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“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXX. No. 1

17th November 1959

OUR NEW VOLUME

The *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

—W. Q. JUDGE

With this issue THE THEOSOPHICAL MOVEMENT enters upon its 30th year. From its very inception in November 1930, the propelling motive has remained the same, the original programme has been adhered to, the policy outlined has not been departed from. As the future grows from the present and the past is ever being repeated in the future, so its 29 years of activity just ended are not dead but will reproduce their influence in the years that are to come.

It is not an ordinary money-making enterprise and has no ulterior aims to forward, but is devoted to the old, old work of repeating the immortal truths of Theosophy, which is neither Eastern nor Western but universal. In different eras and climes the same truths have been promulgated; and, while the Occident would do well to study Eastern lore, we here in India have to banish the notion that in this country's ancient wisdom and nowhere else can truths of any real value be found. Indians and other Asiatics can learn a great deal from Western metaphysics and mysticism. THE THEOSOPHICAL MOVEMENT is devoted to the broadening of men's minds and “the unsectarianism that H.P.B. died to start.”

We in this age are in too many cases dependent on second-hand thinking. The ancient method of learning — listening to an aphorism, a *shloka* or a *sutra* and meditating on it till the mind expands, revealing corresponding and analogous truths — is an unaccustomed effort for the modern man. Students of Theosophy must work with and for the race-mind; and, “since this is the age of black on white impressed by machinery,” as W. Q. Judge wrote editorially in *The Path* for April 1892, “we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.” What he wrote in *The Path* of June 1892, under the caption “Misunderstood Editorial,” needs to be pondered over:—

The Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

Our rule is ever to repeat: "Thus Have I Heard." That repetition may be direct — reprinting articles by H. P. Blavatsky, W. Q. Judge, Robert Crosbie and others who have repeated faithfully the Message of the Masters and Their Messenger; or it may be indirect — rewriting their teachings of Theosophy in different words but with unchanged meaning and without concern for dissensions or differences of individual opinion.

Being a Magazine devoted to the living of the Higher Life, THE THEOSOPHICAL MOVEMENT emphasizes especially the application aspect of our grand teachings. Patient dwelling on philosophical and metaphysical ideas frees the mind from the petty and the personal, the narrow and the sectarian. But those abstract ideas and truths cannot be comprehended unless a sincere effort is made to elevate the personal man by a scientific and sustained application of Theosophical ethics. Both the head and the heart are vital for a living body, and so also man needs for his soul development not merely "a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations," or "desultory orations and fine talk," but also practical heart-doctrine principles, ideas and ideals. And these THE THEOSOPHICAL MOVEMENT endeavours to provide month by month, to enable the reader to see the narrow and difficult Path to Truth stretching in front of him.

This Magazine will continue its policy of independent devotion to the Cause of Theosophy, without professing attachment to any Theosophical organization. It holds to Truth as something for which no sacrifice can be too great, and admits no dogma to be more binding than the motto chosen by H.P.B. for the Theosophical Movement of the 19th-20th century — "There is no Religion higher than Truth." Its course has been consistently inspired by the conviction that the prevalence of similar doctrines in the writings and traditions of all peoples points to that common basis of Truth of which genuine Theosophy is the latest restatement. We could well repeat with Mr. Judge:—

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy. (*The Path*, March 1889)

Truth and brotherhood receive lip-praise from all but are practised by only a handful. The present generation of students of Theosophy is not free from the evils of disunity and unbrotherliness, and yet honest minds and earnest hearts have pressed forward with vigour to further the work, for "the harvest truly is plenteous, but the labourers are few." At this turn of the cycle what each of us needs for his true progress and for the health of his real nature is the ability to stand alone. In the words of Mr. Judge, "Man was born alone, must stand alone, die alone — so he must needs be strong." People desire to be fed, and those who have benefited by the Teachings want to share them with others, but one of the missions of Theosophy is to awaken in each man the divine urge to acquire a sense of responsibility. W. Q. Judge has asserted:—

We implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes. (*The Path*, March 1887)

In the present era, both for non-theosophists and for students aspiring to be Theosophists food has to be provided. In the pages of this Magazine, the "attempt has been made to present the common sense of Theosophy," but, as was written editorially in *The Path* in March 1892,

sadly enough, many theosophists cease to use their natural common sense when dealing with the movement and its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in a morbid mental condition," while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

What Mr. Judge wrote in another of his *Path* editorials, that of March 1889, is well worth recalling:—

We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Maga-

zine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy ... without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

Theosophically significant contributions in line with the objectives of THE THEOSOPHICAL MOVEMENT are always welcome and are assured of understanding consideration. Sympathizers with our aims and objects who may feel that they lack the time or the facility of expression or adequate mastery of the Theosophical teachings to write for its pages may be able to give valuable help in other ways, as in sending properly labelled cuttings or drawing attention to articles in periodicals which would be suitable for comment in our pages. All such co-operation will be highly appreciated.

We have several times quoted Mr. Judge. Turning from him now to his Guru H.P.B., we should like to quote this appeal which she made editorially in *The Theosophist* of October 1881, and with it to greet our readers:—

And now is it too much to ask those who have written to us so enthusiastically about the good we are doing ... to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

Our efforts put forth in every quarter of the globe have modified the thought of the day, and once more the word "Theosophy," and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have ... led the times a step "to the primitive soul-satisfying philosophy of the Aryans."

—W. Q. JUDGE

WHAT IS THEOSOPHY ?

[In *The Theosophist* for August 1882 H.P.B. published the following definitions written by "A Paramahansa of the Himalayas." The editorial note says:—

Paramahansas are the order of the highest Yogi-Sannyasis, who alone are allowed to throw off the yoke of the Hindu caste superstitions. While all the others have to perform, more or less, the daily exoteric ceremonies of their respective *Ashrams* or orders, no rules of action can be assigned to these.

These definitions were reprinted earlier in *THE THEOSOPHICAL MOVEMENT* for December 1931.—Eds.]

1. Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature; to which this physical effect is a visible bubble.
2. Theosophy is that knowledge which leads one from animalism to Divinity.
3. Theosophy is that branch of human philosophy, which theoretically teaches one what he really is beyond *mind and personal individuality* (Ego).
4. Theosophy is that branch of chemistry, by which one begets IMMORTALITY.
5. Theosophy is that branch of painting (one's self) which time cannot efface.
6. Theosophy is that branch of husbandry (agriculture) by which one may preserve the seed without rearing the tree.
7. Theosophy is that branch of optics, which magnifies one's view to see beyond physical nature.
8. Theosophy is that branch of human surgery, which separates physical nature from the spiritual.
9. Theosophy is that branch of Masonry, which shows the universe in an egg.
10. Theosophy is that branch of music, which harmonizes physical nature with spirit.
11. Theosophy is that part of gardening, which teaches one how to rear trees out of charcoal.
12. Theosophy is that branch of sanitation, which teaches one how to purify nature by means of cause and effect.
13. Theosophy is that branch of engineering, which bridges the gulf between life and death.
14. Theosophy is that warlike art, which teaches one how to subdue (subjugate) time and death, the two mightiest foes of man.
15. Theosophy is that food, which enables one to taste the most exquisite sweetness in his own self.
16. Theosophy is that branch of navigation, which teaches one the starting point and the final goal of human life.

17. Theosophy is that branch of commerce, which makes one fit to select unerringly the commodities for both lives.
18. Theosophy is that branch of politics, which unites past and future into one present, and establishes peace with the most tumultuous offshoots of debased nature.
19. Theosophy is that branch of mineralogy, by which one may discover the source of eternal wealth, combining life, knowledge and eternal joy into one.
20. Theosophy is that branch of astronomy, which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.
21. Theosophy is that branch of gymnastics, which invigorates the mind, expands the intellect, unites the thoughts *with the tie of breath*,¹ removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.
22. Theosophy is that branch of mental philosophy, by which one may know the exact centre of his individual Self and its identity with the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists,² or what is commonly known by the name, God.
23. Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.
24. Theosophy is that branch of natural philosophy, by which one may watch and witness nature in her birth — chastity — *adultery* and the present old age.
25. Theosophy is that occult branch of the Christian church, on which the groundwork of that church was originally planned — *i.e.*, the essential non-difference of God with the individual witness.
26. Theosophy is that branch of Christianity, which eliminates the spiritual Christ from the corporeal one of the orthodox generation.
27. Theosophy is that part of the Christian theology, which shows that the present churches of the West are abusing the Bible by misinterpretations.
28. Theosophy is that part of the Aryan independence, by which one may exist without the help of nature.
29. Theosophy (to be brief) is the sum total of the wisdom of the Aryan Bramha — the happiness eternal — and the life everlasting. It is Theosophy which taught the Aryans how to soar far beyond the region of Shakti and to be in *perpetual joy* — (the playground of Shakti). In short, it is the basis of all the knowledge that exists in the eternity.

¹ This relates to occult practices.—ED., *The Theosophist*.

² *Jivatma*, in the sense of the Vedantin, is the Soul of all life, and in that of the Theosophists it is *Jiva*—vital principle.—ED., *The Theosophist*.

VARYING STATEMENTS OF UNVARYING TRUTH

I

To regular and sincere students of Theosophy, the continuity of the Theosophical Movement throughout the ages is a safe assumption derived from the unitary nature of Theosophy itself; deductively, it must be a certainty, a logical consequence of the Third Fundamental Proposition; inductively, each student must prove this continuity of the Movement to himself, by a comparative study of the great philosophical, religious and scientific formulations of thought which have appeared in different times and countries throughout history.

