

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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TRUTH IS EVER THE SAME

[The following article was the last written by our revered late friend and colleague, B. P. Wadia, a tribute to whose memory appeared as the opening article in our September issue.—Eds.]

There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: “The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages.”

—H. P. BLAVATSKY: *Isis Unveiled*, I. xv.

In these words the earnest student has an important idea to reflect upon, till appreciation of it dawns on his own consciousness.

Even good students of Theosophy confuse blind belief and enlightened faith. Sometimes it is opined that there are statements and teachings of Theosophy which cannot but be accepted as matters of belief. One is not able, it is said, to demonstrate logically the truth of certain teachings. Thus, for example, some point to the First Fundamental Proposition of *The Secret Doctrine*, which says of Deity that it “transcends the power of human conception and could only be dwarfed by any human expression or similitude” (I. 14). That Principle, “unthinkable and unspeakable,” is discussed and explained in many paragraphs and on numerous pages.

Can the Three Fundamental Propositions be expounded in such a manner that the logical mind is able to accept the verities they enshrine? The answer is “Yes” and “No”; “Yes,” if the quotation from *Isis Unveiled* given above is adequately understood; otherwise, “No.”

Many obstacles perceived by the student in grasping the truths put forward in the Three Fundamentals arise from the fact that the primary study of the Source of the Wisdom-Religion is neglected. What is Theosophy? How did it come into the 19th-20th-century world? What about its lineage from the long past? Whither flows the River of Perennial Knowledge? Unless these questions are first asked and proper answers

obtained, the student makes more difficult his task of comprehending the Three Fundamental Propositions. Can the truth of the first of the Six Items (*S.D.*, I. 272 ff.), recapitulating the facts and ideas related to the *first* of the questions we all should ask — “What is Theosophy?” — be logically demonstrated?

The failure of the originally founded Theosophical Society and its subsequent death are easily traceable to the non-acceptance of this basic teaching.

This teaching *is* difficult to understand. It is surrounded by what looks like an atmosphere of dogmatism. The answer seems on first sight to imply: This is the teaching. Take it or leave it. Impatient, know-it-all, cocksure students drop the pursuit of its meaning, and thereafter go wrong. The ambitious, the egotistic and the proud ultimately arrive at the position, “Behold, I know.” Claiming abnormal powers, such create neo-theosophy, which is easily seen to be pseudo-theosophy. Humanity suffers as a consequence.

The earnest and sincere student goes deeper into the subject of the Source. He says to himself: “Here is a ‘philosophical opinion’; what ‘canon of interpretation’ will guide me? What are the ‘laws’ which will enable my consciousness to gain an appreciation of this profound truth? And how can it come to cherish the feeling of reverence for this truth?”

Human beings obtain knowledge through the senses and the mind. Our present stage of evolution has brought us to the point where every educated man accepts this. The correct relationship of sense-data and mental inference; the proportion of unreality and reality in this relationship — these and cognate questions need not be considered by us here.

The Theosophical teaching, “Mistrust thy senses, they are false,” is now acceptable even to modern science; but modern knowledge will not accept the truth that “the Mind is the great Slayer of the Real.”

Theosophy points out that our minds, like our eyes, are subject to illusions. All recognize optical illusions and know what causes them. But the understanding of the range of mental illusions is very limited for the man of modern knowledge. Western psychology has yet to learn the make-up of the human being. His different constituents — the senses and the organs, the sensations and the instincts, the emotions and the aspirations, the analytical and the synthetic mind, the intuitive faculty and the arising of inspiration — these are not understood by modern knowledge. Theosophy has very definite instruction to give on every one of these and on much more. The canon of interpretation of each student is limited and coloured by the constituent used: does he look at the teaching with the senses, aided by the lower mind, *Kama-Manas*? Or with the pure internal organ called *Antahkarana*? Or with the higher philosophical mind? Or with his intuitive faculty?

To sense perception, a rock is solid; to scientific mental knowledge

it is a seething mass of electrons, etc. Between sense perception and mind comprehension there is a fundamental difference. An equally great and fundamental difference lies between the perception of the pure intellect and that of the intuitive Buddhi, the superior Reason which is compassionate.

When study of the Source of the true Wisdom-Religion is pursued we gain intuitive perception; and then every line and every thought of the first of the Six Items in *The Secret Doctrine* (I. 272-3) is seen as true, and conviction, *i.e.*, enlightened faith in its teachings, arises. No more is it with us a question of belief; it is Knowledge.

The "MYSTERIES have ever been made a discipline and stimulus to virtue," says *The Secret Doctrine* (I. xxxv), and it is the Wisdom of the True which the Esoteric Philosophy imparts. The first step in the Secret Wisdom is to know the Great Source of all Knowledge.

Therefore it is very necessary that the importance of the Source be seen by every student and shown to every inquirer.

Christians repeat that "Whatsoever a man soweth, that shall he also reap," and in the East the moral law of cause and effect, Karma, is spoken of; but unless the concept finds embodiment in examples, it remains an empty abstraction. This is where the imagination of fiction writers can help to supplement our own experience and to show how the law works in practice. Such a picture of its action is given by the novelist, Phyllis Bentley, whose new book, *Crescendo*, displays the wheel of retribution working. Olivia Manning in reviewing it (*The Observer*, August 17th) sums up the story well:—

A clerk in the Borough Treasurer's office, seeing outside the window an alderman with whom he wishes to ingratiate himself, leaves his counter a few minutes early. This little piece of dishonesty, apparently justified and unimportant, brings in its train disastrous consequences. Old Ernest Armley, upset at being unable to renew his son's licence, suffers a recurrence of a chronic ailment and is late for work in the morning with the result that some bales of cloth are wrongly cropped and £800 lost to his firm. From this beginning the chain-reaction travels round the West Riding town of Ashworth until it detonates in tragedy affecting the clerk who started it off.

Though a true and just picture can never be given without the twin doctrine of reincarnation, yet novels of this kind can stimulate the discernment, so that, in our own landscape, the line of cause-effect begins to stand out from the blur of thoughtless words and acts. Perhaps one could wish sometimes that it were not always Karma-Nemesis that proves so popular an example, and that the rewarding aspect of Karma, that brings good fruit from seemingly futile right action, could also be represented; but men doubtless learn more from pain than from pleasure.

THE BUDDHA'S FAREWELL ADDRESS

[We reprint below selections from the *Mahāparinibbāna Suttanta*, or the Book of the Great Decease, which contains the farewell message of the Buddha to his disciples.—EDS.]

The venerable Ananda, accompanied by many other disciples, approached where the Blessed One was, saluted him, and taking a seat respectfully on one side, said: "I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the horizon became dim to me, and my faculties were no longer clear, yet notwithstanding I took some little comfort from the thought that the Blessed One would not pass away from existence until at least he had left instructions as touching the order."

And the Blessed One addressed Ananda for the sake of the order and said:

"What, then, Ananda, does the order expect of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truth, Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back. . . .

"I am now grown old, O Ananda, and full of years; my journey is drawing to its close, I have reached the sum of my days, I am turning eighty years of age.

"Just as a worn-out cart can only with much difficulty be made to move along, so the body of the Tathagata can only be kept going with much additional care.

"It is only, Ananda, when the Tathagata, ceasing to attend to any outward thing, becomes plunged in that devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease.

"Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to anyone besides yourselves.

"And how, Ananda, can a brother be a lamp unto himself, rely on himself only and not on any external help, holding fast to the truth as his lamp and seeking salvation in the truth alone, looking not for assistance to anyone besides himself?

"Herein, O Ananda, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from the body's cravings.

"While subject to sensations let him continue so to regard the sensations that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from the sensations.

"And so, also, when he thinks, or reasons, or feels, let him so re-

gard his thought that being strenuous, thoughtful, and mindful he may, whilst in the world, overcome the grief which arises from the craving due to ideas, or to reasoning, or to feeling.

“Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon themselves only and not relying upon any external help, but holding fast to the truth as their lamp, and seeking their salvation in the truth alone, shall not look for assistance to anyone besides themselves, it is they, Ananda, among my bhikshus, who shall reach the very topmost height! But they must be anxious to learn. . . .

“A brother may say thus: ‘From the mouth of the Blessed One himself have I heard, from his own mouth have I received it. This is the truth, this the law, this the teaching of the Master.’ The word spoken, brethren, by that brother should neither be received with praise nor treated with scorn. Without praise and without scorn every word and syllable should be carefully understood, and then put beside the scripture and compared with the rules of the order. If when so compared they do not harmonize with the scripture, and do not fit in with the rules of the order, then you may come to the conclusion, ‘Verily, this is not the word of the Blessed One, and has been wrongly grasped by that brother.’ Therefore, brethren, you should reject it. But if they harmonize with the scripture and fit in with the rules of the order, then you may come to the conclusion, ‘Verily, this is the word of the Blessed One, and has been well grasped by that brother.’ This, brethren, you should receive as the first Great Reference.”. . .

Now the Blessed One addressed the venerable Ananda, and said: “It may be, Ananda, that in some of you the thought may arise, ‘The word of the Master is ended, we have no teacher more!’ But it is not thus, Ananda, that you should regard it. The truths and the rules of the order which I have set forth and laid down for you all, let them, after I am gone, be the Teacher to you. . . .

“Seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak:

“So long as the brethren shall be full of faith, modest in heart, afraid of sin, full of learning, strong in energy, active in mind, and full of wisdom, so long may the brethren be expected not to decline, but to prosper.

“So long as the brethren shall be full of faith, modest in heart, higher wisdom, that is to say, in mental activity, search after truth, energy, joy, peace, earnest contemplation, and equanimity of mind, so long may the brethren be expected not to decline, but to prosper.

“So long as the brethren shall exercise themselves in the sevenfold perception due to earnest thought, that is to say, the perception of impermanency, of non-individuality, of corruption, of the danger of sin, of sanctification, of purity of heart, of Nirvana, so long may the brethren be expected not to decline, but to prosper.”. . .

