सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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GANDHIAN PHILOSOPHY AND THEOSOPHY

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It will be time enough to pronounce a verdict upon my work after my eyes are closed and this tabernacle is consigned to the flames.

—GANDHIJI

IV.—THE KERNEL OF GANDHIJI'S PHILOSOPHY

The object of the *Gita* appears to me to be that of showing the most excellent way to attain self-realization. That which is to be found, more or less clearly, spread out here and there in Hindu religious books, has been brought out in the clearest possible language in the *Gita* even at the risk of repetition. That matchless remedy is renunciation of fruits of action. This is *the centre* round which the *Gita* is woven. This renunciation is the central sun, round which devotion, knowledge and the rest revolve like planets. The body has been likened to a prison. There must be action where there is body. Not one embodied being is exempted from labour. And yet all religions proclaim that it is possible for man, by treating the body as the temple of God, to attain freedom. Every action is tainted, be it ever so trivial. How can the body be made the temple of God? In other words, how can one be free from action, *i.e.*, from the taint of sin? The *Gita* has answered the question in decisive language: "By desireless action; by renouncing fruits of action; by dedicating all activities to God, *i.e.*, by surrendering oneself to Him body and soul."

—GANDHIJI

The act that pleases that Lord within is the act which is done as presented with no attachment to its result, while the act that is unpleasing to Him is the one which we do, desiring some result therefrom. This practice is the highest; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

Of course the person described here is one who has gone much higher in development than most of us have been able to do. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with *the right motive* and the *true aim*. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

—W. Q. Judge

In our last instalment we saw how the *Gita* became at once the Bible and the mother of Gandhiji. H. P. Blavatsky has said that there are several keys to the noble poem. Of these Gandhiji's temperament found and used the psychological one. The Body was the field of battle, duties were arms, the Kauravas the lower and the Pandavas the higher nature of every man. Not merely bent on application but urged by his soul to apply without loss of time, he began practising the *Gita* tenets. Certain words, certain verses became his direct clues.

Gandhiji's soul influenced by the pure light of love and of universal brotherhood heard the Voice of Krishna. What found most ready re

sponse in his soul was the path of works, *Karma-marga,* deeds to be performed according to *Buddhi-Yoga.* All duties to be discharged with mental devotion to the Deity, formless and universal, without a desire for reward, or even looking for any particular result. From that basic viewpoint he understood, applied and promulgated the message of the *Gita.* He asserted that without Truth and Non-violence deeds of the *Gita* type could not be performed.

Seeking ways and means to practise *Buddhi-Yoga,* Gandhiji made special use of certain ancient words: *Satya*-Truth; *Ahimsa*-Harmlessness; *Tyaga*-Renunciation; *Yagna*-Sacrifice. This *Buddhi-Yoga* defined in the second half of the Second Chapter of the *Gita* and which culminates in the definition "Yoga is skill in the performance of actions," contains definite precepts to be practised not only at set times but in the routine of hourly living at home, at the office, everywhere. These precepts when daily practised create the man whose marks are also precise. The precepts are followed by a picture which embodies the example: how does a steady practitioner of *Buddhi-Yoga* look, talk, act? This description in verse 54 and following fascinated Gandhiji and they became his favourite verses.

In these verses Gandhiji found his goal, the way to reach it as well as the technique to overcome the obstacles in that way. The goal was Realization of Self, the way was *Satyagraha,* the technique was asceticism which controlled the lower and cut a canal for the higher.

These verses attracted Gandhiji and brought forth a quick intuitional response even at his first reading of them in 1889. He writes that two brothers who were students of Theosophy and pupils of H. P. Blavatsky's

> placed before me Sir Edwin Arnold's magnificent rendering of the *Gita.* I devoured the contents from cover to cover and was entranced by it. The last nineteen verses of the second chapter have since been inscribed on the tablet of my heart. They contain for me all knowledge. The truths they teach are the "eternal verities." There is reasoning in them but they represent realized knowledge. I have since read many translations and many commentaries, have argued and reasoned to my heart's content, but the impression that the first reading gave me has never been effaced. Those verses are the key to the interpretation of the *Gita.* I would advise even rejection of the verses that may seem to be in conflict with them. But a humble student need reject nothing. He will simply say, "It is the limitation of my own intel-

lect that I cannot resolve this inconsistency. I might be able to do so in the time to come." That is how he will plead with himself and with others.