The criterion of judgment in characterizing a given formulation of teachings as "Theosophical" must evidently lie in a definition of Theosophy and of the Theosophical Movement. Obviously, the broader this definition is, the easier it will become to include systems of philosophy, religion or science within the Theosophical Movement. Conversely, a more technically accurate and a more precise definition will tend to eliminate many possible candidates from the list, although we may well wish to consider them as sympathizers.

Upon reviewing the various definitions or attempts at definitions available in Theosophical literature, one comes quickly to the conclusion that neither Theosophy nor its Movement can be easily circumscribed. From the viewpoint of intuition this is quite understandable; for, similarly, no definition can be given of Deity, of Space, of Matter, or of any object of thought involving ultimates or radically fundamental principles; there, definitions have real meaning only in so far as their words are understood by something less limited than the lower mind. Madame Blavatsky has never to our knowledge given a limitative definition of Theosophy. And we find Mr. Judge resisting the attempt to introduce a precise terminology in reference to Masters, Adepts and Initiates, because our modern languages have not as yet developed the words corresponding to the nature and status of such beings. Mr. Judge therefore preferred a more encompassing vagueness to a more accurate but probably rather limitative interpretation. Madame Blavatsky's definitions vary greatly with context, scope and plane, and again this is understandable if we assume or postulate that she is throwing light on different facets of the same Jewel.

Below are two statements regarding the scope of Theosophy and of the Movement, which have become familiar among U.L.T. students and which may serve to illustrate the point:—

1. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. (*The U.L.T.: Its Mission and Its Future*, p. 2)

2. ... pure Theosophy [is] the philosophy of the rational explanation of things and not the tenets. . . . (H.P.B.'s First Message to the American Theosophists)

These may be compared with, if not opposed to, the following statements:—

3. (a) Theosophy as a system of thought — Wisdom-Religion and Esoteric Philosophy with its definite teachings and doctrines . . . was reduced to a Record in the Fourth or Atlantean Race. (THE THEOSOPHICAL MOVEMENT, Vol. V, p. 49)
- (b) Theosophy . . . is a definite system of thought, a philosophy whose principles are clearly defined and a science whose findings are precise. (THE THEOSOPHICAL MOVEMENT, Vol. V, p. 51)
4. . . . our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject. (*The Key to Theosophy*, p. 86)

If, with these statements in mind, we undertake a search through even a relatively short period of history, such as from 600 B.C. to 1900 A.D., and try to demonstrate inductively the unity of Theosophy and the continuity of the Theosophical Movement on the basis of the recorded historical evidence available, we shall find that our task becomes more and more difficult as we proceed from the first statement to the fourth, in the order given above.

If we take statement No. 1 as our criterion, we can be nearly all-embracing in our consideration of kindred currents as pertaining to the broad flow of the Theosophical Movement. We shall be fully justified in including such widely divergent figures as Jesus of Nazareth and the Emperor Julian the Apostate, Plotinus and Luther, Pythagoras and Paracelsus, Plato and Martinez Paschalis, Saint-Martin and Cagliostro, Giordano Bruno and Saint-Germain. We should still arrive at a fairly comprehensive list if we used definition No. 2, although we might have to leave out many religionists and mystics, who frequently do not care much about "rational" explanations, or who may be so dominated by the "devotional" aspects or disciplines of the spiritual life that excursions into the domain of the "rational" may appear to them dangerous temptations, machinations of the lower mind, merely intellectual, cold and selfish.

But the real difficulty would arise when we start applying definition No. 3; and if we should proceed solely on the basis of No. 4, it would seem almost impossible to recognize manifestations of the Movement prior to the last quarter of the 19th century, at least in Europe and the Near East, and subsequent to Pythagoras. For, with the possible exception of Porphyry, there does not seem to be a single writer, philosopher or teacher whose works and formulations of doctrine agree *entirely* with those presented to us by Madame

Blavatsky and Mr. Judge. *The Theosophical Glossary* states that "of all the Neo-Platonists, Porphyry approached the nearest to real Theosophy as now taught by the Eastern secret school." And have there not been claimed to be marked differences between the doctrines of the Buddha and of Shankaracharya, although they are said by H.P.B. to be "most closely connected," every difference between them being "of form rather than of substance"? True, *portions* of the works of Plato, Plotinus, Iamblichus, Bruno, Paracelsus and Saint-Martin either agree entirely with or come very close to the teachings given out by H.P.B., but there are undoubtedly numerous cases of seeming disagreement in motivation, method, or content. All this notwithstanding the universality of Theosophy and the basic fact that there can be only one Truth.

Perhaps we should point out again that, so far, we have been considering these activities from the strictly objective but admittedly limited viewpoint of *the recorded evidence available to all observers*, whether they be Theosophists or not. Evidently, this evidence will be more easily interpreted by the trained student of Theosophy than by the man of orthodox science, the historian or the literary critic, because the genuine Theosophical student possesses a key to the mystery; he is less prone to miss the wood for the trees; his analysis, however detailed, should never lead him into the fatal error of forgetting the synthesis. But we repeat that, if he should base his judgment of what belongs to the Theosophical Movement and to Theosophy on our fourth definition only, it will be exceedingly difficult for him to trace the continuity of that Movement and the complete unity of its teachings throughout the period and territory under consideration. Naturally, his problem would be solved to a great extent if he applied all four statements together, or selected one of them that would seem best to fit any particular case. That would be an easy way out. But such a method would accentuate the cleavage between a rigorously objective attitude, which is often that of a non-theosophical but sincere observer, and an attitude of expediency and facile flexibility in matters of historical fact; and the Theosophical student using such a "broad-minded" approach might well be accused of being prejudiced in his own favour, and of making history fit his preconceived notions.

We do not mean to imply that the accusation would be just. But, in all fairness to the non-theosophical student of the development of ideas, we should admit that his reluctance to grant the existence of a unitary Theosophy and of a continuous Theosophical Movement, in "our" sense, may well appear to him to be justified on the basis of the evidence available outside of Theosophical literature. It is a very common thing for the specialists on 17th- and 18th-century mystical philosophy in Europe to admit and indeed to point out that there is "a theosophy" in the writings of Paracelsus, Boehme, Martinez Paschalis, Saint-Martin and of many others.

And it should be noted that, if such specialists realize nothing or little of the facts themselves, they do at least have a very extensive knowledge of the teachings propounded by these mystical philosophers, and of their history and relationship. But, although they easily detect "a theosophy" in these writings, they would shrink from identifying that "theosophy" with *the* Theosophy given out by Madame Blavatsky; and much less even would they consider her magnificent effort as the crown of a long series of prior endeavours. Apart from prejudice in the minds of such specialists, their attitude is due to two main causes:

First, the failure of the Theosophical Society to make known the Theosophy of H. P. Blavatsky and William Q. Judge, and its error in spreading diluted, personalized and falsified versions instead. To many specialists on 18th-century mysticism, a theosophy is a knowledge or a theory, allegedly of divine inspiration and more or less secret, whereby man hopes to discover, establish and realize a direct, individual relationship with God; hardly ever would a "scientific" specialist admit that such "theosophies" are merely individual streams, more or less pure, from a single metaphysical source: Theosophy, as an idea and a noumenon. The specialist is almost bound to work inductively only, and invariably his powers of analysis dominate whatever intuitions of synthesis he may have. A "Theosophy" which claims to be such in principle must seem suspect to him. Especially when he is presented with the neo-theosophic version, the doubtful value of such a pseudo-theosophy leads the "scientist" to the conclusion that those who claim to be in possession of Theosophy *itself* are not to be taken seriously and that only the theosophies of individual thinkers (theosophers) are worthy of his attention.

Secondly, as if the duality between Theosophy and neo- or pseudo-theosophy were not enough to lead the "scientist" away from synthesis to the safer, and probably to him more pleasant, realms of analysis, there is for him an even greater source of perplexity: the *bona-fide* Theosophical Movement and its presentations of Theosophy themselves seem subject to variation, and, unless he admits and understands the factors at work, no student, either theosophical or non-theosophical, can have a true comprehension of what the words "Theosophy" and "Theosophical Movement" really mean. For, in its historical manifestations, this Movement is to Theosophy what the physical body is to the Ego or the Monad: it presents multiplicity and differentiation while the Ego or the Monad is a unit. Only in the measure in which we realize the Ego in our brain consciousness shall we understand the manifestations of the one Theosophy in the many varied and often puzzling vehicles which history has furnished.

(*To be concluded*)

EXTERNALIZATION OF EVIL

Co-operation between individuals, groups and nations is the norm. It bears witness to their recognizing, however vaguely — perhaps “sensing” is a better word — the fact of interdependence, which is the other side of the medal of independence. Both are necessary to the harmonious unfoldment of the individual and to peaceful and fruitful relations between individuals and groups.

We are told in “The Synthesis of Occult Science” that physical health depends on the integrity of all parts of the body and especially upon their harmonious association and co-operation. And Mr. Judge adds:—

A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man’s body is neither more nor less than the “sin of separateness.” (*U.L.T. Pamphlet No. 3*, p. 16)

It is stated in *The Secret Doctrine* that, “from Worlds to atoms . . . the world of Form and Existence is an immense chain, whose links are all connected” (I. 604). This being so, and everything in the universe following the law of Analogy, “the first key to the world-problem,” let us seek in the psychology of warring nations, great collectivities of individuals, a clue to what happens psychologically when hostility arises between man and man.

It may be taken for granted at the outset that the common people in no country desire war, with its risks to life and happiness and to whatever hard-won prosperity, security and material possessions may be theirs. Every man, moreover, whose conscience is not atrophied, shrinks from killing or wantonly injuring his fellow man. The attitude expressed in the following dialogue imagined by Pascal and published in his *Pensées* is not natural to ordinary decent men:—

“Why kill me?”