Then the Blessed One said to the venerable Ananda, as he sat there by his side: "Enough, Ananda! Do not let yourself be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How, then, Ananda, can this be possible — whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution — how, then, can this be possible, that such a being should not be dissolved? No such condition can exist! For a long time, Ananda, have you been very near to me by acts of love, kind and good, that never varies, and is beyond all measure. For a long time, Ananda, have you been very near to me by words of love, kind and good, that never varies, and is beyond all measure. For a long time, Ananda, have you been very near to me by thoughts of love, kind and good, that never varies, and is beyond all measure. You have done well, Ananda! Be earnest in effort, and you too shall soon be free from the great evils — from sensuality, from individuality, from delusion, and from ignorance!...

"Behold now, O brethren, I exhort you, saying, 'All component things must grow old. Work out your salvation with diligence.'

"My age is now full ripe, my life draws to its close:
I leave you, I depart, relying on myself alone!
Be earnest then, O brethren! holy, full of thought!
Be steadfast in resolve! Keep watch o'er your own hearts!
Who wearies not, but holds fast to this truth and law,
Shall cross this sea of life, shall make an end of grief."

The immeasurable and unchanging Being is to be beheld as the One. The stainless Soul is higher than the heavens, mighty and sure. It is incomprehensible, for it cannot be comprehended; it is imperishable, for it passes not away; nought adheres to it, for it is free; the Soul is not bound, fears not, suffers not. This mighty Soul unborn grows not old, nor dies, for the Soul is immortal and fearless. The Soul is the fearless Eternal. He grows one with the Eternal, the fearless Eternal, who knows this.

—*Brihadaranyaka Upanishad*

“ TO DO, TO DO ”

“It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do.”

These words appear in the first letter from Mr. Judge published in *Letters That Have Helped Me*. And he adds:—

Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart. (pp. 1-2)

The Path of Yoga taught by Theosophy is not the Yoga of action, of devotion, of knowledge or of practice exclusively, but includes them all in a harmonious synthesis.

The man in whom the quality of *rajas* is dominant is he who is most likely to need the warning of Mr. Judge against acting for activity's sake. His actions are but too likely to be “performed with attachment to the result, with great exertion . . . and with pride . . . and attended with rejoicing and grieving” (*The Bhagavad-Gita*, XVIII. 27). Krishna defines *rajasic* action as that which is done “with a view to its consequences, or with great exertion, or with egotism” (XVIII. 24).

Against such tendencies Mr. Judge's letters provide an antidote. “We must,” he tells us, “look to it that we do all acts merely because they are there to be done” (p. 26).

If anxiety arises in us because things do not seem to us to be going as they should, we may not recognize this as a danger signal. We may be ready, perhaps, to admit excessive zeal, but rather plume ourselves on it, overlooking Krishna's saying that “the meditation which destroyeth pain is produced in him who is . . . of moderate exertion in his actions” (VI. 17).

Excessive zeal, even for our Cause, that worthiest of objects, may sometimes do it a disservice, as in degrading Truth by forcing it upon unwilling ears. Or one may risk a breakdown that would invite condemnation of the philosophy from outsiders ignorant that the overzealous one, flouting Theosophy's counsel of equipoise and of moderation in all things, has brought the disaster on himself.

Such a man's zeal “to do, to do” may be claimed to be nobly motivated and hence to differ widely from the innumerable methods by which, the Irish Theosophist and mystic poet “A.E.” wrote, “men and women try to shelter themselves from their souls.”

If the superficial mind is for a moment unoccupied, a gentle tap makes it aware of the majestic outcast calling on it to be up and doing, playing its part

in the cosmic purpose, and the prospect is so terrifying that the mind immediately occupies itself with bridge, or ping-pong, or crossword puzzles, and closes all relations with the unwelcome intruder. After a time the soul will give up attendance on the body as a bad job and the body can then play ping-pong, whist, crossword puzzles, the decoding of limericks, and rest after such labours in peace, without any soul annoying it at all. (*The Living Torch*, p. 209)

But even the purposeful zealot for the Cause, righteous though he may consider his life to be, can perhaps read with profit the following passage from Tolstoy's *Kreutzer Sonata*, not rejecting out of hand the possibility that in some respects it may serve him, *mutatis mutandis*, in self-examination:—

From that wrongness of life arose . . . her passionate relation to all her occupations, her instability of mood — now gloomy, now terribly gay — and her volubility — it all came from the constant need of diverting her attention from herself and her life. It was a constant intoxication with this or that work, which always had to be done in a hurry.

If we have not come to terms with our own Soul, subordinated our personal consciousness to Its guidance, disciplined rigorously our lower mind, conquered our weaknesses to some extent and mastered our moods, may not excessive zeal be masking an effort to evade seeing ourselves as we really are and doing whatever is necessary to bring our personal selves under proper subjection to the Inner Ruler?

The enthusiastic worker finds it very hard to see anything beneficent in the failures of his efforts, except perhaps the opportunity to learn from them. But Mr. Judge writes:—

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. . . . Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving. (*Letters*, pp. 40-41)

We need to give ourselves time to read our great Teachings regularly and to reflect on what we read and how we can apply it; time to seek out the Inner Ruler and listen to his orders so that we may obey them. And we need “silence for certain periods of time to enable nature herself to speak to him who comes to her for information.” *We do not give ourselves a chance.*

If with unselfish motive we take the time to do these very necessary things we shall perhaps increase others' opportunities for growth through service, which we may, all unwittingly, have been monopolizing. And such service as we do perform, quietly, deliberately, without fanfare and with humility, will be augmented a hundredfold in its potentialities

for good by the heart quality that we put into it. "It is not *what* is done, but the spirit in which the least thing is done that is counted" (*Letters*, p. 10).

The difficulty in pointing out to all and sundry a weakness that is far from general is that it may seem most reprehensible to those who are farthest from displaying it. Many more of our students err on the *tamasic* side of indolence than display *rajasic* excess of activity for our Cause! It will be a pity if this warning against exaggerated zeal is taken to heart less by those who need it than by those requiring rather to energize themselves for greater service.

THE FABLE OF THE FISH

Long ago at the beginning of Time, a small, sparkling and joyful stream gushed forth from the highest and only enduring Mountain.

Down, down over the rocks dashed the little stream and on into the lush meadows below. Quietly now it meandered, and one day in its sweet waters appeared two fish. Happily they fed and mated, often sleeping and drifting with the current. Soon the stream, now become a river, was teeming with fish. As their numbers increased the supply of food became a problem, and a struggle between the strong and the weak, the hungry and the greedy, began and gradually their former serenity and joy were replaced by fear and aggressiveness.

Thus frittering away their energies, the fish made little or no effort to resist the current, and both waking and sleeping were swept continuously downstream. So the river widened and its population multiplied and the waters became polluted. Some fish, weary with the ceaseless struggle for existence, glided exhausted into quiet backwaters, and there to their amazement found food and a stagnant kind of peace. As they recovered their strength a desire to rejoin the river arose within some of them. But now they headed upstream, towards the quiet meadows and the great Mountain which was dimly visible at the Source of Everything.

Of course they could not swim day and night, so when sleep overcame them they tended to drift downstream once more, unless good fortune swept them into some small salient until consciousness returned. Thus they struggled, ignoring the admonitions of the down-coming fish, back towards the serenity and bliss of their beginning.

But the great multitude of fish swam and drifted ever onwards, now no longer between the trees and flowers, but between steel ships and cranes, power stations and chemical works, and the waters became more and more foul. Then, quite suddenly they tasted the salt and felt, beyond the current, that swift drag of the tide; and at once with the river were swept away into the vast waste of the sea.

FREEDOM—INHIBITION—DISCIPLINE

The words "freedom" and "inhibition" are much in use today, especially in reference to the young. Let us pause and try to see the problem of bringing up children in a rational way, instead of being apprehensive of these words. Words are slogans of power and we often use them without understanding this power, the result causing much harm.

First let us recognize that we already "inhibit" little children all the time without realizing it. It is only later on, when it really becomes necessary that some discipline should be used, that we refrain, out of fear of inhibiting them and causing psychological damage to their natures. Let us understand what inhibition is and how we apply it.

In the early days a child's freedom of movement is inhibited to some extent. He is strapped in his pram lest he should hurt himself; also so that the mother can be free to get on with her work or push him along with her when she goes out. He is put in a pen which restricts his movements and prevents him from getting into mischief. Even later on he is put to bed at a fixed hour, whether he wants to go or not; he is made to go out when he would rather be in, and made to go in when he would rather be out! In the matter of food, he is given what he would rather not eat and restricted when he wants food we do not want him to have. We insist that he keep clean and wash his hands — how many times a day is a child made to wash his hands!

In these early stages of the child's life we think we are training the little animal body. So we are. The bodily organs and limbs have to be trained to work according to Nature's plans, and we help the young child to develop his legs in trying to walk and to develop his power of speech in trying to talk. Later on we help him to develop his mind at school. In fact, in the early days we do all we can to help him to control and use his bodily impulses and desires.

It is when he grows a little older that we give him some freedom. But we still send him to bed, whether he wants to go or not. We still send him to school, make him get up, make him wash. It is in the things which we do not feel belong to health, or which upset our convenience or established custom, that we fail.

As the child grows he begins to show his personality more strongly; marked tendencies, desires and impulses show themselves more distinctly, and just when he needs help most we take away our helping hand and give him freedom. He then blunders along, hurting himself and others, because we do not teach him what to do. Whereas at the very young stage we took complete control, now we hand over almost complete control to him; and he is unsuited to this as yet. He is only beginning to take charge of himself and he needs help.

All restrictions should now be removed and in their place constructive advice and education ought to be given to the child. Education is not merely filling the head with information; it is much more. Funda-

mentally it is learning how to adapt oneself to one's environment, and environment is twofold in nature. We are in a family, a group, a nation, a race, but we are also surrounded by our own individual feelings and capacities. Both these environments need to be understood, and it is the duty of the parents to help the growing personality to learn how to adapt himself to both, to realize his own position in the family or group, and to know his own character. As the child—and who among us in some respects are not children?—naturally copies the example of others, it is at this stage that the parents must make him feel that he belongs to a united, happy family, where joy, harmony and unselfishness prevail. He must be made to feel that he is wanted and loved, that he is an integral part of the family, and that to be such he must control himself, learn what is the best way to act, to speak and to behave.

