) where it is stated that

Coleridge's best poems were written under the morbid effect of opium-eating. E. Poe's most thrilling tales — "The Facts in the Case of M.

Valdemar," "The Fall of the House of Usher," etc., and his famous poem "The Raven," were all written during the hours of maddening intoxication. The scenes suggested by his sombre, wild, and morbid imagination, are yet sketched with a most wonderful power of naturalness. There is such a ring of truth about them, showing in the author such a subtle faculty of analysis, that to the really *spiritual* mind, they are fully suggestive of the psychological possibilities, nay — of the *realities* in the "Night-side of Nature." And, we know that the visions of the opium-eater as those of the frenzied drunkard are produced by the same abnormal disturbance that takes place in the brain of the *Seer*; the effects differing in so far only that the two first-named states — brought about artificially and brutally, and, therefore, violating nature, are ever exemplified by an entire absence of moral sentiment in the victims to that vice, whereas seership, if well regulated, is productive of both a keener appreciation of beauty and morality, and of the things hidden from the sight of the profane and the sceptic. All the three states, before yielding results, tend to paralyze, for the time being, the functions of the physical brain, during which period, those far keener perceptions of the so-called "spiritual" mind, come into play.

In connection with this quotation, a warning given in the opening editorial in *The Aryan Path* for January 1932 (Vol. III, pp. 2-3) is pertinent:—

Strange as it may sound, there are illegitimate twice-borns, and we have the phenomenon of the libertine genius, the voluptuary poet, the debauchee and drunkard who creates not in spite of, but because of, debauchery and drink.

A famous modern artist, acclaimed a master of colour, now dead more than half a century, is alleged to have exclaimed on his deathbed: "I have drunk; I have debauched; but I have painted!"

The editorial cited continues: "Eastern Occultism warns — beware of illegitimate ways; they lead to Abaddon." Well did Jesus say:—

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

H.P.B. states emphatically in the article on "Genius," cited above, that "no man endowed with true genius can ever give way to his physical animal passions," and she reserves the designation of "fully developed GENIUS," in our historical cycle, for "such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators" (*U.L.T. Pamphlet No. 13*, pp. 7-8).

IN THE LIGHT OF THEOSOPHY

Lecturing at the Indian Institute of World Culture, Basavangudi, Bangalore, on September 4th, on "The Poetry and Philosophy of Wordsworth," Mr. B. V. Narayana Reddy, retired General Manager of the Mysore State Bank, ascribed to materialistic science the "greatest of all superstitions," that the visible and tangible world alone exists and that sense data alone are real. Poetry, on the contrary, he said, opens the door to the noblest reality of which we can conceive. He had found in poetry "rock-bottom truth" that he believed neither science nor philosophy could yield. The highest truth became apparent only when facts were transfused with the power of imagination.

England's poets, he said, were her greatest glory, and of them all he considered Wordsworth to be one of the finest. Wordsworth was a poet of the common humanity, in which he saw something Divine; an ordinary beggar was in his eyes a spark of the Eternal. But he was also a nature poet with a rare power to quicken in his readers the love of nature, which the speaker well called "one of the noblest pleasures," urging that children be taught to love nature and thus be introduced to a great and lasting source of joy.

Madame Blavatsky has described "the silent worship of abstract or *noumenal* Nature" — which she called "the only divine manifestation" — as "the one ennobling religion of Humanity" (*The Secret Doctrine*, I. 381 fn.).

There is perhaps a sense in which intuitive poets such as Wordsworth may be called the almoners of the Divine, bringing their "intimations of immortality" like a ray into the darkness of our mundane world.

Nature was to Wordsworth, Mr. Reddy said, a living, personal, dynamic thing. Nature, he added, took on the colour of the personality that communed with her, and influenced in turn that personality. Each type of Nature had a special charm, but what we put into nature mattered greatly.

The Chairman, Mr. D. V. Gundappa, Secretary of the Gokhale Institute of Public Affairs, called the country blessed which had among its bankers and men of affairs those who kept their minds open to such poets as Wordsworth. Wordsworth, he said, was not a Pantheist in the sense of being a worshipper of many gods, but he had looked upon all nature as the garment of the Eternal Spirit.

This, as far as it goes, agrees with the Theosophical explanation of the Pantheistic idea given in *The Theosophical Glossary* under the heading "Extra-Cosmic": ". . . the whole Kosmos is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadow, of the real unseen Presence."

In a thought-provoking article, "The Lost Dimension in Religion" (*The Saturday Evening Post*, June 14th), Paul Tillich interprets the much-talked-of "religious revival" in the Western world today as an expression of "the predicament of man in our period."