“Why kill me? Nay, do you not dwell across the river? My friend, if your home was on this side I should be a murderer, and it would be wrong to kill you like that; but since you dwell on the other side, I am a hero, and it is quite fair.”

No, it is necessary to convince the people of the righteousness of the national cause by discrediting the enemy nation, by conveying or allowing to be spread the idea that the war is not against a mere collectivity of other individuals across the border, but against Evil, on the side of which the enemy is supposed to have shown itself aligned. Hence the atrocity stories condoned if not circulated against the enemy by the government, many of which are found, after peace comes, to have had no basis whatever in fact. *Falsehood in Wartime*, written after World War I by Sir Arthur

(later Lord) Ponsonby, is a shocking and revealing book. Consider how a lying caption affixed to a picture of a merry crowd on some festive occasion before hostilities had even begun might give an impression of heartless, fiendish glee if it was indicated that the merriment was occasioned by some tragic happening!

The immediate effect of going to war with another country is so well known to end internal dissensions and pressure for the righting of wrongs, however serious, that a foreign war may well sometimes suggest itself to a harassed government to guarantee its own stability and peace within the country's borders.

No aspect of this comparison between nations and men in mutual conflict is more instructive than an examination of the fruits of victory of the two World Wars. A four-year war was waged "to end all wars" and the seeds of future, more hideous warfare were sown in the humiliating and vindictive terms imposed upon the vanquished, to bear their terrible fruits a generation later. Another war was fought, of nearly six years' duration, in the name of democracy, for which it was to make the world safe. But all can see the tightening of control in the democratic countries since the war ended, showing unmistakable signs of the infiltration of the very Fascist tendencies which the sons of those countries fought and died to extirpate. The words of the wise Lao-tse may be taken in more than one sense. He exclaimed:—

Let the victors listen —
Those are funeral bells!

Now let us look at this question of the externalization of evil as it applies to the relations between individuals. Theosophy teaches us that the real seat of war is between the higher and the lower natures in each man. Each of us in his true nature is an unfolding God. But in each lower nature lurks the enemy, a devil truly in its potentialities for evil. Krishna answers Arjuna's question as to what it is that propels man to commit offences, "seemingly against his will and as if constrained by some secret force," by saying:—

It is lust which instigates him. It is passion sprung from the quality of *rajas*; insatiable, and full of sin. Know this to be the enemy of man on earth. (*Bhagavad-Gita*, III. 37)

Describing this "constant enemy of the wise man" as "formed from desire which rageth like fire and is never to be appeased," he calls upon Arjuna to restrain his senses at the very outset and to "conquer this sin which is the destroyer of knowledge and of spiritual discernment." (III. 41)

...knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize. (III. 43)

This is the foe against which the aspirant has to wage an unremitting fight. Many are its cunning disguises, requiring all his skill to pierce through to the sin of separateness and fancied self-interest or self-righteousness that lurks within. "On this plane," Mr. Judge has written, "the dark powers rely upon their ability to create a maya." And he also says:—

If we can all accumulate a fund of good for all the others we will thus dissipate many clouds. The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. (*Letters That Have Helped Me*, p. 126)

How then must the enemies of man's spiritual advance rejoice when, abandoning the struggle against the lower nature, or perhaps fancying he can pick it up again where he dropped it, man turns his gaze outward, upon the evil, real or fancied, in another! By directing the force of his energy outside, the unwise combatant not only makes an occult "break" but besides lends aid and comfort to the enemy within. Instead of pressing the attack on the real foe, who may have fallen back a little, the yielder to the temptation to externalize the conflict against evil in effect declares a truce in the inner war, giving the enemy a breathing space. This it will certainly use to improve its position, which will be further strengthened by the allies it will win. This is evident from the following excerpt from *An Epitome of Theosophy*:—

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself." (p. 21)

The undesirability of externalizing the fight against evil is also made very explicit in "Some Words on Daily Life" written by a Master of Wisdom and published in *U.L.T. Pamphlet No. 22*. The Master writes:—

No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but,

whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life . . . the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. (pp. 12-13)

In an interview reported in *The Sunday Star* (Washington, D.C.) a thoughtful American playwright, Arthur Miller, expresses his concern for "the human values which industrial society around the world seems to be rapidly destroying." This deeper problem, which he sees as masked by the struggle for power between the Eastern and Western blocs, will, he believes, confront man dramatically when that struggle is settled. Millions of people today, he declares, are "so closely organized into the economic machine that they no longer know why they are alive or should live." "Our whole emphasis," he charges, "has been on competition when the world we are building demands co-operation by its very crowded, closely organized structure."

He conceives it to be possible that poverty may be virtually abolished in our time, but says that "as we struggle against it new human values which have nothing to do with competition must be brought forward"; and he calls on educators to ask, "together with their students, whether what they believe is valid."

Mr. Miller's ideas are thoughtful and stimulating. Such a "fearless investigation of assumptions about life" as that for which he calls is overdue. It need not be assumed that such an investigation has not been made before by men as fearless as ourselves and with access to an ageless, valid tradition; men surely much wiser and more spiritual-minded than any in the public world today can justly claim to be. But such an investigation as he proposes, deliberately made by thoughtful individuals, should be rewarding. The new values discovered, if they are true ones, will no doubt be recognizable by some as very old values, which indeed have little to do with competition and everything to do with co-operation between men. Nevertheless, Madame Blavatsky assures us in her article, "What Are the Theosophists," that

no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth.

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

I.—THE MESSAGE OF H.P.B.

[With this issue we commence reprinting the second of the three series of Studies by B. P. Wadia, in H. P. Blavatsky's monumental work, *The Secret Doctrine*. This second series comprises nine articles, and the first of these, reprinted below, is from Vol. XII of *Theosophy*, pp. 17-21, for November 1923.—Eds.]

In the first series of these studies an attempt was made to draw the attention of the reader to the important fact that the message of H.P.B.'s *Secret Doctrine* was not new, nor did it stand alone. This is a basic principle; without a clear understanding of it, the student of Theosophy is bound to go astray.

If history has taught any lesson it has certainly taught this: every genuine spiritual Message has suffered corruption at the hands of well-meaning but non-intuitive and therefore non-spiritual followers of the Messenger. Such have blundered into separating the Message and the Messenger; in proceeding from the latter to the former; in examining the former in the light of the life-activities of the latter, instead of studying these life-activities in terms of the Message. In the Theosophical Movement of our age history repeats itself and anyone who cares to do so can draw the parallel of its events in the early centuries of the Christian era. The pure teachings of Jesus, which influenced the three cultures of Egypt, Greece and Judea, met the ancient enemy very soon after the passing of the Teacher. The quarrels of Peter and Paul, compromises fatal to the pure Teachings, the hunt of heretics, the rise of Ammonius Saccas and his school are all reproduced in our own Theosophical Movement. What then took more than three hundred years has now been repeated on a higher spiral within half a century. The same story can be told of other Theosophic impulsions; the same drama can be seen enacted elsewhere in other eras.

To make adequate use of that lesson of history in the interests of the pure Teachings of H.P.B., for the preservation in as complete an integrity as is possible for imperfect human nature, no better course can be adopted than to point out reiteratedly this basic principle, to warn ourselves and our co-students against the pitfalls and dangers hinted at above.

The aim of the first series of studies was to show the Message of *The Secret Doctrine* as ancient and eternal—the latest link in a chain, ever lengthening from the far-off, immemorial past, to a far-off, inconceivable future. Its predecessors were links in the chain and all the links were composed of the same substance, however different the outer form and shape of each link. The purpose was to make

clear beyond doubt that the Wisdom-Religion is the immortal ego reincarnating periodically in the world of matter, and that it is fatal to mistake the garment of flesh for the pure soul.

The book, *The Secret Doctrine*, is a ray of the SECRET DOCTRINE, eternal and unevolving, constant and unchanging, consistent and unvarying. The soul and substance of the SECRET DOCTRINE have to be looked for in the body of *The Secret Doctrine*, with its material organs and organisms. Not the soul in its completion, nor the substance in its entirety have incarnated in the book. Further, let the student make note of the very important fact that the Message of H.P.B.'s *Secret Doctrine* is *not* her whole message. Four eternal basic principles have come into incarnation in *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence*. The first is like the human voice of conscience, warning and advising us to beware of the dangers of the lower self of the world of matter; then came the monumental volumes which enlighten the human head to think spiritually. *The Key to Theosophy* enables our hands to act in terms of that thinking, and, lest one-sided activity engendered should push the student into exaggerations, *The Voice of the Silence* was given.

A proper study of the soul and substance of these four works will not only enable the student to assign proper valuations to the material in which they clothe themselves, but will also help him to appraise H.P.B.'s innumerable articles, descriptive narratives of strange happenings in strange caves and jungles of this world, and thrilling reports of nightmares in the world of dreams. Just as to understand the nature of the soul of one life is to understand the nature of the same soul in other lives, so also a proper valuation of the soul and substance of H.P.B.'s message brings a correct appreciation of the nature of the Wisdom-Religion — the undying SECRET DOCTRINE.