Parents should recognize their responsibility and give their full attention to the child. Calm and controlled themselves, they must see that he is not put to impossible feats of endurance, such as sitting still for too long a time while the elders talk. A wonderful feeling of comradeship should exist between parent and child; he should be *guided*, not forced; he should be given good examples of how to live and act, and more often than not he will follow automatically.

In these ways he is in no way "inhibited." He is kept employed in proper ways and not left to rush around for want of anything better to do. Young children are a whole-time job, and unless the parents recognize this, they have failed in their duty. This does not mean that a child cannot be left free to amuse himself alone, but he needs a little attention to help him even here. He should be helped and guided in his recreation, not controlled. It must again and again be stated that parenthood means infinite tact and sacrifice, for to the parents is given the task of educating an old soul in a new body to live at peace with himself and with others, alert, happy, thoughtful and well adjusted. Emotional disturbances are unavoidable, but through them a child can learn how to deal with such circumstances when they arise again, and the parents can learn the attitude of the true educator who helps the one in distress so that he is able to control his distress. Unless the "I want" attitude is controlled when young, great trouble will result at puberty.

In the old days there was some kind of religious teaching in the home; now, often there is none. Something must be put in the place of orthodox religion and the best thing is the training of the child to think of others and act with kindness. This is the age of science and science is based on laws. No child is too young to learn that law works. The attitude the parent should adopt is not "If you do that you will be slapped," but "If you do this you will be happy and I shall be happy; if you do that, then we shall all be miserable!" Later at school the child learns that law shows itself in the relationship of one thing to another. So in life, effects flow from causes. Knowing the laws, we can use them in

science, in language, in everything; knowing that law acts throughout every part of life, we can begin to use it. In that way freedom comes. Nothing happens without a cause; also there is no cause without an effect. Without this basis, freedom becomes licence, and licence begets the gangster, the vicious one. No one acts by himself alone; he acts in his environment, and upon how he adapts himself to it depends whether his life shall be a happy or a disgruntled one; and that has its repercussions on his family and finally on the nation.

Just as we learn that Karma adjusts, that it disciplines us until we learn, that it restricts us, it inhibits us — and this is Nature's way — so we must learn to distinguish between right restrictions and inhibitions and wrong ones. Necessary restrictions do not produce inhibitions; unnecessary ones often do. Lack of restrictions, when they are necessary, produces chaos and misery.

Let us put greater emphasis on education: Educate the child in how to live his own life in his surroundings with others. Educate him in how to control his impulses and why he should do so. Educate him to become self-reliant, not obstinate and callous. Educate him to be self-disciplined. Educate him in how to be happy and helpful (the two go together). Educate him by loving companionship and by *example*. Educate him in reverence towards others. Let us embody these principles of action in ourselves first; for, we repeat, children are unconscious imitators. *But do not let a child grow up without help.*

The passing away at Banaras on September 18th of Bharat Ratna Dr. Bhagavan Das, in his 90th year, closed a long life of active service to literature and philosophy as well as to the national struggle and to education. He was prominent in the Theosophical Society and one of his major contributions to the Theosophical Movement was his voluminous compilation from many scriptures, *The Essential Unity of All Religions*. This "important and useful book," it was said in our pages in April 1957, "needs to be popularized and extensively used by all students of Theosophy." First published in 1932, purposely without copyright, its fifth edition was appreciatively reviewed in *The Aryan Path* for July 1956. In another work he set against modern psycho-analysis ancient psycho-synthesis. The titles of several other works indicate the range and depth of his interests: *The Science of Social Organization, or The Laws of Manu in the Light of Atma Vidya*; *Mystic Experiences, or Tales from Yoga Vasishta*; *The Science of the Emotions*; *The Science of Peace*; *World War and Its Only Cure — World Order and World Religion*; etc.

Well-deserved recognition was accorded Dr. Bhagavan Das's high-minded labours when in 1955 the title "Bharat Ratna" was bestowed on him.

EVOLUTION—DARWINIAN OR THEOSOPHICAL?

In an interesting article on "Darwin's Religious Views" in the July issue of the *Journal of the History of Ideas* (City College, New York), Mr. Maurice Mandelbaum of The Johns Hopkins University, Baltimore, traces the evolution of the great naturalist's thought. Charles Darwin (1809-1882) had entered adult life as a Christian, with some reservations in respect of certain dogmas of the Church of England. He had, in fact, entered Cambridge with the intention of becoming a clergyman. He was, however, attracted by several aspects of natural science and his observations as the naturalist of the expedition on the "Beagle" (1831-1836) seem to have led him to "think much about religion" after his return and finally to discard all belief in miracles, the possibility of which Theosophy has ever emphatically denied.

The *Encyclopædia Britannica* quotes him as having written: "...disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress." He himself recorded that he did not think much, until a considerably later period, about the existence of a personal god. He did not at first consider his evolutionary theory, which precipitated so heated a conflict between special creationists and evolutionists, to be inconsistent with Theism, excepting its orthodox forms, because he was dealing, not with ultimate origins, but with "secondary causes," e.g., "natural selection." This, he maintained, could account for the origin of new species. Mr. Mandelbaum writes:—

What he insisted upon was that in scientific explanations it was not only needless, but positively false, to introduce the hypothesis of special acts of Divine Creation to explain the natural order of events.

He repeatedly wrote that to hold the view of the special creationist implied assuming the existence of an arbitrary and capricious Creator, since animals and plants vary in all sorts of minute and apparently purposeless ways from one another. But he recalled in later years that, while he had been working on his first famous work, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, published in 1859, he had felt that one must accept that form of the theistic argument which is based on the impossibility of conceiving of the wonders of nature and the capacities of man as having arisen as a result of "blind chance or necessity."

As he wrote in 1860 to the American botanist, Professor Asa Gray, "I cannot think that the world as we see it is the result of chance; and yet I cannot look at each separate thing as the result of Design."

Sir Francis Darwin is quoted as having said that as early as 1832 his father had believed in the transformation of species. Mr. Mandelbaum remarks that that belief grew stronger, but that Darwin had no hypothesis as to how it had taken place until, reading Malthus in 1838, he hit upon natural selection as an explanatory principle. He did not, how-

ever, keep the faith in it that he had expressed to Sir Charles Lyell, the British geologist, when *The Origin of Species* was in the press, that "Natural Selection acts exclusively by preserving slight, *useful* modifications. Hence Natural Selection cannot possibly make a useless or rudimentary organ."

In a letter read to the Linnean Society in 1858 Darwin called Natural Selection "an unerring power," selecting "exclusively for the good of each organic being," but later he disavowed believing in any purposiveness in nature or that all variations which were preserved marked an advance in adaptiveness and thus were "progressive."

The whole of the evidence amassed in *The Origin of Species*, Mr. Mandelbaum writes, was designed to prove that there were sufficiently subtle gradations in all types of organs to allow for the action of natural selection and thus to account for the origin of new species by the agency of that "secondary cause" alone. In his first public statement on the subject, Darwin avowed that he looked upon "the accumulative power of natural selection . . . as by far the most important element in the production of new forms," though he did not yet rule out the assumption of the "creation of one or of a few forms," as indicated in a letter to Sir Charles Lyell before *The Origin of Species* appeared. But he added: "I entirely reject, as in my judgment quite unnecessary, any subsequent addition 'of new powers and attributes and forces.'"

By 1876 Darwin had come to the conclusion — an instance surely of an exponent of physical science "overstepping the limits of observed phenomena in order to penetrate into the arcana of Being," to which Madame Blavatsky objected in *The Secret Doctrine* — that the mind of man had "been developed from a mind as low as that possessed by the lowest animals."

It may be well to recall at this point what H.P.B. has written that controverts this view directly:—

In doubt whether man was "a god or beast," he is now connected with the latter and derived from an animal. No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science. . . . But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism. (*S.D.*, I. 636)

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (*S.D.*, II. 728)

Darwin, accepting such a low derivation for the mind as he admitted, naturally questioned whether it could be trusted when drawing such grand conclusions as those reached concerning Theism. He seems to have carried this mistrust to its natural conclusion, expressing what

is indeed a counsel of despair when he wrote:—

...the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of lower animals, are of any value or at all trustworthy.

Of course Darwin, with his intellectual honesty, could not and would not claim exemption for his own theories from this "horrid doubt." It is not surprising to find that he said his own religious experiences had declined and that he placed no evidential value on such experiences.

Mr. Mandelbaum considers that

all that prevented Darwin from denying the truth of Theism was the anti-dogmatic cast of his own mind, and his acceptance of the limitations of all human minds, considering their lowly origins.

He considers Darwin's personal agnosticism "an undogmatic form of atheism."

It is interesting to compare with Darwin's views on the subject of evolution and natural selection the age-old teachings of the Ancient Wisdom, as re-presented in modern Theosophy, in the writings of H.P.B. Theosophy recognizes that "Natural Selection" has its proper place in the evolutionary picture, though Madame Blavatsky calls it "a mere device of rhetoric" to credit it with the power of *originating* species.

"Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. (*S.D.*, II. 648)

Naturally, "every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life...added to the environmental conditions — necessitating a perpetual weeding out of the unfit."

The *élite* of any stock thus sorted out, propagate the species and transmit their organic characteristics to their descendants... But Natural Selection... "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." (*Ibid.*)

It leaves unanswered the real question which, she writes, is: "what CAUSE — combined with other secondary causes — produces the 'variations' in the organisms themselves." She concedes that many of the secondary causes are purely physical, climatic, dietary, etc.

But beyond the secondary aspects of organic evolution, a deeper principle

has to be sought for. The materialist's "spontaneous variations," and "accidental divergencies" are self-contradictory terms in a universe of "Matter, Force and NECESSITY."