The decisive element in the predicament of Western man in our period is his loss of the dimension of depth. Of course, "dimension of depth" is a metaphor. It is taken from the spatial realm and applied to man's spiritual life. What does it mean?

It means that man has lost an answer to the question: What is the meaning of life? Where do we come from, where do we go to? What shall we do, what should we become in the short stretch between birth and death? Such questions are not answered or even asked if the "dimension of depth" is lost. . . .

I suggest that we call the dimension of depth the religious dimension in man's nature. Being religious means asking passionately the question of the meaning of our existence and being willing to receive answers, even if the answers hurt. Such an idea of religion makes religion universally human, but it certainly differs from what is usually called religion. . . . As long as the preliminary, transitory concerns are not silenced, no matter how interesting and valuable and important they may be, the voice of the ultimate concern cannot be heard. This is the deepest root of the loss of the dimension of depth in our period—the loss of religion in its basic and universal meaning. . . . The revival of religious interest would be a creative power in our culture if it would develop into a movement of search for the lost dimension of depth.

How should this search be conducted? In spite of the recent increase in church membership and interest in "religious activities," the churches are recognized by many thoughtful people to be impotent to meet man's spiritual requirements, to satisfy the spiritual, mystical and devotional yearnings of his soul or to offer a rational explanation of life, for which he hungers. The sooner the creedal temples are demolished in the name of Religion, the sooner will men rise to their spiritual heritage in full recognition of their godhood; and, with knowledge, which Theosophy, the present restatement of the accumulated Wisdom of the ages, offers, men can, as men have done, change the course of their lives, endowing them with an inspiring meaning and a superb purpose. Then will Religion play its all-important role now too long denied it.

Leisure in the old days was a restorative for work; now it has become work in its own right — and a worry to many thoughtful men and women in our age. Every new scientific development leads in one way or another

to reducing the hours of work, and it is feared that an excess of leisure without knowledge of how to use it wisely might well bring about the undermining of our civilization.

Russell Lynes, in his article "Time on Our Hands" (*Harper's Magazine*, July 1958), presents the problem thus:—

...leisure is making some thoughtful people uneasy.... Schoolteachers and social workers and local politicians worry about it, about footloose youngsters, about long summer vacations for teen-agers, and about juvenile delinquency. City planners, safety experts, highway engineers watch the growing number of hours when families are not at work and feel they have to go somewhere. Where? To what extent is the boredom of leisure responsible for young drug addicts, for the common cold, for muggings on city streets?... In its simplest terms, the primary problem of leisure is how to avoid boredom....

A tremendous part of our production plant is committed to promoting leisure—to automobiles, to television sets, to time-saving gadgets, to sports equipment, and to hundreds of services which are unnecessary to life but which contribute to relaxed living. Our economy, in other words, is more and more involved with Time Off. Think of the industries, the purveyors of pleasure, that would collapse if we were to go back to the sixty-hour week. It looks as though we were far more likely (and not because of pressures from labour but the demands of technology and automation) to go to a twenty-eight hour week.

Though many realize the gravity of the problem, few have an effective remedy. Mr. Lynes states that what we need are men who do not use their leisure in an undirected fashion; men who know what they want out of life and who will go to a lot of trouble to get it. But what do the majority of men and women want out of life? And does what they want satisfy the needs of the inner man and bring real happiness? Leisure has a place in the pattern of life, not as something to be wasted and forgotten, but as something that awakens us to the true joy of living. This can only be if our activities are directed towards an end and there is an aim in life which is beyond mere social or political aspirations, or animal or even intellectual enjoyment.

What we need in our age is education for leisure, so as to enable the rising generation to cope *positively* with the problem of spare time. It implies giving them something worth living for, something enduring that they can cherish throughout life, something that will reveal to them the true meaning and purpose of life and bring real happiness.

While not asserting that opposition to book-learning and other intellectual activities is stronger now in England than before, Mr. J. R. Watmough, who writes on "Anti-Intellectualism" in *The Hibbert Jour-*

nal for July, points to several current illustrations of it. One idea "found usually in Catholic environments," which he recalls was maintained by Pio Nono in his "Syllabus of Errors," is that "it is presumptuous in mortal man to think too deeply or enquire too closely into the secrets of the universe." Students of Theosophy, believing in "no Magic which transcends the scope and capacity of the human mind" and admitting no "Thus far shalt thou go and no farther" for intellectual inquiry, would reject this out of hand. Madame Blavatsky indeed describes a student who "abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward" as

a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems. (*U.L.T. Pamphlet No. 22*, p. 5)

We would deplore with Mr. Watmough also the applying to any proposition of the criterion of expediency rather than of truth, and the kind of anti-intellectualism that would not ask the young to use their intellect at all but would so arrange everything they do as to appeal continually to the senses and the love of action.