It is necessary to emphasize the fact of the coherent kinship existing between the different writings of H.P.B. A ludicrous view prevails that there are serious mistakes and significant omissions in *Isis Unveiled*. On the other hand how many are there who, in studying or applying the golden precepts of *The Voice of the Silence*, bear in mind the serious and significant fact divulged in the preface of that little volume, that less than half of these deep and profound sayings have been sung? The student of today has to guard himself against certain disadvantages under which he is labouring. During the lifetime of H. P. Blavatsky, and especially after her passing, false notions, wrong thoughts and incorrect teachings — all inconsistent in themselves — have sprung up. Exactly as we suffer from wrong habits contracted in childhood, modern students of Theosophy labour in an atmosphere charged with notions and innovations. One of these is the peculiar heresy of separateness between the component parts of a complete whole — the division made between the books of H.P.B. The process leads to its inevitable nemesis — division between

the Message and the Messenger, and then, alas! between different sets of life-activities of the Messenger herself, so that by turn *Isis* "full of mistakes" is pitted against *The Secret Doctrine* which is found "inconsistent," and H.P.B. is parceled into white, grey and black—the spiritual teacher, the questionable medium and the fraudulent trickster, rolled into one.

Therefore, it is essential to strike a note of warning against this prevailing heresy. H.P.B.'s message is consistent in itself, provided, of course, that the whole message is taken as a unit; secondly, between that message and the messenger there subsists a consistency. In the first series was laboured the point of H.P.B.'s message being an incarnation of the Ageless Wisdom, in harmony with its previous incarnations. The object of the present series is to show the dovetailing of the teachings of *all* the writings of H.P.B. *The Secret Doctrine* cannot be comprehended without an adequate understanding of *Isis Unveiled* and other writings from the same pen.

Isis Unveiled is a much neglected study. If for many *The Secret Doctrine* has remained a sealed mystery, or if, for an equally large number of readers, it is but an abracadabra, one of the chief reasons is this neglect of the previous work—a veritable Forerunner, a magnificent "attempt to aid the student to detect the vital principles which underlie the philosophical systems of old."

My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom-Religion." ("Mistaken Notions on the 'Secret Doctrine'" by H.P.B., *Lucifer*, June 1890)

Though the very opening sentences of *Isis* clearly indicate the real source from which its contents were derived, though the Volumes are replete with equally clear testimony of the part of the Adepts in its composition, the facts have been ignored or overlooked by students. Consider the following statements:—

We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in "*Isis*" and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS. ("Seeming 'Discrepancies,'" *The Theosophist*, June 1882)

While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded. ("'*Isis Unveiled*' and the '*Theosophist*' on Reincarnation," by H.P.B., *The Theosophist*, August 1882)

Although, in view of the later more minute rendering of the esoteric doctrines, it is quite immaterial what may have been written in "*Isis*" — an encyclopedia of occult subjects in which each of these is *hardly sketched* — let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. ("Theories about Reincarnation and Spirits," by H.P.B., *The Path*, November 1886)

And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors, and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. ("My Books," by H.P.B., *Lucifer*, May 1891)

These statements ought to urge any reader to a vigorous study of *Isis Unveiled*. The same in reference to the *Key*, which is a book of practical application, as it deals with principles in the light of which our own actions can be directed along the lines laid down. Similarly, in reference to the *Voice*. *The Secret Doctrine* cannot be comprehended unless the life is lived according to the golden precepts. Let us see if a system cannot be elaborated for such a study, as recommended by her in "Mistaken Notions on the 'Secret Doctrine,'" to find out the relationship which exists between *Isis* and *The Secret Doctrine*. The former clears the ground of the weeds and dead roots of science and theology. It hints at, suggests and in several places conclusively shows the danger which awaits their sickly and deformed child — spiritualistic and psychical research which inherits the bigotry, conceit and materialism of its father, science, the fanaticism, credulity and superstition of its mother, "revealed" religion. *Isis Unveiled* is written on the basis that "the next best thing to learning what is true is to ascertain what is not true." These Volumes show what is false in science, in religion, in psychical phenomena, and thus uncover what is genuine and noble and true. They prepare us to receive "all that can be given out to the world in this century," which is done in *The Secret Doctrine*. Just as in *Isis* exposure of mistakes and falsehoods unveils some wonderful truths, so also in *The Secret Doctrine*, through the constructive and positive teachings are laid bare the fictions and defects of all three — science, religion and spiritualism. Science deals with Nature primarily; theology with man; each deals partially with both nature and man. Thus science deals with matter and makes man its product. Theology deals with soul, unrelated to material evolution. The psychical creeds are superphysical in their materialism, and unscientific in their dogmatic belief. The cosmogenesis and the anthropogenesis of *The Secret Doctrine* remove

these absurdities and teach how man is part of Nature — which is material, intellectual and spiritual — matter which is living, intelligence which is evolving and spirit which is ensouling — these three making the *substance* of space, beginningless and endless in manifestation which is periodic. The higher science of living matter, the true psychism of man, the Thinker, the noble religion of Universal Immortality, to which man and matter alike are subservient — these are the sacred themes of the Message of H.P.B.

To study with her these holy subjects so that our minds may be knit closer together and all feel the beneficence and the grace of our common immortality, and realize, however dimly, that within *us* is *The Secret Doctrine* — to that great task and noble enterprise all are invited. To learn from the Message of H.P.B. is possible only as we serve it and the present task is, then, to inspire as many as possible to participate in the vindication and recognition of *The Secret Doctrine*. This can only be done as earnest minds ponder over its contents, and earnest hearts grow aflame to serve.

—B. P. WADIA

THE FEW

Out of the world a few,
 Out of the millions and millions,
 Those who have travelled far,
 Those who have not quite forgotten;
 Each has fashioned a life,
 Shaped by his will and the ages,
 Each has entered the strife
 Freely, yet bound to the Sages.

Out of these few, a few —
 Heeding the millions and millions,
 Seeing the promised Star,
 Binding their minds close together,
 Forging a channel for love
 With their unconsumable hearts,
 These valiant ones, breasting the cycles,
 These few, gift mankind with their charts.

FOR OLD SOULS IN YOUNG BODIES

A MODERN ROBIN HOOD

"Ned, what are we going to do to break Tracy of stealing any money he can get his hands on? He never used to do such a thing and we can't let it go on. I don't believe in applying the rod any more than you do, but ordinary punishments don't seem to do a bit of good. I've talked to him till I'm tired about being honest and that we have no right to take anything that isn't given to us; he just looks down and rubs one shoe against the other and I can't get a word out of him. I can't lay my purse down and find a bit of change in it when I come back for it. What does he *do* with it?"

"Treats the boys he plays with to candy, probably. I wouldn't take it too hard, Meg. He'll outgrow it. Give him a little bigger allowance, maybe?"

"I don't think so. He has everything he needs and shouldn't a dollar a week be enough spending money for a boy of seven?"

"It ought to be. I never had as much at his age. Why not keep him in from play the day after you miss anything; or pack him off to bed right after dinner?"

"I'll try both. But honestly, Ned, I find my objections to sparing the rod weakening. I think perhaps a good spanking might do him more good than anything."

"No, my dear. We'll have to stick to our own principles if we want to improve Tracy's. But of course we can't let Tracy grow up with no respect for property rights. I wish he had enough confidence in one of us to tell us what's on his mind. I'll take him to the zoo next Sunday and try to get a little chummier with him. I wish I weren't so busy; I think anyway I'll have to make time to get better acquainted with our son. Maybe that's as important as preparing briefs."

"Can Eddie Smith come too?" asked Tracy eagerly when his father proposed the outing.

"Who is Eddie Smith?"

"He's a friend of mine at school; and he hasn't any daddy to take him."

"Another day, perhaps, son. This time let just the two of us go and get some peanuts and feed the monkeys and the elephants."

Tracy enjoyed the outing until his father tried to bring the talk around to misappropriation of funds. The very first question his father asked was met with a counter-question: "What's that pink bird with a long neck, Daddy?"

Glancing down at him, Ned saw a mouth as firmly set as a mirror had once shown him his own, when he had been determined not to give way on a matter of principle.

Tactfully he launched into telling the little he knew about

flamingos, and they strolled about, seeing the other birds and the animals, while Ned pondered on how to win the boy's confidence. "I should have played with him and read with him more," he thought penitently, already planning other jaunts with Tracy.

But things could not continue to drift. One morning Meg's wedding ring was nowhere to be found. The servant was tactfully questioned but wore an air of injured innocence for hours. Tracy, on his return from school, met inquiries with a stubborn silence which being kept in from playing failed to break.

"Let's leave him at Mother's for the night, on our way to the Stevensons' party, and see if he doesn't talk to her," suggested Ned. Meg welcomed the solution and so did Ned's mother when they phoned her. Tracy loved his grandmother dearly; he had spent the happiest weeks of his young life the year before in her summer cottage in the hills, while his mother had accompanied his father on a long business trip. He and Granny had understood each other perfectly from his babyhood, when she used to spend patient hours reading aloud to him, nursery jingles sometimes, but also the beautiful rhythms of *The Voice of the Silence*, while his father was at his office and his mother shopping or at her club.

He needed no questioning to pour out to Granny the whole story when after dinner he curled up on the rug at her feet.

"You know Robin Hood, Granny?" he began.

"Well, not personally," answered Granny, smiling, "but I've read about him."

"Do you think he was a bad man, Granny?"

"No, dear, because I think he was probably doing what he thought was right. But you or I might not think it was right to steal, even to do good. We might say his 'why' was good, but his 'how' was wrong."

"But, Granny, the people he stole from were rich and wore silks and satins; it says so in my book. And he gave what he took to the people who were so poor they hadn't enough to eat or proper clothes to wear."

"It was good, surely, to be sorry for the poor, but why didn't he give them money of his own?"

"Maybe he did — yes, I'm sure he would have given all he had, but he didn't have enough."

"Why couldn't he work hard and earn more money to give to them, money that was his own?"

"How could a little boy earn money, Granny?"