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc. . . . offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. (*Ibid.*)

Modern science, limiting its purview to the material world, will hardly consider seriously the teaching of Occult Science that it is only "after the *physicalization of the primeval animal root-types out of the astral*" that the differentiating "causes" known to modern science come into operation (*S.D.*, II. 649).

Involution had to precede evolution, for nothing can be evolved, or unrolled, that has not first been involved or rolled. According to the esoteric teaching, the physical evolves gradually from the spiritual, mental and psychic (*S.D.*, I. 219).

It is H.P.B.'s contention that "Darwinism meets Evolution only at its midway point," *i.e.*, "when astral evolution has given place to the play of the ordinary physical forces with which our senses acquaint us" (*S.D.*, II. 649).

But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species — one to which all other laws are subordinate and secondary — is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyān-Chohanīc wisdom. (*Ibid.*)

Theosophy teaches that

the whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who . . . are the agents of Karmic and Cosmic Laws. (*S.D.*, I. 274)

There are, we are told, "centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life," but this, H.P.B. explains, is

no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers" . . . working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason — the ONE LIFE and Law. (*S.D.*, II. 732)

She tells us that they work "in cycles and on a strictly geometrical and mathematical scale of progression." The extinct animal species are said to demonstrate this amply, and natural history provides sufficient evidence that "they act by *design* in the details of minor lives (of side animal issues, etc.)."

In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis* — like the lynx, the tiger, the cat, etc. — it is the “designers” who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. (*S.D.*, II. 732)

Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. (*S.D.*, II. 648)

In 1861 Darwin had written to Professor Asa Gray:—

If anything is designed, certainly man must be: one’s “inner consciousness” (though a false guide) tells one so; yet I cannot admit that man’s rudimentary mammæ were designed.

The primitive hermaphroditism of the human form which Theosophy teaches once prevailed, before the division into sexes and the lighting up of self-consciousness in mindless man, offers a reasonable explanation for “man’s rudimentary mammæ.” It seems a pity that Darwin had lost the conviction that he once had had, and which might have suggested this truth to his great intellect, namely, that an organ appearing to be useless or rudimentary would “plainly bespeak an ancestor having the organ in a useful condition.”

Well has a Great Master written, in a letter reprinted in *U.L.T. Pamphlet No. 29*:—

Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. . . . You and your colleagues may help to furnish the materials for a needed universal religious philosophy; 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. (pp. 9-10)

FAITH—A MALEDICTION OR A BLESSING?

Faith is a power. Like every power it can be a blessing or a malediction. It has been said that faith can move mountains; but who does not know how many crimes have been committed in the course of ages because of blind faith?

If we want to deepen our understanding of this subject we must go once more to the *Gita*, read again the 17th chapter and listen to Krishna who says: "The faith of mortals is of three kinds, and is born from their own disposition; it is of the quality of truth — *sattva*, action — *rajas*, and indifference — *tamas*." How can we understand what these three kinds of faith are? We need but look about us and within ourselves to see examples of *tamasic* faith and of *rajasic* faith. With the light of the teachings of Theosophy we have the means to perceive what *sattvic* faith must be.

We are born in a certain country, in a certain family. We have been educated in a certain religion which was that of our forefathers; we have been taught rules of morals which are observed by the community to which we belong. Many people are faithful to their religion, follow the way of tradition and think that they are doing their duty in this life. If they are interrogated about the how and the why of their beliefs they are surprised and answer that such is their faith, adding that they have never pondered over such questions. In their opinion any intellectual questioning of this faith can only lead them to scepticism and immorality. This is the *tamasic* aspect of faith.

Behind each attitude of mind is a desire. Behind such a *tamasic* faith is the desire to avoid troubles and difficulties. To persist in the old accepted beliefs and to follow the traditional ways with a view to having comfort for oneself and living at peace with one's surroundings is to have one's roots in *tamas*.

There is another common form which *tamasic* faith takes — the trust which arises as a result of being glamoured by certain persons. He who has the power to convince, whether he be an orator or a writer, can move the masses. What he says is accepted as true without being first sifted through the sieve of discernment. At the root of such a faith is a desire to be guided, directed. It involves an ascendancy of the emotions over the mind, of the animal nature over the human nature.

Those who go on with blind faith like to say that they obey their heart and not their brain. Such a statement is the result of a confusion between the true Heart and the emotions. "The Dharma of the 'Heart' is the embodiment of Bodhi, the Permanent and Everlasting," as said in *The Voice of the Silence*. Bodhi is true, divine Wisdom.

Now, what kind of faith has to do with the quality of *rajas*? When man acquires a conviction, his first desire generally is to share it with his fellows. Is he right in doing so? Surely, but it depends on why and

how he does it. If we make our convictions known in order to help others, we are on the right way. It is our duty to bring to others the light we have received. But pride is insidious. Are we sure we do not have a more or less conscious desire to say: "Behold, I know! You must follow my teachings..."? The desire to be admired is probably more common than the desire to help others.

Many people begin to propagate their faith before trying to live according to their convictions. They can find there, perhaps, the criterion that their motive is not a pure desire to help others. He who is really resolved to help understands that he must establish harmony between word and act.

Even if we are sure we have a pure motive we must be careful when we try to propagate our convictions. We must leave people free to accept or reject our ideas. We have to be ready to live among people who have convictions, faiths or creeds different from ours. Non-tolerance is the *rajasic* aspect of faith. From non-tolerance have sprung all kinds of despotism, wars of religion, crusades, inquisitions. "Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there is to be discerned that great surge of moral evolution which H. P. Blavatsky described and named as the Theosophical Movement."

Sattvic faith has nothing to do with dogmas, formalism or despotism. It is of the nature of truth, true knowledge. This does not mean that one cannot have *sattvic* faith before one has attained to true knowledge. It is rather the other way. When man has realized divine knowledge, he becomes a God: he needs no more faith. But faith — *sattvic* faith — is essential for the acquirement of this knowledge.

We have first to have a firm conviction that truth has to be found and that its realization is the basic purpose of our life. We are not able, at our present stage, to attain absolute truth, divine knowledge, but all of us can gain, through self-effort, certain truths, of course relative, but in which we must have faith in a *sattvic* way. This means:

(1) Accepting such truths not because they have become traditions, or accepted dogmas, or because of personal feelings, but after having acquired a firm conviction as a result of deep reflection and meditation;

(2) Thinking, speaking and acting according to this truth;

(3) Having the humility to admit that our present concepts of truth are limited and that we must improve them by both a constant development of our inner, higher faculties and a constant experiment in the life outside;

(4) Keeping an open mind towards the convictions of other people and practising tolerance.

Sattvic faith also implies confidence, love and respect for the teacher, the Guru. This feeling must be cultivated right from childhood. The child must have confidence in his parents, in his teachers at school. This

attitude will enable the child to get the most out of what they can give him. This is also true in the spiritual life. The link between the Guru and the disciple has been clearly explained by Mr. Judge in *Letters That Have Helped Me* (Part I, Letter XII).

Many among those who claim to be Theosophists entertain a *tamasic* or a *rajasic* kind of faith. They have accepted the teachings without pondering over them; they have followed personalities; they have been intolerant; they have not had confidence in the Masters; and above all they have not really tried to put into practice what they preached. The true Theosophist has *sattvic* faith. He has faith in the Teachings which he recognizes to be true, and in the Masters and their Messengers who have given these Teachings. This faith enables him to make his way towards the acquirement of spiritual knowledge and gives him the power to bring the light to those who are ready to receive it.

✓ Most thoughtful persons no longer accept blindly things and events in our present civilization. In *Nature's Path* for June 1958, a warning about the injurious ingredients that can be added to such an innocent delicacy as ice cream is given. Manufacturers are not required by law to list that which they have added. Consequently, today most ice creams are synthetic from start to finish. Flavours are artificially compounded or intensified by such synthetic substances as: *Piperonal* (a chemical used to kill lice) in place of vanilla; *Aldehyde C17* (an inflammable liquid used in aniline dyes, plastic and rubber) to give the flavour of cherry; *Ethyl Acetate* (used as a cleaner for leather and textiles; its vapours have been known to cause lung, liver and heart damage) to give a pineapple flavour; *Amyl Acetate* (an oil-paint solvent) gives a banana flavour; and there are others. "Today you may be 'treating' your family to poison," says *Nature's Path*, and adds, "The next time you are tempted by a luscious looking banana split sundae, think of it as a mixture of anti-freeze, oil paint and nitrate solvent and lice-killer and you won't find it so appetizing."

Theosophically speaking, we can but repeat what we have always said: there is nothing like simplicity and a return to nature's simple ways. Good ice cream can be made at home, with fresh and natural ingredients, but in this age of rush we prefer to buy outside — and in some cases at least, gradually poison ourselves. This is no way to refine the body, and the Thinker within has to be handicapped by a gradually coarsening body-instrument.

HUMILITY—FALSE AND TRUE

All recognize that hypocritical pretensions to a spiritual status which one has not reached, when it does not spring from self-delusion or megalomania, is *cant*, called in *The Key to Theosophy* "the most loathsome of all vices." Elsewhere H.P.B. has written:—

Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. ("She Being Dead, Yet Speaketh": THE THEOSOPHICAL MOVEMENT, Vol. IV, p. 82, April 1934)

But to pretend a humility that we do not really feel also is hypocritical. There is not much to choose between mock saintliness and mock modesty, save that the former may exploit credulity more disastrously.

Dickens drew so loathsome a picture of false humility in the detestable Uriah Heep and his mother that many tend to underrate the true humility which is indispensable for the spiritual aspirant.

Sincere humility, not thinking of oneself, or, rather, of one's personality, more highly than one ought to think, is a beautiful quality, without which, as *The Voice of the Silence* brings out, Wisdom is not to be attained. More, it adds: "Be humbler still, when Wisdom thou hast mastered." It is "they who in humbleness have garnered" who "low confess: 'Thus have I heard.'" These are identified with the elect, the followers of the "Doctrine of the Heart." Krishna included humility among the marks of him whose virtues are of a godlike character; Mr. Judge follows the translation of "modesty."