Very different is this from the advocacy by H.P.B., writing in 1889, of reducing to an absolute minimum the purely mechanical work of the memory, on which educators then so largely depended. While recognizing intuition as a higher faculty than reason, she urged the cultivation of the latter, declaring that

a proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought. . . .

Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves.

Mr. Watmough has made some valuable points and we would commend to his serious attention, as to that of modern educationists in all countries, the illuminating section on "Theosophy and Education" in *The Key to Theosophy* (reprinted in *U.L.T. Pamphlet No. 35*).

Travellers in many ages and in various parts of the world, in Polynesia, Japan, Fiji, India and Africa, have recounted instances of fire-walking ceremonies, one of which is described by Wilmon Menard in *Tomorrow* for Summer 1958. The ceremony was carried out in the island of Raiatea in the South Seas. An oven, heaped high with rocks, was kept blazing for two days. After a brief ritual, Chief Terii-Pao and his assistants walked several times, barefooted, across the glowing bed of rocks, 30 feet long. Tourists who witnessed the performance examined

the soles of their feet and found that the crossing of the fiery furnace had not left the slightest mark on them, had not even warmed them. It is said that bystanders at such performances, who choose to go through with the celebrators, as did Mr. Menard, also come out unscathed, provided they do so with faith, but scoffers get badly burned if they attempt the feat.

Firewalking of a phenomenal character *is* possible, though it has been discounted by many. H.P.B. has given many instances of similar phenomena, which go to show that the control of the matter of the human body by human will is possible. Under abnormal excitation, or in peculiar individuals, visible substances become subsidiary, or give place to those invisible and intangible, which are in closer contact with the mental and emotional faculties. Because of that mental and emotional connection, the role of faith is prominent in all such happenings. In *The Theosophist* (Vol. IV, p. 280) the following explanation is offered in an "Editor's Note":—

Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

Two opposing trends in horticulture are showing themselves — on the one hand, the synthetic, artificial developments, and, on the other, the study and employment of natural aids. A paragraph in *Country Life* (July 24th) entitled "Natural Insecticides" cites some affinities and antipathies found in the lower kingdoms, and mentions the spate of letters that gardening journals receive each year on the subject.

Onions are grown alongside carrots to keep off carrot fly, and nasturtiums beside fruit trees to deter woolly aphis; rhubarb leaves are hung up in greenhouses to keep out white fly; or African marigolds are grown for the same purpose.

Not every claim has proved justified, but, in view of the mass of evidence for the various remedies, the commentator adds, "it would be unwise to regard them simply as old wives' tales."

If, say, African marigolds really do keep white fly out of the tomato house, it would be far easier and more ornamental to grow these than to keep spraying or fumigating. If the chemists and research stations are too busy experimenting with new organic insecticides, some as lethal to man as to insect, it is time amateur gardeners carried out experiments — always with a "control" in which no remedy is used, to make certain that external factors are not affecting results — to discover whatever effectiveness these natural remedies really possess.

We can link this with similar items. One on "Biological Weed Control" comes from *World Crops* for April 1958, and is quoted in *Mother Earth*, the Journal of the Soil Association, for July 1958:—

We learn that experiments have been conducted in Kenya with a new selective weedkiller — the domestic pig. Pigs have been used there in crops of pyrethrums with great success. They graze unwanted weeds and grass, leaving the pyrethrum plants untouched. The only side-effect is very beneficial; valuable manure is provided for the field.

Now it is well known that, in the past, the introduction into a country of the natural hereditary enemies of a pest has often upset the balance in another direction, and the "rescuer" in its turn becomes a menace. But the instances given here are deterrents, not destroyers, and it may be that this indicates a surer line of action. For there is a vast field of unexplored territory (unexplored by the moderns), in connection with the electric and magnetic sympathies and antipathies in nature.

H. P. Blavatsky, in Vol. I, Chapter VII of *Isis Unveiled*, cites several of the 16th-, 17th- and 18th-century natural philosophers (Baptista Porta, Naudé, Kircher, Hufeland, Wirdig), who propounded the conception of a universal "world-soul," binding men, animals, plants and minerals by ties of attraction and repulsion, so that a knowledge of the kindred elements gave "magical" power. She gives some of the examples of this sympathy from Kircher's "stupendous catalogue" — plants attracted to the sun, others to the moon, even when that luminary is veiled by fog; the vine repelled by the cabbage and drawn to the olive-tree; "the love of the ranunculus for the water-lily, and of the rue for the fig." There is quite enough testimony, past and present, to support a serious effort to work out a scientific system of gardening, based on these fundamental natural polarities in all the kingdoms of nature.