"Oh, was Robin Hood a little boy?" Granny asked innocently. "I thought he was a big, strong man."

"Granny, they told you on me!" And Tracy burst into tears, hiding his face on Granny's knee. He sobbed for a few minutes, but allowed himself to be gathered up in Granny's lap to be petted and comforted and it was such a relief to tell her all about it that it all came out in a rush.

"There is such a nice boy in my school, Granny, but so poor! His coat is too small and his arms come way out of his sleeves and he has a big patch of different cloth on his trousers. Some boys laugh at him and call him 'Raggedy Man' and he pretends not to hear, but his face gets so red it almost makes me cry, I feel so sorry for him. It's not *fair*, Granny," he wailed, "it's not *fair*!"

"Well, Tracy, I agree it doesn't look fair for Eddie now but you know we talked last summer about sowing seeds in one life and maybe reaping the flowers and fruits in another. What sort of flowers and fruits are the boys sowing seeds for when they make fun of Eddie?"

"Bad ones, no, Granny?"

Granny nodded, with a sad look on her kind face. "Perhaps just such flowers and fruits as are growing in poor Eddie's garden now. We can't say just what they will be, but never can we sow bad seeds and get a pleasant crop!"

"But if Eddie doesn't shout at them and hit them, isn't he sowing better seeds this time?"

"Yes, if his thoughts and feelings about those boys are not angry or unkind."

"I don't think they are, Granny. He never talks that way."

"Good boy!" said Granny. "But, Tracy, we have come a long way from Robin Hood, haven't we? How did he come into the picture?"

"Because of *me*, Granny! I thought they must have told you. After Eddie came to our school and I saw how poor he was I used to hide my allowance to save enough for a new suit for him. But I saw a suit in a window one day that looked just fine; only when I went inside and asked the price it was more than I could save in weeks and weeks. And all the time Eddie would have to wear those worn-out clothes and be made fun of; I couldn't stand that! I asked Eddie whether his father and mother couldn't get him a new suit, but he said he doesn't know where his father is and his mother never talks about him; and she is very poor. She takes in sewing but she hasn't been here long and can't get much to do. I go home with him sometimes after school. He lives in a poor little house with nothing pretty in it, like here and at our house; and his mother looks awfully thin and she never laughs, just smiles a little when we cut up.

"Eddie told me the rent man is always coming round and shouting and she's afraid they'll be 'set out on the street.' Do you know what that means, Granny? It sounds awful. So I took out what I had saved and gave it to him for the rent man, so they wouldn't have that done to them; and then I remembered Robin Hood and so I took some more money when I found it around the house."

"Is that all you were going to tell me about Eddie and Robin Hood, Tracy?" Granny asked when he fell silent.

"N-o," Tracy said; and he hung his head a little. "Eddie told me the other day he had found his mother crying because somebody had asked her where her wedding ring was and she felt bad because she hadn't any. He said it was just a plain gold ring she wanted, Granny, and Mother has so many rings with pretty coloured stones! I was thinking about that when I saw her plain ring on her dresser and so I took it and gave it to Eddie for his mother, but — aren't women funny, Grandmother? — he said it made her cry worse than ever and she told him to give it back. He forgot it today, but he'll bring it tomorrow and I am going to put it back where I found it because Mother felt so very sorry it was gone; she said she'd rather have lost all her other rings!"

"How big is Eddie, dear?"

"Just about as big as I am, Granny. We measured."

"I think," Granny said, "a friend of mine who lost her little son when he was just about as big as you might be glad to give Eddie some of his clothes. But don't say anything about that until I'm sure."

"O Granny, that will be so good!"

"And would you like to take me to see Eddie's mother? I might have some work for her and I'm almost sure your mother would give her some things to sew, and some of our friends too. Anyway, I'd like to meet her and your friend Eddie too."

"Oh yes, Granny; I'd like them to meet you too."

"But do you see, Tracy, where you made a mistake? It is very good indeed to feel sorry for people and to want to help them; but there are right and wrong ways of helping. We can only give what is rightfully our own without harming some people while we are trying to help others. The thing we have to do is to keep that feeling of sympathy with others strong in us and to help wisely with what is ours to give. You remember that verse I used to read you so often from *The Voice of the Silence*: 'Let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed?'"

"Oh yes, Granny! I remembered it when I wanted to help Eddie and his mother."

"So your 'why' was right, like Robin Hood's. But let's see if your 'how' was right too. Suppose I found a little boy who had no books and was hungry for something to read, and I felt very sorry for him and remembered that you had many books, and I decided you would not begrudge him one."

"Of course not, Granny! I'd be glad to give you more than one for him."

"But suppose I didn't ask you but instead, the next time I was at your house, I picked up your *Robinson Crusoe* and carried it off to him. Would you like that?"

"Well, I'd think you might have asked me, Granny. I'd rather

you took lots of other books than that one!"

"But if you take something of your mother's without asking, to give to Eddie, what is the difference, Tracy? I'm sure your mother would have been glad to give you something for him if you had asked her. Don't you think so?"

"Ye-es." Tracy hung his head.

"Would you like to know a rule that I've found very helpful, Tracy?"

"Yes, please, Granny," said Tracy in a small voice.

"If a thing is right to do, do it openly and boldly, and if it is wrong, never touch it at all."

"I like that rule, Granny."

"Well, let's memorize it together now, so that it will come up when you need it, to make your 'how' as good as your 'why.'"

In its eagerness to build the character of the nation and to spur the "silent revolution" in the country's industry and agriculture, the Government of India has now commissioned the services of a peculiar kind of emissary, the *sadhus*, a good number of whom left New Delhi on September 17th in a special train on a three-month "character-building" tour of the country. These *sadhus*, roving as they will from one end of India to the other, have been sent out to "preach the gospel of modernism, of the reform of old, primitive ways, in a manner more effective than the usual city-bred technician can achieve." (*The Times of India*, October 4th)

One is left wondering what the outcome of this strange errand will be. The *sadhus*, if genuine, are supposed to be above all material considerations, yet they are being asked to preach socio-economic reform. If not genuine, they come within the category of psychic tricksters, and what lessons can such be expected to instil into the people they visit? Many of India's leaders, the Prime Minister among them, have until recently been outspokenly critical of the *sadhus* as work-dodging parasites who prefer to live by the begging-bowl rather than by productive labour. Others have criticized their loose morals and their dubious practices. How far can they then provide the people with correct guidance in their social relations? If the result is not assured even to any reasonable degree, would the expenditure on the *sadhu* pilgrimage at the cost of the public exchequer be justified?

ALEXANDER VON HUMBOLDT—1769-1859

Madame Blavatsky's several citations of or references to Alexander von Humboldt, the centenary of whose death falls this year, and her confirmation in *The Secret Doctrine* of one of his most daring speculations lend a special interest, for the Theosophical student, to H. R. Trevor-Roper's fascinating illustrated account, in the July *Horizon* (New York), of the life and achievements of this famous man whom he calls "The Last Universal Man."

He mentions that this original thinker and voluminous writer, explorer, naturalist of encyclopædic range and philosopher was called by Goethe, whose own interest in natural science Humboldt is credited with renewing, "a school of learning in himself." Thomas Jefferson, who had been his host in the U.S.A., wrote to him that in that country his name was "revered among those of the great worthies of the world." Charles Darwin, reading Humboldt's account of his South American travels, is said to have been spurred to emulation of him.

The range of Humboldt's interests may be judged from his being credited in the *Encyclopædia Britannica* with the laying of the foundations of both physical geography and meteorology in their larger bearings. He studied volcanoes and pronounced certain rocks of igneous origin which had been classed as aqueous. He introduced "isothermal lines," since used for comparing the climatic conditions of different countries, and laid the foundation for studying the distribution of organic life as affected by physical conditions. He studied "magnetic storms" and first successfully organized, on an international basis, scientific observations, in this case in studies of abnormal disturbances of the earth's magnetism by widely scattered magnetic and meteorological stations. He also investigated the fertilizing properties of guano, with having introduced which into Europe his books are credited.

Deep, however, as was Humboldt's interest in botany, geology and other sciences, he was a great humanitarian. He declared in his brilliant political essay on Cuba, which he visited more than once in his five years in America (from 1799 to 1804), that the abolition of slavery, then prevalent there, as it was still in the U.S.A., was more important to him than any observation of "inanimate nature."

Humboldt also challenged the assumption that the Mexican Indians were an inferior race, suggesting that, if they seemed backward, it should be remembered that their aristocracy and clergy had been destroyed by their conquerors. He demanded:—

If all that remained of the French or German nations were a few poor peasants, could we read in their features that they belonged to nations that had produced Descartes and Clairaut, Kepler and Leibniz?

With Humboldt's views on human dignity and on the perfectibility of man, which he is said to have kept his faith in to the end, it is not surprising to read of his having inspired Simón Bolívar, the liberator of much of South America, whom he is quoted as reminding in a letter how they had "made vows for the liberty and independence of the New Continent."

Even in his old age, in his native Berlin, Humboldt contended vigorously for the complete emancipation of the Jews and, despite his favoured position at the Court, openly denounced an enactment against them as "detestable." Moreover, Professor Trevor-Roper quotes from a letter in which the Prussian Minister of Justice credited Humboldt's humane views with the Prussian Government's acceptance, in 1857, of "the Negro Law," which conferred freedom on every slave who set foot on Prussian soil.