Steps towards the acquisition of true humility are described by Mr. Judge in *Letters That Have Helped Me*, in the first of the extracts brought together under the heading "On Occult Philosophy." We are there enjoined not only not to push ourselves forward in conversation but also to try to recollect that each of us is "a very small affair in the world," and that those around us do not value us at all and grieve not when we are absent.

We are told in *Light on the Path* that "that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." This most of us, perhaps, can achieve without half trying! But if we catch ourselves feeling resentful when others all too evidently hold us in slight esteem, let us ask ourselves, "How genuine is my humility?"

Let it be noted in passing that to appear as "nothing" in others' eyes does not mean to appear as "something" peculiar or contemptible. It seems to mean, among other things, not to make ourselves conspicuous or to draw attention to our personalities by affectations of manner, speech or dress. We cannot compromise on principles, but a Master of Wisdom has written: "Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism" (*U.L.T. Pamphlet No. 22, p. 10*).

The point most vital in regard to this question of humility, however,

is not how we appear to others but how we think of ourselves as personalities or Kama-Manasic entities. The Higher Ego needs the personal self for acting through in our terrestrial sphere. It is only in the triune man, body, soul and spirit, that complete knowledge can be attained (*Letters That Have Helped Me*, p. 39). How fully the Higher Ego can express itself here depends, however, upon the submission of the personality to its direction. Mr. Judge has written in another letter:—

The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly. (pp. 90-91)

To appear in our own eyes far more important persons than we are, is, however, all too common. One effective corrective for this illusion, which if obstinately clung to may become a delusion, is to fix mind and heart on those Himalayas of the Spirit which the Great Teachers of humanity represent. For what are we, puny strivers towards the Goal, compared to the Perfected Men, Those who have made the Great Renunciation of the fruit of Their long serving, in order to remain with suffering humanity? Our little blaze must seem to us by comparison as feeble as the light of a match struck in a sunny field at noon.

When we contrast our "speckled souls," or the ray of Manas mixed and mingled with Kama, with Their immaculate purity we can see ourselves in truer perspective than, for example, if we fix our gaze upon the imperfections of our neighbours. Doing the latter may seem sometimes to justify us, like the Pharisee of the New Testament, in thanking God (read, our good Karma) that we are "not as other men are." The Christian Teacher, comparing in a parable the attitudes of the Pharisee and the humble publican, added that "everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (*Luke*, 18: 10-14).

If we examine ourselves honestly we are all sure to find much in our character to be humble about. We are fortunate if we recognize that fact and concentrate upon the virtues that we want to build into ourselves or to strengthen, instead of laying the unction to our souls that, because we are free from the more heinous sins and even, perhaps, from some of the more conspicuous shortcomings of this one or that, we are superior to them. Not for the serious aspirant is the attitude, even if only silently held: "I am holier than thou." For among the rules of the Eastern Schools of Divine Wisdom there is this:—

None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka.

If we do not know truly, in our heart of hearts, whether we are self-debarred at present from "flaming like the noon-day Sun upon the snow-capped mount of purity eternal," we can have recourse to a few tests

that should convince us of the fact. Could it truly be said of us, as it is recorded of Jesus: "He taught them as one having authority, and not as the scribes" (*Matt. 7: 29*)?

Krishna, moreover, tells Arjuna that "he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time" (IV. 38). If we do not find it so springing up within us whenever an opportunity presents itself to serve the Cause by voice or pen, is not the implication plain that we are not perfected in devotion?

But we need not despair. We are offered an alternative. While trying to acquire the purity of snow upon the heights no sinful foot can tread, the radiance of Wisdom and the warmth of true Compassion, the Neophyte can choose a "humbler course."

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness. . . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law. (*The Voice of the Silence*, pp. 39, 40)

"Let him hear the Law," uncoloured by self-talk, unmuffled by the very thought, "Behold, I teach." We are not to think of our ability, our knowledge or our eloquence, but to do what comes to be done in whatever way we can.

Mr. Crosbie has written:—

All that any of us can give is Theosophy. We did not invent it. It was given to us; we stand in line and pass it along, as people used to do at fires in passing the buckets of water. People are grateful to the one who passes the "water of life" along to them, but the "passer" knows where gratitude belongs, and says: "don't thank me; thank Theosophy — as I do. It enables me to help others; it will also enable you." Thus he helps them and helps himself to get rid of the personal idea. (*The Friendly Philosopher*, p. 381)

I have been more and more convinced, the more I think of it, that, in general, pride is at the bottom of all great mistakes. . . . Whenever pride puts in its word, everything goes wrong; and what it might really be desirable to do, quietly and innocently, it is mortally dangerous to do proudly.

—JOHN RUSKIN

RECENT PARANORMAL PHENOMENA

In 1948 the Thinker's Library reprinted George Godwin's book, *The Mystery of Anna Berger*. This novel was obviously based on the mystery surrounding Therese Neumann, a Bavarian peasant woman, with whom are associated various paranormal phenomena. Therese is still living; recently several periodicals have recalled her peculiar case, for it is claimed that during 30 years she has, off and on, exhibited trances, stigmata, ecstatic convulsions, and is credited with many paranormal gifts, such as bilocating, prophesying disasters, reading hidden thoughts and understanding unknown tongues; the most extraordinary claim being, however, that for 29 years she has not eaten or drunk anything whatever.

Unfortunately neither Therese nor her family have permitted any investigation or close scientific observation. But except for the fast, most of these phenomena have been witnessed by sufficient persons to establish their authenticity.

An article by Dr. L. Fairfield in the *Journal of the Society for Psychical Research* (December 1957) describes the phenomena but offers no explanations. The British *Evening Standard* and *The Humanist* (January 1958) also mention this case, without, however, shedding light on it. Only Mr. Godwin, through two characters in his novel, thoughtfully compares modern scientific, psychological views and Roman Catholic theories and offers valuable material for consideration, refraining, nevertheless, from drawing conclusions. He discredits the fast, holding that food must have been taken by Therese during somnambulatory trances, unknown to herself.

The researches of Western psychical researchers are hampered by their notion that they are investigating hitherto unexplored realms. They are not. In *Isis Unveiled* (1877) H.P.B. described every phenomenon of the nature of those now displayed by Therese Neumann, and many more. She offered well-attested examples of these phenomena from history and tradition, giving clear and rational explanations based on a psychological system, ancient and Oriental, which she had studied and experimented with herself. She showed that Eastern phenomena cover almost the whole range of those known to Western investigators.

There are countless examples of the power of even the unconscious will to create according to the imagination, or the faculty of discerning images in the astral light. For example, a mother's influence on her unborn child, voluntary or involuntary, through her imagination, has always been a widely recognized possibility. Even in adults the power of imagination affects radically the physical condition. Intelligent physicians have ever accorded it either creative or morbid potency and used it for purposes of healing. Psychosomatic researchers are now trying to penetrate its mysteries.

Psychology naturally steps beyond the visible and enters the invisible realms; but unless it recognizes that there are three worlds — spiri-

tual, psychic and material — confusion will prevail within its ranks, for the first two worlds are *both* invisible and may not be confused with impunity. Also psychology will not be able to understand, explain or demonstrate the phenomena it so painstakingly records until it recognizes two facts: (a) the reality of astral substance, both as a universal cosmic agent and as forming the inner, invisible body of living man; and (b) the fact that all that is not visible is not necessarily spiritual. This astral, electric and magnetic substance is the “missing link” of Western psychology. H.P.B. says that it is the indispensable link or medium lying between the visible, material world and the invisible, spiritual one. It connects these two extremes, and until it is recognized as a substance-force, determining the functions of the body and giving scope to the powers of the Spirit, psychology will remain in perplexity and be unable to explain such phenomena as displayed by Therese.

The Roman Catholic writers about Therese Neumann (there are several) point to the futile speculations of scientists and their inability to rationalize the phenomena they have verified. This strengthens the superstitious, unreasonable pronouncements which theologians make in favour of miracles, however sincere they may be. And so the public is left, without facts, reason or logic, to choose between scientific ignorance and scepticism on the one hand and theological superstition and credulity on the other.

But there is no necessity for this. George Godwin, being more open-minded than either scientists or theologians, rightly considers physical phenomena as intimately linked to psychic conditions; and in the light of the key offered by Theosophy one could go further and show that nothing can be supernatural, that the same one Law pervades the three worlds: the visible and the two invisible. Those phenomena which are called “miracles” by the superstitious religionist and denied or derided by the sceptical materialist are simply the result of the operation of that Law, not yet fully investigated by modern scientists because they do not yet recognize the astral realm, but the workings of which were known to ancient Oriental scientists, who recognized that

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other. (*S.D.*, I. 604)

When, therefore, Occult science

teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses. (*S.D.*, I. 604-5)

Abnormal happenings have occurred and been well attested down the centuries, but to bring them from the seemingly miraculous and inexplicable to the realm of natural law was the work of H.P.B. She invented no laws, but pointed out the workings of many unknown ones operating in invisible spheres, which could be proved by anyone who was willing to undergo the training necessary to do so, the same training being required for one to discern the quality of the phenomena — *i.e.*, whether they are of a psychic or a spiritual nature; conscious and will-ful or unconscious and mediumistic; pertaining to white or to black magic — and to perceive the difference between a mere technical, superficial mastery and skill and true genius: innate power and capacity.

To consider only one of the phenomena displayed by Therese — the stigmata. There is ample evidence that stigmata have appeared fairly often within the ranks of the Roman Catholic Church, which has been greatly puzzled as to which cases were to be considered holy and which produced by unholy means. Open-minded study of ancient and mediæval works on the occult sciences shows that modern phenomena are but repetitions of what was seen, studied and understood in former epochs. By such a study it would be possible also to discern what psychic conditions have led and what would lead to the production of stigmata.

Man possesses great powers of will and imagination which may be exercised, consciously or unconsciously, for good or evil. Matter but follows and copies the abstract ideas first reflected in the astral substance. The astral light of Nature and its counterpart in man retain and reflect everything, both from below and from above. Some human beings are more sensitive to its reflections than the general average. What wonder then that others, like Therese, display phenomena out of the ordinary, but neither divine nor diabolical as commonly understood!