Madame Blavatsky, in her article "A Land of Mystery" in *The Theosophist* for March, April, June and August 1880 (reprinted in our Vol. XIII), cites Humboldt's mentioning still another great temple of the Sun in Peru than the great one at Cuzco and the celebrated temple of Panchacamac. She quotes his saying that "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." She also refers to the surprise felt by Humboldt at the wonderful resemblance between the ancient shrines of the Old and the New World. He exclaimed:—

What striking analogies exist between the monuments of the old continents and those of the Toltecs who... built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?

H.P.B. adds: "The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from..."

In *Isis Unveiled*, published in 1877, three years before that article, Madame Blavatsky had written:—

The great Humboldt remarks that "a presumptuous skepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity."

Sir William Thomson and Professor Thomas Huxley had, years after Humboldt's death, expressed comparable sentiments and she found all three to have been untrue to their own teachings in rejecting "the opportunity afforded them by the opening of the Orient, to investigate for themselves the phenomena alleged by every traveller to take place in those countries."

At least Humboldt had, according to Mr. Trevor-Roper, sought intermittently to visit Russia and India, though his plans failed both in 1812 and in 1827, thanks in the first year to Napoleon's army. In 1829 he had gone as far as Chinese Tartary, but as the

Czar's guest on a project connected with his mines. And from then on, according to the article, Humboldt, having spent his own fortune on his travels and his books, lived at the Prussian Court, dependent on a royal pension, "the mental druggist of a royal crank," a sad Karma for so brilliant and versatile a mind! It has been said that Humboldt never ceased to rail against "the bigotry without religion, æstheticism without culture and philosophy without common sense" that he found in Berlin.

There are references to Humboldt also in *The Secret Doctrine*, e.g., to his describing the beautiful Aztec pyramid of Papantla, with its tapering seven stories, entirely of hewn stones of extraordinary size and beautifully shaped (I. 322); and to his mentioning the Mexican version of the deluge legend, though apparently confusing somewhat with the Biblical account "the details of the still-preserved legend concerning the American Noah" (II. 141). And in a key passage on the evolutionary pattern, on p. 178 of Vol. I, H.P.B. uses his name by way of illustration, mentioning that "it would be very misleading to imagine . . . that the Monad of a Humboldt dates back to the Monad of an atom of hornblende." To such an extent had Humboldt impressed himself upon his century!

In an especially interesting footnote on p. 497 of Vol. I of *The Secret Doctrine*, Madame Blavatsky cites with her concurrence one of "the great Humboldt's" propositions. She quotes from "*Lettres et Conversations d'Alexandre Humboldt*," which had appeared in the *Revue Germanique* of December 31st, 1860:—

Trans-solar space does not hitherto show any phenomenon analogous to our solar system. It is a peculiarity of *our* System, that matter should have condensed within it in nebulous rings, the nuclei of which condense into earths and moons. I say again, heretofore, *nothing of the kind has ever been observed beyond our planetary system.*

This H.P.B. confirms, adding:—

True, that since 1860 the nebular theory has sprung up, and being better known, a few identical phenomena were *supposed* to be observed beyond the solar system. Yet the great man is quite right; and no *earth* or *moons* can be found — *except in appearance* — beyond, or of the same order of matter as found in our system. Such is the Occult teaching.

It is interesting to learn from Mr. Trevor-Roper's article that what spurred Humboldt to set out on his wide voyages of exploration and scientific discovery was his recognition of the insufficiency of the scientific data available at the end of the 18th century for the formulation of a complete philosophy of nature. And so he set forth on his travels, equipped with acquaintance with all the sciences of the day and with the instruments for further research.

In the volumes of his *Kosmos*, begun in his 76th year and considered by some his *magnum opus* but less influential, perhaps, than his accounts of his travels, he is said to have tried to represent "the unity amid the complexity of nature." In it he attempted to produce a complete "system of nature," to set down, with documentation and voluminous commentary, "all the laws of heaven and earth," as Mr. Trevor-Roper puts it. The latter writes: "It was a massive compilation of scientific laws and facts as they were known in the 1830's; but it shrank from all the great philosophical problems" which, he considers, "these laws and these facts, in the eighteenth century, would have sustained."

But all Humboldt's learning and all the learning of his day would not have sufficed for the formulation of a universal religious philosophy such as Theosophy,

one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them.

The time was not ripe. A complete philosophy, not only of nature but also of man, would be given to the world a few decades later in the restatement of the Ancient Wisdom by Madame Blavatsky, as the Messenger of its great Custodians; but Humboldt did not live to see it. Nevertheless, was he not, as an honest scientist, paving the way in his own measure for its acceptance? Had he not abandoned "the old and trodden highway of routine" and entered "upon the solitary path of independent thought"? Whether or not he was consciously travelling "Godward," in the sense in which the word was used by H.P.B. in "What Are the Theosophists?" (*U.L.T. Pamphlet No. 22*, p. 5) was he not "an original thinker, a seeker after the eternal truth, with 'an inspiration of his own' to solve the universal problems"?

I do not put my faith in any new institution, but in the individuals all over the world who think clearly, feel nobly, and act rightly, thus becoming the channels of moral truth.

—RABINDRANATH TAGORE

“EXERTION IS GREATER THAN DESTINY”

All of us admit the value of certain general ethical principles which are so reasonable that they can be easily accepted, as theory. But in practical living, when we try to put these ethics into operation, we meet with great obstacles. Even when we understand why we encounter those obstacles we find that they are still obstacles and the overcoming of them requires effort.

All of us will admit the difficulty of controlling the desire-feeling nature, and this control is not gained merely by wishing for it. Wishing must go side by side with a knowledge of the method by which control can be exercised. We also need the knowledge of why it is that our feelings and desires hold so much more sway over us than we would like them to.

Knowledge leads us to a consideration of the mind, and here we must deal with that part of our make-up which is difficult to understand. As long as the attitude is taken that the brain secretes thought just as the liver secretes bile, we are at the mercy of the brain. As long as we believe that the mind developed in us as an extension of animal evolution, we shall see ourselves as superior animals. But, when we look upon our mind as the link between the personal man and the soul within, we begin to see the difference between animal and man.

The mind is dual: there is the real mind or soul, and there is its reflection, or that portion of the mind which operates in and through the personal man. This aspect of the mind uses the brain as its instrument, both for receiving impressions from the outer world through the senses and sense organs and for bringing them to the bar of analysis, reason and memory. There are, therefore, two aspects of the mind, the divine mind and the human mind, the one focused in Spirit and the other in matter. The former is aware of itself as divine; the latter is immersed in impressions from the outer world. When the latter turns towards the higher, impressions beyond our ordinary ken are received.

A good word to use instead of “mind” is “awareness,” or “consciousness,” for this helps us to see it as a faculty rather than as a tangible something. It also helps us to see why it is not stable in us. Our awareness of the body-form is pretty stable, but, in the main, unless we are “obsessed” by a desire or a feeling or a fixed idea, we find that our awareness of other things is not stable. Our five senses make us aware of what we see, hear, touch, taste and smell, but if one or another of these sensations takes hold of our desire nature we find it very difficult to “tear our mind away.” Naturally all desires are not strong enough to keep our awareness on them because other things intervene, but the faculty of the mind which we call memory or recollection or remembrance here plays an important part. We remember — it seems automatically — a desire, and im-

mediately begin to think about it, recalling the sensations associated with it; our mind is caught up with it until the desire assumes enormous proportions. Or we try to stop remembering it and we find this a very difficult task. But just as we can take our eyes away from a sight which is unpleasant and can refuse to let the mind dwell on it, so we can, with practice, cease to be aware of a desire by putting our awareness on something else.

It is important to remember that memory calls up pictures; pictures are "forms"; our thoughts bring them to life. We are so full of these memory-pictures that we find it very difficult to decide which ones we shall dwell on or retain in our awareness. To take the awareness from one object or subject and place it deliberately on another is what is called concentration and, although desire functions here — for without it we would not even want to concentrate — the voluntary placing of the mind on an object or subject is much more difficult than the involuntary hold of a strong desire on the awareness.

It will be seen from this that the mind is shaped by the thing of which it is aware, as water takes the shape of the container in which it is placed.

Life itself makes us begin concentrating when we go to school; for, whereas as little children we flit from toy to toy, from impulse to impulse, at school we learn to keep our awareness on the lesson that is going on, throwing off the impulse to do this and that. When we are older we concentrate on our work because we have to; but, when we leave our work and go home, our awareness gets scattered like leaves blown by the wind. It is quite a different thing to be able to concentrate at our own wish, unforced by circumstances, than it is to do so when we are forced by outside things. Therefore it is said in the *Bhagavad-Gita*, "Without doubt the mind is restless and hard to restrain; but it may be restrained by practice and absence of desire."

Just as our bodily functions are the result of habit through repetition, so also feelings, dwelt upon by the mind, become stronger and stronger. Time, it is said, will heal all things; and it is fortunate for us that, except in a few cases, in time new impressions tend to reduce the strength of the old ones and we forget the latter unless we revivify them by thought.

But we should not forget that, as man is a unit, the strength and quality of our emotions affect our health, physical, mental and moral. We should, therefore, take care of what memories we retain, what we want to discard and what to cultivate. Hence the value and power of "slogans." All spiritual teachers have recognized this power, for what are the ethics in the Sermon on the Mount of Jesus or in the *Dhammapada* of the Buddha, for instance, but slogans? — "Love your enemies." "Do good to them that hate you." "Blessed are the pure in heart." "Hatred ceaseth not by hatred but by love."

Great ideas, the lives of the great, stories of true pathos, courage and goodness, all become memories and by dwelling on them we get the right kind of help. They are the better kinds of moulds for the awareness to dwell in; for it is true that we act in terms of our mental understanding and capacity. It is hard to realize that the mind needs food not just to be active, but food which will result in that harmony of being which we all desire, and in a harmony of environment which is much to be desired. How else, for example, can we *be* brotherly except by *thinking* in terms of brotherliness? Ideas, moulds of thought-feeling, make life a heaven or a hell.