From all accounts Therese Neumann seems to have lived a good and harmless life, to have a simple and kindly character and never to have taken money for the phenomena. Bad or evil entities will seldom affect a pure, naturally virtuous person. Like attracts like. But all sensitives open, unknown to themselves, a door between the physical and the astral worlds. Through this emerge the blind forces of Nature lurking in the astral light, as well as good and bad entities. There are two sides to Occultism: good and evil; the latter, it is dangerous to meddle with; dangerous to the physical, psychic and moral natures of sensitives, whether deliberate mediums or not. Ordinarily it cannot be known what phenomena are produced simply by the human will and imagination and what the outcome of the passivity of a sensitive person being used by invisible entities. Until modern investigators into the unseen realms accept the existence of astral substance as a working hypothesis at least, and until they take into account the teachings of ancient Oriental Psychology, which explains the phenomena so puzzling the West, they will continue to speculate and experiment in the dark.

WHAT IS LIFE?

[Life is] the continuous adjustment of internal relations to external relations.

— HERBERT SPENCER

What is the nature of the world and of man? What is Life?

All ancient religions and philosophies speak of a threefold nature of the world and of man — Spirit, Soul and Body. This division is further expanded in some systems into a sevenfold one, a tenfold one, and so on, but the basic threefold scheme remains. St. Paul referred to the threefold division in his teaching that man is Spirit, soul and body — the body corruptible, the soul incorruptible, and above or permeating all was the Spirit. He taught that the corruptible body was discarded at death and that life continued in the incorruptible body. The point which should be emphasized here is that “we” live in both bodies, so that we and our bodies are separate.

The threefold division exists throughout Nature, for there we have the visible earth, plants, animals, etc., which we can see, the life or vital force which makes of them living things, and Spirit, which is That in which all things are.

Stopping at this division, however, does not take us to the fascinating subject of evolution, about the physical side of which science knows so much today but which must be looked at from three aspects to be fully understood: *i.e.*, the evolution of life in the form, evolution from cohesion to intelligence, and the evolution of the soul.

No one denies that as far as the form is concerned change and growth towards better and better forms takes place, from the amœba to man. No one denies that there has been evolution from the cohesive force in the mineral, to the sensation in the vegetable and plant, to instinct in the animal and to the dawn of intelligence in man. Cohesion does not war against sensation; these two do not war against instinct, but when we come to the human being we find that a new factor arises which wars against instinct and to a certain extent against cohesion. This is the power to choose, to reason, to know what is “good” and what is “bad,” the power of memory which can be consciously evoked, of imagination which can look to the future, and a knowledge of the “I.”

What brings about this great change? It is not denied that a dog has mind or intelligence, or that it can dream, but no dog can get to the point of deciding consciously to start a new adventure which it has built up in its mind and about which it has reasoned and planned. It cannot weigh two courses of action and decide that one is against its better nature and the other against its inclinations. At least this is what ancient psychology taught, though it may be argued that not being able to get into the mind of a dog we cannot say whether this is true or not. But neither can we say that the opposite teaching of the evolutionists is right

unless we can get into the animal's mind. All we can do is to examine both sides and choose the most reasonable and complete explanation.

We are familiar with the scientific point of view, so let us turn to that of the philosophers and spiritual teachers, for they supply the "missing link."

When the evolution of form, and of the life within the form, has reached a certain stage of perfection, a new element enters into the arena — that which is called soul. It is the *Manasaputra*, the Mind-born son, the Thinker. The Greeks called it *psyche*; St. Paul called it soul. The story of the descent of the soul into the form of man, perfected by Nature's evolution, is the story of Lucifer, who was not, by the way, the devil, but the "Bright Son of the Morning." The story is told by the Greeks in the myth of Prometheus, who sacrificed himself to bring self-consciousness to men. It is given also in the astrological story of the twin stars, Castor and Pollux.

The purpose of this third line of evolution is that, by bringing the soul into relationship with the man-form, matter can be made to express Spirit more fully, and the unfoldment of the powers of the soul through purified matter may be attained. All-powerful and all-knowing on its own plane, the soul has not yet learnt the conquest of matter through experiencing all Nature's laws, visible and invisible; and in order to learn this it must have a body. No Christ or Buddha could have achieved the goal except through the sacrifice of himself on the cross of matter, the human form, for to control any force there must be the necessary implements of control. Man is a vast dynamo; within his body are centres which can be used to control all Nature's forces; some are active today, others are latent, but when all are active man becomes able to unite himself fully with the soul. Then he is able to cry with Jesus, "How thou hast glorified me!" and with the Buddha, as his illuminated vision ranged the worlds, visible and invisible, "There is a Power Divine which moves to good, only its laws endure."

Two paths then stretch before the perfected soul. He can either enter a condition of Bliss or Heaven and get out of touch with the world, or he can decide to remain in the world in order to help mankind. The Christs and the Buddhas take this second Path, which entails not only the giving up of Bliss but a constant sacrificing of themselves for the world — not as a figure of speech, but in fact.

Not enough emphasis is laid today on the greatness of this final struggle, which is the complete subjugation of the individual will to the Universal Will, while *retaining* individual consciousness. There was the temptation of Jesus in the wilderness, marking the beginning of the final struggle which leads through the Garden of Gethsemane, with its cry: "Not my will but thine be done" — the effort causing such agony that "his sweat was as it were great drops of blood" — and of Gautama in the forest, under the Bodhi Tree, when he was able to stand firm against

all the powers of evil, up to the final effort to withstand the "pull" of the Ocean of Bliss and Peace, in order to be able to attend to the cry of mankind.

This is one of the most beautiful concepts that we have; it is the supreme act of selflessness which begins with the willingness of the mother to give up her pleasure, her sleep and her comfort in order to attend to the cry of her child. Both mother-love and divine-love make their great appeal because they touch the human heart.

Sir Edwin Arnold has beautifully portrayed the sacrifice of the Buddha in his poem *The Light of Asia*. At the point of final illumination under the Bodhi Tree, when

The aching craze to live ends, and life glides —
Lifeless — to nameless quiet, nameless joy,
Blessed NIRVANA — sinless, stirless rest —
That change which never changes!

...in that hour there rang a voice as sharp
As cry of travail, so as if the earth
Moaned in birth-throe ...

... SURELY I AM LOST

I AND MY CREATURES: then a pause, and next
A pleading sigh borne on the western wind,

... OH, SUPREME!

LET THY GREAT LAW BE UTTERED! Whereupon
The Master... spake, divinely smiling, "Yea! I preach!
Whoso will listen let him learn the Law."

The Chinese have a similar idea in their story of Kwan-Yin, the beloved Mother of Mercy. Kwan-Yin was a king's daughter and of a very pure and loving character, more given to spiritual longings than to earthly life; and when her father wanted her to marry she refused. This was the beginning of a time of suffering for her, even to her death, at the order of her father. But it is said that she was carried away to an island and, after much purity of life, and thought and meditation, she arrived at the stage of Perfection. As she was being transported to the plane of Bliss, she heard the far-off cry for help of one human being. She answered it, and remains to this day in touch with Humanity, so that no cry for help goes unheeded.

All the Great Teachers who have thus reached perfection say to us: "Be ye perfect" — perfect, that is, not according to human standards but "as your Father which is in heaven is perfect." The prospect seems so appalling, so impossible of achievement, that it is no wonder we ignore the command and say we will be as good as we can, or refuse to try to be good at all. Sometimes we take the phrase as something along the lines of what Browning has said, "A man's reach should exceed his grasp," and therefore think of it as an ideal or aspiration.

But suppose it is true? Wisdom and Knowledge go hand in hand and breed Compassion — qualities which belong pre-eminently to the Wise. Would such have called men to their way of life and pointed to a goal of perfection if these were unattainable? Did they not mention these things because they are not merely advisable but necessary and, therefore, possible of attainment? Did they not perfect themselves, through life after life, by following this Way, and therefore speak with authority, asking us to do likewise?

There must, in fact, be some way in which we can understand the command.

There is a way, a way that is unfamiliar to many of us simply because we have not been taught it, even though the knowledge of it exists. That way is through repeated lives on earth.

We are, in fact, given time in which to achieve. And this being so, all we need to know is *how*.

In this scientific age we shall need more than vague generalities; we shall need to be shown the laws which underlie the process; we shall need to know those who have achieved, the scientists of that side of life; and to them and their teaching we can now turn.

When Jesus was asked, "Master, what shall I do to inherit eternal life?" His answer was, "Sell all that thou hast . . . and come, follow me." Selling all that we have does not mean getting rid of possessions as such — otherwise there would not have been the parable of the Talents — but it does mean being ready to give up cherished material possessions, being willing to give up — a much harder task — cherished ideas and opinions. In fact, most of the struggle on this Path is the giving up of one set of things, ideas, prejudices, etc., in order that we can more easily sense the Truth. Do we fear to face this?

The struggle for existence itself is a fact; we are aware of it as an evolutionary law. Plants, animals and human beings struggle to enter existence by breaking from the seed and through the earth, or from the egg, or from the womb. We see the effort the baby has to make in order to walk and to learn other things; also the struggle of the artist before he can paint or model to his satisfaction. So why should we think that it is easy to build the perfect life? Do we fight shy of the struggle because we have lost the love of adventure?

Browning was a very understanding poet with a zest for living, and, referring to death, he wrote:—

And I shall thereupon
 Take rest, ere I be gone
 Once more on my adventure brave and new:
 Fearless and unperplexed,
 When I wage battle next,
 What weapons to select, what armour to indue.

To search for the Holy Grail in and through the small duties of

daily life — that makes the Great Adventure.

The main argument against reincarnation is that usually we have no detailed memory of having lived before, though some people do have certain memories. This is no real argument against it once we understand that memory is of two kinds: the power to recall or remember, and the power to use the acquired experience without remembering the details. For example, we learn to read and write and use these powers constantly, but we have no memory of the steps by which we learnt these things. As young children we seem to have two kinds of knowledge impressing the brain: one which we gain from our parents, teachers, books, etc., and the other which we get from within, giving flashes of insight and knowledge.