This Zoroastrian precept is a good "slogan":—

Make thyself pure, O righteous man! Anyone in the world here below can win purity for himself if he cleanses himself with good thoughts, words and deeds.

Or as the Buddhist scripture says:—

Thought in the mind hath made us. What we are

By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed;

Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow — sure.

We must get rid of the thought that we are what we are because of chance or mere animal evolution, and concentrate on the ancient teaching, "Man is made of thought." This is very clearly stated in the verses quoted above, giving the Buddha's teaching. Or, again, we may say, "Man is desire-formed." Both these statements are really the same for us, for we do little thinking without first desiring; in fact it is impossible to think without having first the desire to think.

Desire is that which energizes the will into action, and thought is the means by which the desire is formulated. Hence three factors are necessary for the performance of any action and for the formation of character. Some actions seem automatic, but they must have been brought about by desire, thought and will, and through repeated effort they become automatic.

The altering of our character takes place by two methods: either unconsciously or by definite application to the job in hand. For instance, bad company, foolish company, too much work, too much leisure, will, as it were, change our character without our having to make any effort to do so. But to achieve a higher moral standard, to correct a defect, what hard work is required! To keep a resolution what great effort is needed!

Therefore often we do not *desire* to progress; we wish for progress,

but we do not *desire* it, and hence the force of will is lacking. Is this not due mainly to the fact that we do not want progress and only think of it because we hear of it or read about it? Once we desire something ardently, we take the next step, that of devising for ourselves the means by which it can be accomplished. It is not enough for our mind and reason to tell us that progress must be achieved; we must feel within us the strong desire to progress. This desire cannot arise in a few short months; it requires strong effort for a very long time, until our whole being is saturated with this desire. The negative attitude of waiting till we do desire spiritual progress will stultify even the mental recognition of it as a possibility; while deliberately desiring for spiritual progress will attune our mind and desire (or heart).

The next step is to determine how we shall gain this progress. We have the desire for it and the knowledge that it is possible, but how shall we attain it? We shall not succeed by following impulses from without, that is, by trying to adopt other people's ways and means. General directions alone can be given, and we must follow them as though they were self-chosen. "There are as many ways to God as there are breaths of the children of men," say the Muslims.

This does not mean that because we are free to do as we please we are self-ruled. We *can* do as we please, for we are free-willed beings, but we may act unwisely. The wise man devises his own ways and means along the lines laid down by Nature and by the Sages. We must attune our will to the will of Nature in the progressive march which always leads to perfection. Time is required for progress, so we should take into account this factor at the start.

Having induced the desire to live our life progressively, we should first emphasize the idea given by the Buddha, that "each man's life the outcome of his former living is." Therefore there is no need to blame anyone but ourselves for our character, our environment or our opportunities (or the lack of them). The next step is to start being constructive.

One of the cancers of humanity is resentment, for it leads to retaliation or stagnation. We blame our parents for our character, which we say is due to heredity; we blame them (or the country) for our environment, opportunities, education, etc.; and, while it is true that it is the duty of parents, teachers and governments to improve our conditions, this improvement will only come as we, ourselves, build for the future.

Heredity is blamed too much. Certainly it is true that there are family traits passed on from generation to generation, but a mere glance at a large family will show that greater, far greater, than family tendencies are the differences in character among the various members. Taking into account past lives on earth, past ties formed with other people and the plan for the present incarnation, is it not reasonable that we should be drawn to the family and country which

"fit" us best, *i.e.*, provide the right environment for us to be born into? This idea from the far past is echoed (though much misunderstood) in the Catechism of the Church of England where it speaks of "that state of life unto which it shall please God [Law] to call me." Only the realization that we are where we are because of our own actions in some previous life or in this one will make us ready to see the right philosophical and universal basis of life.

It is the recognition of the fact that there is but One Life, One Self, of which all differentiations are aspects, that will make us look upon all Nature as part of ourselves and to see all as rooted in the ONE. Paracelsus wrote that "the sun and the stars attract from us to themselves, and we again from them to us." He also stated that

the human body is possessed of primeval stuff (or cosmic matter); the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars.

Add to this the idea of evolutionary growth and we can see that the differences in life are due to different degrees of growth, of unfolding. The saint and the criminal are separated by many degrees of soul development, as are the savage and the sage. Soul will not function on this plane save through a channel or vehicle. The constant struggle to bring it into activity in us was referred to by St. Paul when he wrote: "The good that I would I do not: but the evil which I would not, that I do." Evolution at the human stage can be looked upon as the effort made by the human being towards a higher life. "Higher than Indra's ye may lift your lot," said the Buddha, "And sink it lower than the worm or gnat." It is within ourselves that deliverance must be sought.

The right to seek for our own "deliverance" or spiritual growth, if assumed as necessary for ourselves, must also be conceded to others, and this has been beautifully put by Jesus: "All things whatsoever ye would that men should do to you, do ye even so to them." Jesus said this in answer to a question on the Commandments. He gave two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbour as thyself." These are not orders, but statements of law; for, without loving with full heart, mind and soul the spiritual element in us and in our neighbour, we succumb to the material element, and without acting towards our neighbour in the way we want to be acted towards we do not set in motion the law which will bring these reactions, for "with what measure ye mete, it shall be measured to you again." The law of cause and effect is adamant. If all held to this attitude much of the evil in the world would disappear.

Even if wars do cease, exploitation in business and in the home will still go on until man is seen to be a soul, dwelling in a body, with

a character of his own making, in the environment he has made. But he can, by education, mould his character as he wills and build a future environment of harmony.

The more we study and think on these lines the more it is seen that our duty lies in forming our own character and our own environment and, once we see that law works impersonally everywhere and all the time, we begin to realize, in the words of *The Light of Asia*, that

If he who liveth, learning whence woe springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth alway;

If making none to lack, he thoroughly purge
The lie and lust of self forth from his blood;
Suffering all meekly, rendering for offence
Nothing but grace and good;

If he shall day by day dwell merciful,
Holy and just and kind and true; and rend
Desire from where it clings with bleeding roots,
Till love of life have end:

He — dying — leaveth as the sum of him.
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.

We do not fear the Impersonal Law when we know it, any more than we fear electricity when we have learnt how to use it. But, just as we do not consciously disobey the laws of electricity and touch a live wire, for example, so we learn in time not to disobey the universal moral laws, but to act in harmony with them. As *The Voice of the Silence* puts it: "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." And as Emerson says: "The beautiful laws of time and space once dislocated by our inaptitudes are holes and dens," but, "let a man keep the law — any law — and his way will be strewn with satisfaction."

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.

—ABRAHAM LINCOLN

THE LIVING POWER OF THEOSOPHY

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One of the difficulties under which students of Theosophy labour is the practical and therefore one-sided or distorted view they take of the Wisdom-Religion. For some, Theosophy takes the place of an outworn creed; for others it provides a better field for philosophic speculation; for a third class it is the interesting study of a new science which instructs where modern knowledge breaks down; for still others it affords, through the many and varied associations which exist in its name and for its sake, avenues of some altruistic expression. Only a few seem to recognize the synthetic character of Theosophy, *viz.*, that it is the religion of the Spirit, free and immortal; that it is the philosophy of the Heart, to be practised universally by us all the time; that it is the Science of Life which instructs us in the self-devised methods of never-dying energies moving in the direction of Universal Self-Consciousness; that it is the teacher of the Higher Altruism which calls for self-correction and growth from within, on the part of every being, resulting in the growth of all.

It is curious that the science of the Self is made applicable by many to every other thing but the Self and the operation of its laws is seen in all other beings but our own being. Everyone lives by some power within himself, whose influence is so eclipsed and even obliterated that it remains non-recognizable. This takes place because in the sphere of deeds other people's will guides our organs of action; similarly on the plane of feelings our heart is energized by other people's emotions; our thinking too is done by proxy while our heads often are replete only with the thoughts of other men.

The student should recognize to the full two fundamental principles: that Theosophy is a great synthesis of religion, philosophy and science; and that it, as a synthesis, primarily concerns itself, touches and affects the causal forces of the Self producing as effects myriad forms; then his task will become less difficult.

Such a recognition will inevitably lead him to study every Theosophic truth from three points of view — spirit, mind, matter; also to apply every truth in three distinct spheres of heart, head, hands. Such study and practice will convince him very soon that the synthesis is rooted in and proceeds from within his own spiritual Being, but affects through his actions the deeds of others; through his likes and dislikes, the pleasures and pains of others; through his thoughts, the minds of others; and that in turn he is so affected by others. If Theosophy in study reveals itself as a synthesis of religion, philosophy and science, in applying its tenets and doctrines we soon begin to sense that an additional or fourth factor exists — a kind of over-soul, which is the Higher Altruism.

Altruism is the Absolute whose three aspects are the religion

to be lived, in terms of the philosophy to be learnt, and of the science to be practised. To practise, to learn, to live, for and as the ALL — is to manifest the Living Power of Theosophy.