Assimilated experience shows in our character and capacities, but the detailed remembrance is not there because our present brain has never recorded it. The power to remember past lives in detail can be acquired, for we have the Buddha referring to his; but are we not, in fact, hard put to it even when we try to remember the details of 10 or 20 years ago? So how could we remember incidents in the many lives we have lived before, or even recall the kind of personality we had?

Spirit is universal. It cannot be said to belong to anything or anybody. It is like the air, universal and everywhere. It cannot know Itself except as Soul. Spirit is the "power to become"; Soul is "the becoming." Spirit is the power to see and know; Soul is the seeing and knowing. Soul is the accumulation of perceptions and experiences by means of which Spiritual Identity is realized.

Divine, Human and Animal Soul refer simply to the kind and degree of experiences acquired. These are simply qualifying terms used to designate degrees of acquired experience and intelligence. The sense of "being" comes from perceptive power in action; as the range of perception and reflection increases, the realization of "being" becomes stronger. The self of all beings is the One Supreme Self; it is the centre of perceiving power in every form; from this centre all growth of intelligence and form proceeds in ever-widening circles.

—ROBERT CROSBIE

OUTER PRESSURES AND INNER PEACE

“The Increase in Mental Illness” reported in the economically advanced countries is described in the unsigned article under that title in *The Unesco Courier* for May 1958 as “a public health problem of the first magnitude.” There is no question that it is a serious problem, despite some progress claimed for new methods of physical treatment which are said to hold out hopes of permanently curing many mental patients formerly considered hopeless.

But is this increase indeed, as the subtitle of the article claims, the “Result of Faster Living” or must we look deeper for the cause? Are psychological hazards necessary concomitants of the “industrialization, automation, atomic energy and increased productivity” which offer many countries prosperity and greater material well-being? It is true that the tempo of living has increased most rapidly in the economically developed countries, which the problem of mental illness is said particularly to affect, the incidence of insanity in such countries being estimated at about 20 per thousand. According to a recent report cited,

... of the men processed by the U.S. Selective Service for the Armed Forces pre-induction examination, 20% are classified as unavailable because of psychiatric disorder.

In view of the revelations of psychosomatic studies, moreover, none need doubt that many patients in European communities who have physical disorders without signs of mental disorder “can be shown to be suffering from a prolonged emotional state which either causes, or contributes to, what is essentially a neurotic condition.”

It is estimated that 10% of the people in the advanced countries suffer from neurosis, “defined at the level of partially disabling illness.” Clinical evidence is, however, admitted to show that “a large number of neurotic breakdowns take place in response to stresses which would in healthy people create no more than a temporary disturbance.”

The causes of psychoses and neuroses must, therefore, be sought at deeper levels than the outer environment. The mind and character must be considered in the light which ancient psychology throws on the constitution of man and the harmonious relationship which should subsist between the Inner Ruler and his instruments, the principles of the personal man. What securer refuge is there for any man in the fever and fret of circumstance than that which is open to each who turns to That in him which is “the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend”? (*The Bhagavad-Gita*, IX. 18)

The same issue of *The Unesco Courier* includes a related section from Mr. Ritchie Calder’s new book, *Ten Steps Forward*, which describes the world health battle from 1948 to 1958. The excerpt is entitled “A Modern Dilemma: Tranquillizer in One Pocket; ‘Pep’ Pill in the Other.” The ever-widening use of “tranquillizers” has more than once

been referred to warningly in this magazine in recent months. It is a sufficiently serious problem for the Mental Health Section of WHO to have called a conference of experts from several countries "to consider the use and abuse of drugs in the treatment of mental conditions."

These "psychotropic agents" and "psychophysiological correlates" are claimed to have beneficial potentials in the hands of psychiatrists, making out-patient treatment more feasible, even in cases of serious mental disturbance. Nevertheless their effect on the patients and on the mental hospitals' atmosphere and functioning have to be appraised. How far such drugs can safely be used in general practice and especially whether self-medication with them should be permitted are other very important questions.

Mr. Calder's description of the pressures on one type of modern man is exaggerated, he admits; he offers it as "a symbol of the anxieties and tensions and stresses which deny countless millions that 'complete physical, mental and social well-being'" which is WHO's definition of health:—

harassed by headlines; tortured by the ticker-tape, tormented by the telephone; as "manic-depressive" as his sales charts; wakeful when he should be asleep and drowsy when he should be awake; worrying about his blood-pressure and nursing his duodenal ulcer; driving himself like a high-speed car through dense traffic; braking or accelerating in turn, *running away from himself and taking himself with him*. He has 2,500 million neighbours in the wider world; he is alone in that private world — himself. (Italics ours)

A root cause of modern man's tensions is, beyond a doubt, that sense of aloneness which Mr. Calder mentions, which springs from the ignoring or denial of the One Self in all.

Theosophy regards health differently from WHO, considering it, as the root of the word implies, as wholeness — the perfect integration and harmonious functioning of body, soul and spirit, which puts man *ipso facto* in tune with his surroundings and his brother man. Mr. Judge has written:—

Body, soul, and astral man properly in relation give us a sane man. . . . Acute maniacs are those in whom the disjunction between astral man and soul is complete.

WHO is trying, Mr. Calder writes, by fighting diseases and promoting conditions conducive to health, to fit the environment to man, but he recognizes that "in its mental health activities the increasing problem is, How to reconcile man and his environment?" To do so does not demand reducing the tempo of progress but necessitates increasing the resilience of man under pressure. A heightened timing need not strain the nerves if it is rhythmical. Rhythmic actions in which pure motive, accuracy and punctuality are expressed should involve no nervous strain.

There is food for thought in a pertinent contrast once drawn between

the feverish modern urge to insure economic independence in one's old age and the ancient Indian ideal of an old age independent of economics. Such freedom can come only when self-interest in the results of action is renounced.

Mr. Calder recognizes that "no international agency, no government and no society can provide health but only the opportunities for the person to enjoy it." This brings us again to the point that the pressures upon modern man beyond a doubt make millions feel the need for sanctuary, for a safe refuge. The Enlightened One has said:—

Men driven by fear seek refuge on mountains, in forests, under sacred trees or at shrines. Such refuge is not secure, such refuge is not the best. Such refuge frees not a man from pain.

He who takes refuge in the Enlightened One, in the Law, in the Order, perceives clearly the four Noble Truths — suffering; the origin of suffering; the cessation of suffering; and the Noble Eightfold Path, treading which all suffering is transcended. That, verily, is the safe refuge, the best refuge; in that refuge man is free from all pain. (*The Dhammapada*, verses 188-192)

The Howard Journal (1958), the official organ of the Howard League for Penal Reform, reports on the recommendation to change the British law which now holds suicide and attempted suicide to be crimes. Many doctors, magistrates, lawyers and criminologists seem to be in favour of this recommendation, and "recently a motion in the Commons to change the law was supported by 150 Members of Parliament of all parties."

Theosophy clearly states that the desire for self-murder can never be "natural," but "is ever due to a morbid brain disease, or to most decided and strong materialistic views. It is the worst of crimes and dire in its results."

Those who recommend that it should no longer be considered as a legal crime argue that investigation has shown that "it is not attempted unless the person concerned is in an abnormal state of mind," and that "the present law and practice may hinder the recovery of persons who have attempted suicide, and interfere with their treatment and rehabilitation." This is indisputably a good reason for changing the law.

Because, however, of the appalling materialism that prevails and the psychological ignorance of many philanthropically inclined people, what is most needed is *knowledge* — knowledge that will explain *why* suicide has increased so much in Western countries; *why* life is not valued and respected as much as it should be; *why* people believe that they can escape the consequences of their own doings, the conditions in which they find themselves and the responsibilities that are theirs under Karma, through bodily death. Knowledge alone will prevent suicide.

IN THE LIGHT OF THEOSOPHY

Following the report in *The Statesman* (Calcutta) of August 4th, of a ghost said to be haunting Garstin Place in that city, *The Sunday Statesman* published in its correspondence columns on August 10th an account by Jamini Mohan Ghosh of how a ghost had appeared in the Council Chamber at Calcutta in the presence of Warren Hastings, then Governor-General, on May 18th, 1775. On that occasion Mr. John Shakespear, an official from Dacca, is said to have

suddenly looked up, exclaiming, "Good God, there is my father!" All present saw the figure of a man glide through the Chamber to another room, which had no outlet, and disappear.

Alderman John Shakespear, father of Mr. Shakespear of Dacca, died in London on the same date.

In the "Dialogues Between the Two Editors," reprinted in *Raja-Yoga or Occultism*, H.P.B. states that the simplest form of the "double" or *doppelgänger* is "the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend." She tells us that the apparition is produced by the thought of the dying man, though he does not usually produce it knowingly.

If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. . . . The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. . . . Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognizant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. . . . there must exist a connecting link — a telegraph wire — between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. (*Raja-Yoga*, pp. 102-3)

Assuming a strong psychic sympathy to have existed between Alderman John Shakespear in England and his distant son and namesake in India, this apparition is easily accounted for. In a footnote to "Strange Apparitions" which appeared in *The Theosophist* for September 1881 (Vol. II, p. 273), H.P.B. wrote that "there is no appreciable distance in the Infinite Space."

Then, the visibility of the apparition to the dying man's son presents no difficulties. But, it may be objected, it fails to account for its

having been seen by all others present, as is reported. Could not unconscious thought transference on the spot account for it, in view of the intensity of thought that the sight of the apparition seems to have aroused in the son? For we are told by H.P.B. in the footnote already cited from *The Theosophist* that "intense thought creates and becomes objective."