This living power of Theosophy lies latent, buried deep down, in the heart of every man. Therefore everyone who is not a Theosophist is a Theosophist in embryo. It ought to be clear to an intelligent student that his task, however difficult, is not complex. Theosophy advocates the simple life by insistently pointing out in a hundred ways that the power by which we live is of a simple character, both in its origin and in its operations. Men have strayed away from this simplicity and have assumed a million complexes by looking for knowledge outside of the Self, for divinity in other than the Self. Thus started on the inclined plane of retrogression we see division where a solidarity exists — division between science and religion, between inanimate and animate, between secular and sacred. In place of “the immanence of God and solidarity of man” is proclaimed — God in the heaven and men the children of dust and worms on earth. This blunder and its correction which Theosophy puts forward has to be understood and applied by each student to himself in his own life. Unless this is done Theosophy will remain a religion, a philosophy, a science, a mode of charity, a method of philanthropy in contradistinction to other religions, philosophies, sciences, modes and methods of altruistic efforts.

H. P. Blavatsky has recorded her complaint in more than one place that solidarity in the ranks of Theosophists did not exist in spite of the fact that they were able to preach religious truths, and to put before the scientific world wonderful information in an instructive way. The religion of Universal Spirit fails to inspire most of us when our feelings are hurt by a fellow theosophist, or to give us courage to stand by him when he is unjustly attacked. Our philosophy of the One and Impartite Self evaporates into impracticality when we have to say that the moral leper, the intellectual prostitute, the psychically drunk, are our brothers. This will continue as long as the Synthesis of Theosophy is not applied by us to purify our lower nature and to create a higher perception of altruism.

The Living Power of Theosophy must become the power by which we live. As we have a material instrument and an energizing mind, and as we are in being spiritual, we must live as spiritual beings our Religion of Joyous Immortality which ensouls and illumines the mind. Aided by the philosophy of Theosophy we must let that mind energize our house of flesh, so that the latter is no more a palace of pleasure, but a Temple of the Living God, the Ruler who rules from within.

—B. P. W.

IN THE LIGHT OF THEOSOPHY

What the world of tomorrow will be like has of late aroused much speculation both in scientific and in lay circles. Under the title "This Is Living in 2000 . . ." *Newsweek* of September 28th offers a glimpse into the future as the scientist of today sees it and as reported in the Stanford Research Institute's 97-page study, begun early this year "to determine for the Senate Foreign Relations Committee how the non-military scientific achievements of coming decades may affect foreign policy in the years to come."

The march of science may seem "wondrous" to some, but there can be little doubt that it will bring many problems affecting man's mode of life and his relationships with his fellow men. It is said, for instance, that if current research bears fruit, such products as synthetic tea and coffee may soon be made available. It can well be imagined what that could do to the economies of tea- and coffee-producing countries, not to speak of their political relationships with the rest of the world.

The Institute's report also states that it is within the realm of probability that in the next 10 to 20 years synthetic fibres may completely displace wool and cotton, and that such developments may well cause staggering economic consequences in several countries.

The problems of large-scale climate control are said to be immense and many, but it is expected that they will probably be solved, judging from the rapid advances in weather research of the last two decades. "It may then be possible for one nation to turn a hostile nation into a desert"! — is the alarming prospect presented. Knotty international problems are bound to arise also as a result of mining the ocean floor for new mineral wealth: "Who owns what? Who can mine where?"

Of all the possible scientific advances, the report said, those in the psychological and social fields may well be the most significant. And within a short 10 years, it stated, man may find himself on the threshold of a frightening new era — brain control, which can be used by a dictator to influence large populations. This may be done through refinements in psychological techniques as, for example, brainwashing and the discovery of new drugs affecting the brain.

The problems presented by atomic test fallout, and the increasing fear it is causing, should have convinced men of science that they have already created more than they can control. There can be little doubt that, once what are today considered scientific possibilities are made actualities, it will be difficult to prevent the prostitutions and desecrations which may well make of them as much instruments of harm as of good. The immense responsibility that attaches to the attainment of knowledge is not yet as strongly recognized as it ought to be.

Under a scheme drafted by the Union Education Ministry, it is proposed to introduce compulsory national service for students who graduate from any university in India, in the humanities, the sciences or the professions, in 1961-62, the beginning of the Third Plan. Periods varying from six months to two years have been suggested for the service. A high-level seven-man committee has been appointed to work out the details of the scheme. (*The Times of India*, September 18th)

The draftees are proposed to be engaged in productive work involving manual labour, to enable them, it is claimed, "to make an effective contribution to development projects." Their work will be fitted into the programmes of national development which are lagging behind, and detailed blue-prints will be prepared in advance "to ensure that the educational experience and talents of the young people are properly utilized, as far as possible, in the work assigned to them."

The question whether the scheme should be compulsory or voluntary is said to have been considered by the Education Ministry. It was felt that "if it was to be effective in attaining the desired objectives, then it must be on a compulsory basis." Central legislation is proposed to be undertaken for the enforcement of the scheme.

The curious assumption behind the scheme seems to be that shortage of manpower is responsible for the failure of many projects to register scheduled progress. The accent on manual labour and the simultaneous assurance that every effort will be made properly to utilize the educational experience and talents of the graduates can hardly be reconciled. The cost of the national service scheme will be one thousand rupees a year per conscript. This money could be put to far better purpose when educational standards are steadily falling.

The most disturbing feature of the scheme is that it is based on the totalitarian principle of compulsion. It is reported that the scheme for compulsory national service will be extended eventually to persons belonging to an agreed age group and that the conscription of graduates is only a beginning. This is a matter for grave concern. It might justify the fears of those who suspect that in the name of planned progress the Congress is steadily drifting towards totalitarianism.

Writing on "The Luxury of Punishment" in *The Nation* some weeks ago, Gresham M. Sykes of the Northwestern University at Evanston, Illinois, the author of several works on criminology, reported a regrettable trend in the U.S.A. towards greater severity in penal practices. Cyclically, he writes, "a harshly punitive attitude toward the offender flares out," under such a stimulus as a particularly savage crime or a prison riot. But such "get-tough" campaigns, he recognizes,

represent a denial of experience, an escape from rationality. However emotionally satisfying they may be, they obscure the real problem, namely the reduction of crime and delinquency.

The savage and cruel punishments of an earlier day have largely been given up in countries meriting the adjective "civilized," but, as this article points out, the psychological suffering remains, the prison inmate being defined "by a variety of symbols, as a man outside the boundaries of humanity, as a man so dangerous and inherently evil that he must never be trusted." The minimum-security federal prison at Seagoville, Texas, under Director Bennett, which is said to have broken with much of the older punitive philosophy, had been described by another penologist as "a gleaming light in the barbaric night of modern penal treatment."

Legislators and prison officials in India as well as in the U.S.A. and other countries, however, should remind themselves frequently of the point stressed by Sir Maurice Gwyer, then Chief Justice of India, at the First All-India Penal Reform Conference held in Bombay in February 1940. He reminded his audience that there were rights of man *qua* man, which no one could forfeit entirely, no matter what he did. Not only, he said, did the community have a right to protect itself against the criminal, but the criminal also had to be protected from society, which, he warned, would continue to create criminals as well as to punish them until it had accepted in full "the faith, often shaken but never shattered, in the common humanity of us all."

The Government of Ceylon, perhaps under pressure of public agitation following the assassination of its Prime Minister, is said to have announced that it would present the Bill for reintroduction of capital punishment at the next session of Parliament. The Act of 1956 suspending the death penalty already stands repealed by an emergency regulation. This backward step must be repugnant to the island's many Buddhists whose rule of life should be *ahimsa*. A recent commission appointed to inquire into the incidence of serious crimes since capital punishment was given up is said to have found no justification for its reintroduction.

Contrasting the attitudes of those opposing the death penalty and those urging its restoration, the Editor of the *Deccan Herald* (Bangalore), in his thoughtful leader in the October 4th issue, mentions as "the one great argument in favour of doing away with the death penalty" the fact that

in the last analysis, there is no expiation great enough that the community can offer for the death of an innocent man wrongly executed. . . . such grave miscarriages of justice are few, but they are not unknown in the history of the law.

The irrevocability of the death penalty, coupled with the undeniable fallibility of ordinary human judgment and the fact that execution closes the door to the reformation of the criminal, should be convincing to all but the vindictive and revengeful. Statistics are not convincing that the presence of the death penalty on the statute books even acts as a deterrent.

Theosophy, taking into account factors undreamt of by materialists or religionists of any denomination, presents even more cogent reasons why the State should not turn murderer of even the worst offender. In his article, "Theosophy and Capital Punishment," reprinted from *The Path* of September 1895 in *Vernal Blooms*, Mr. Judge described the effects of the violent ejection of the inner man of the criminal from his physical body. His consciousness soon returns; his passions are alive; and he remains in the atmosphere of the earth, a greater menace to the living than when in his physical body, through the vibrations of his feelings of malice, hatred and revenge, strengthened by the experiences of his trial and execution. How many a sensitive person, through the evil influence of the executed criminal, has felt himself impelled by some unknown force to commit crime!

Capital punishment is a blot upon modern civilization.

Enthusiastic reports from Calcutta speak of the feat performed lately by a young man who, after having himself securely blindfolded, drove for six miles "through the busy streets of the city without a single accident." The performance was watched by a distinguished gathering which included the Mayor of Calcutta, who himself did the blindfolding before letting the young driver loose on the city.

Those who know that the senses, including that of sight, can function independently of the physical organs will find nothing "miraculous" in this feat. In the words of Mr. Judge,

sight, hearing, touch, taste, and smelling do not pertain to the body but to the second unseen physical man, the real organs for the exercise of those powers being in the Astral Body, and those in the physical body being but the mechanical outer instruments for making the coordination between nature and the real organs inside. (*The Ocean of Theosophy*, p. 37)

In dreams we see, hear, smell, taste and touch while our physical organs are dormant. In exceptional cases it is possible to use the astral senses directly, during waking consciousness, without the instrumentality of the physical sense organs.