Those who underestimate the effects of atomic radiation and talk of producing "clean" bombs will, it is hoped, heed the warning sounded by the Scientific Committee of the United Nations' General Assembly. The 228-page report of the 15-nation Committee, consisting of top international experts, is based on two years of study of mass data. The conclusion is arrived at that

radioactive contamination of the environment resulting from explosions of nuclear weapons constitutes a growing increment to the world-wide radiation levels. This involves new and largely unknown hazards to present and future populations. These hazards, by their very nature, are beyond the control of the exposed persons. . . .

The Committee concludes that all steps designed to minimize irradiation of human populations will act to the benefit of human health. Such steps include the avoidance of unnecessary exposure resulting from medical, industrial and other procedures for peaceful uses on the one hand and the cessation of contamination of the environment by explosions of nuclear weapons on the other.

One general conclusion that clearly emerged from the Committee's studies was that "even the smallest amounts of radiation are liable to cause deleterious genetic, and perhaps also somatic, effects." No chemical treatment, it is particularly emphasized, has yet been discovered which would induce or accelerate recovery from radiation damage in man.

The full extent of the damage, which will be felt most by the future generations, is not immediately apparent, and therefore the scientists admit their inability to make a precise evaluation of the possible consequences to man of slight exposure. But even a slow rise in the environmental radioactivity in the world, whether from weapon tests or any other sources, "might eventually cause appreciable damage to large populations before it could be definitely identified as due to irradiation." The situation, the scientists conclude, requires that "mankind proceed with great caution in view of a possible underestimation."

When men of science forget their noble aim to be of real benefit to mankind and play into the hands of war-mongering politicians, the world will indeed fall on evil days. It is a good thing that the United States and Britain have announced at least a temporary suspension of nuclear weapon tests from October 31st, following upon the Soviet

Union's decision to halt testing. But, while the tests are suspended, it is announced that the production of nuclear weapons is not going to stop! Not the suspension of tests, but the creation in the world of an atmosphere of trust and good will, will provide a satisfactory solution to the problems besetting us.

The pacifist movement in England and America is in danger of losing sight of its basic principle because of its support of the growing number of those who would stop further H-bomb tests and the production of nuclear weapons but who still believe in force as a useful part of their way of life. It must be made very clear that true pacifism, or non-violence, rejects *every* method of imposing force on another, from offensive violence down to uncharitable thought towards an oppressor, and replaces them with unconditional love, in the sense of "caring for through full understanding."

In England, Commander Sir Stephen King-Hall has lectured and written on the possibilities of unarmed resistance to aggression, through refusal to operate key industries, etc., but his proposals show no understanding of the basic need for overcoming evil with positive good, for doing away with the conditions which lead to war.

In America it is reported that "a serious psychological-research project being conducted for the Joint Chiefs of Staff is a study of the possible use of extra-sensory perception . . . not only to read the minds of Soviet leaders but to influence their thinking by long-range thought control" (*Newsweek*, October 15th, 1957). A few years ago Aldous Huxley prophesied that a future war might well be fought largely on the mental plane by the development of scientific knowledge in this field, the highest-paid class being clairvoyants, black magicians and the like.

It should, therefore, be clear that reduction, or even abolition, of all arms will not bring peace and happiness to the human race unless it is accompanied by a spirit of good-will backed by deeds. We see in nature clear examples of ruthlessly efficient organisms which use offensive violence, such as the scorpion, those which use only defensive violence, such as the bee (even though the user dies with its victim as is the case with modern weapons), and of complete harmlessness, such as the butterfly. All have their enemies, but none are exterminated by them, providing they use the method they have chosen with maximum efficiency.

It is to be hoped that at least one nation will have the courage to adopt the way of loving non-violence completely and show it to be successful, but it would be a tragedy if half-hearted, misunderstood pacifism were adopted, and its resulting failure used to condemn the entire movement.

The spectacular voyage of the United States nuclear-powered submarine Nautilus, under the ice-pack of the Arctic cap, with a log entry of August 4th claiming a passage under the North Pole, has hit the press headlines, both for navigation and technical development. The first attempt by the United States to fire a rocket at the moon has failed, not unexpectedly. But significant results from the United States satellite Explorer IV were announced at the International Geophysical Year meeting in Moscow in August (*The Observer*, August 10th). The Explorer has confirmed the existence of "a belt of intense radiation 600 miles above the earth." It has also shown that the belt draws closer to the earth near the Poles, and may in some places be only 200 miles above. The radiation proves to be more intense than originally thought, and increases steadily with height. At 1,600 miles high (the limit of exploration so far) the intensity proves to be still increasing. The radiation is thought to be composed of electrons from the sun, trapped by the earth's magnetic field.

American scientists from the U.S. Naval Research Laboratory presented to the conference a map of the heavens as viewed in ultra-violet light by Aerobee rockets travelling above the earth's atmosphere. Most of this ultra-violet light (in itself invisible to us) is normally cut off by the earth's atmosphere acting as a protective shell. Though only in its infancy, this ultra-violet astronomy is considered "one of the most important recent advances."

Just as radio astronomy revealed the existence of "radio stars," which emit radio waves but little or no visible light, so the Aerobee rockets have shown that there are also ultra-violet stars. These give out intense ultra-violet radiation, but radiate only feebly in the radio and visible portions of the spectrum.

It is interesting to see how, whenever modern research sets an exploring foot on apparently virgin ground, the facts it records have been dealt with by ancient science; its terms of reference have been symbolic and religious, so that Orientalists have read them as mere phantasy and myth, but they still offer scientific clues to the intuitive mind. The conceptions of atomic power, of "Mount Meru" as the North Pole, of worlds within worlds, of the radiant egg of the world, are all to be found in the writings of the past, and it would be well if the outer explorations could be paralleled by increased attention to some of the hitherto underestimated or untranslated works of India, China and the other older civilizations. Scholars are indeed working on them increasingly, but it would be good to see the past and the present correlated in a more practical way, especially if this enables the moderns to see their own achievements in a less materialistic perspective.

It is indeed a matter for regret that students, who are the future hope of India, should have gained notoriety for their indiscipline and acts of hooliganism in various parts of the country. Roused by interested political parties and losing the sense of balance, undisciplined crowds often resort to actions which as individuals many of them would condemn. But for students to lose control of themselves and indulge in anti-social acts is much less excusable than in the case of an untutored crowd.

Several incidents of rowdyism have recently been reported. Some students in Uttar Pradesh, while travelling by train, looted a hawker; some of the mischief-mongers were arrested by the police. When the train reached the next station, out of vengeance the remaining students, numbering about four to five hundred, attacked the guard, the travelling ticket examiner and the engine driver. They also damaged the engine and a relief train had to be sent.

Then, on Independence Day, 2,000 school boys of Katihar in Bihar entered three cinema houses and demanded free shows because they wanted everything free on Independence Day. When this was refused they broke the doors and windows, smashed the furniture, threw coloured water on the screen and damaged other property as well. Then they demanded free bus rides as it was Independence Day!

Recently in Delhi, at one of the centres where the M.A. economics examination was being held, some of the students, who were apparently not prepared to do justice to the paper, pounced upon their fellow candidates, tore their answer papers and smashed the furniture against the walls or on the heads of those who were not willing to join them. The mischief-mongers then rushed to other centres and repeated the same tactics.

All these instances and many more that have occurred lately, paint a picture of irresponsible ebullition among the youth of the country, which is not merely anti-social but against the interests of their own class. Does not all this point to a lack in our educational system? Student discipline programmes conducted by the State will not help those who are not interested in self-discipline. Self-discipline should be the basis of an educational career, and without it academic honours will be of little avail.

Introduced by the eery lines,

The ghost of what was once a ship
Is sailing up the bay . . . ,

an article by Mr. E. R. Yarham in the October *Aryan Path* assembles tales of spectral ships that challenge materialistic explanation. Especially striking among the reports of "Phantoms of the Seven Seas" are the accounts from records of the English Royal Navy of the "Flying Dutchman," celebrated in legend and literature and the theme of one of

Wagner's operas. Seen near the Cape of Good Hope, generally in stormy weather, it has been regarded as an evil omen.

Mr. Yarham tells how in the 18th century the crew of a British warship mutinied and turned pirates. To scare off inquisitive vessels and to terrify the crews of ships pursued, they had rigged out their ship to resemble the dreaded ghost ship. To their horror, the spectral "Flying Dutchman" was the first ship they met and the conscience-stricken mutineers steered for port and surrendered.

On July 11th, 1881, the log of the "H.M.S. Bacchante" of the English Royal Navy — commanded by Lord Charles Scott and carrying two Royal Princes, one of them the late King George V — records that at about 4 a.m. the "Flying Dutchman" crossed her bows.

The lookout man on the forecastle reported her as close on the port bow . . . the night being clear and the sea calm. A strange red light as of a phantom ship all aglow, in the midst of which light the mast, spars and sails of a brig 20 yards distant, stood up in strong relief. Thirteen persons altogether saw her. The "Tourmaline" and the "Cleopatra" (the accompanying ships) which were on our starboard bow, flashed to ask whether we had seen the strange red light.

The ordinary seaman who had reported the "Flying Dutchman" is stated in the log to have fallen to his death at 10:15 that morning, from the foretopmast crosstrees, possibly (who knows?), the victim of such superstitious fear as folk tales show dogging the steps of violators of taboos.

Obviously such apparitions are in a different class from séance-room phenomena, whether or not the master of the "Flying Dutchman" was flying from his violated conscience, as different stories have it; with their suggestion, for a student of Occultism, of an earth-bound soul.

Theosophy teaches that the Astral Light, the picture gallery of the unseen universe, holds the record of all things that have been and are, and even of all that will be, as far as the causes of future events are sufficiently well marked and made. It is often the vital magnetism of "mediums" which furnishes and determines the atmospheric and electric conditions which favour the throwing out into objectivity of pictures and scenes in the Astral Light, or "the *ether* of Space." It is, however, implied also in the "Editor's Note" to "Weird Phenomena" (*The Theosophist*, Vol. III, p. 75, December 1881) that natural atmospheric and electric conditions also play their part in rendering objective scenes that under ordinary normal conditions are "subjective, hence invisible." A "sultry, *electric*, moonlight night" is specifically mentioned in connection with one apparition.

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