With this closing passage of the second chapter of the *Gita* as his guide, he gave a fresh interpretation to important words and terms. In this Gandhiji followed his great predecessors. Words and terms which are living, when fecundated by vital mind-souls yield a new meaning to a world-old message. He writes:

> The *Gita* itself is an instance in point. It has given a new meaning to *Karma, Sannyasa, Yajna,* etc. It has breathed new life into Hinduism. It has given an original rule of conduct. Not that what the *Gita* has given was not implied in the previous writings, but the *Gita* put these implications in a concrete shape. I have endeavoured in the light of a prayerful study of the other faiths of the world and, what is more, in the light of my own experiences in trying to live the teaching of Hinduism as interpreted in the *Gita,* to give an extended but in no way strained meaning to Hinduism, not as buried in its ample scriptures, but as a living faith speaking like a mother to her aching child. What I have done is perfectly historical. I have followed in the footsteps of our forefathers. At one time they sacrificed animals to propitiate angry gods. Their descendants, but our less remote ancestors, read a different meaning into the word "sacrifice," and they taught that sacrifice was meant to be of our baser self, to please not angry gods but the one living God within. I hold that the logical outcome of the teaching of the *Gita* is decidedly for peace at the price of life itself. It is the highest aspiration of the human species.

Again:

> For me the *Gita* became an infallible guide of conduct. It became my dictionary of daily reference. Just as I turned to the English dictionary for English words that I did not understand, I turned to this *dictionary of conduct* for a ready solution of all my troubles and trials. Words like *aparigraha* (non-possession) and *samabhava* (equability) gripped me.

Herein can be traced the cause of trouble between the orthodox Hindus and Gandhiji. The traditional interpretations of the orthodox were unacceptable to Gandhiji, as they were to no less a Reformer than the Buddha. Gandhiji followed the method of the Buddha [see the second instalment of this series in THE THEOSOPHICAL MOVEMENT for

August 1969] and interpreted the *Bhagavad-Gita* by the inner light of his own Soul; the results of his study and reflection he used in the performance of actions; in this, of course, the cycle in which he lived and laboured played its part — *i.e.*, the thoughts and feelings of those who surrounded him and whom he served played a role of their own. In doing this he followed the very method which Krishna Himself adopted in giving a new clue to words and terms. For example, the *Gita* reduces the authority of the Vedas; it subordinates *shruti* to soul-experience. Thus, for example, in describing this very *Buddhi-Yoga* it is stated that the *Vedas* are an essay on the three *Gunas,* qualities of Matter, which the Soul has to transcend, and it is pointed out that for a Self-realized Soul who swims in the sweet Waters of Wisdom and Immortality Vedic rites and teachings are of no use whatever. These verses (*Gita,* II. 45-46) are further clarified by Krishna:

> When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the *Vedas* shall be fixed immovably in contemplation, then shalt thou attain to devotion. (*Gita,* II. 52-53)

The *Gita* does not advocate a rejection of the *Vedas,* of *Shruti,* what is heard, but points the way to the Higher Wisdom of the Spirit. It interprets old terms in a new way suited to the *Kali-Yuga,* the cycle which opened with the passing of the Master Krishna. Gandhiji heard with the power of his own Inner Ego fresh interpretations of great words and terms suited to his age and generation and made vital and viable what had become stale, unprofitable and dead.

This method adopted by Hindu Teachers and Sages makes the restatement of the One Truth and the indivisible Message of the Wisdom-Religion or Theosophy without doing violence to Its previous records. Thus Krishna, Buddha, Shankara and others gave new interpretations of the *Vedas* without rejecting their basis. This is what Gandhiji did. Viewing the world beyond India and passing to the time before the *Vedas,* we come upon the selfsame method which H. P. Blavatsky adopted in recording her Message of Theosophy in her *Secret Doctrine* and other books.

Aspects of the One Truth come each as a Message delivered by a Perfected Sage which in the course of time and interpretations becomes corrupted, necessitating its reformulation. By this process the Truth

intermingled with fiction and falsehood has to be used by Reformers, great or less great. And this is not limited to India and Hinduism. Similar phenomena have occurred in different countries and at all times. Words, terms, nomenclature, undergo corruption *pari passu* with the corruption of ideas, and each time they have to be rescued from the degradation which ignorance and superstition have imposed upon them. A freshening up suited to time, place and circumstances has to be attempted. This indicates how there is a true Fundamentalism of the Prophets and the false one of priests. The former deals with the way of Life, the latter with the debasing way of blind belief and creedalism. Theosophy is the knowledge about the former, the one Universal Religion; priestcraft and creedalism beget differing religions. As already shown, Gandhiji fully recognized this.

THERE ARE TIMES when we have to obey a call which is the highest of all, *i.e.*, the Voice of Conscience, even though such obedience may cost many a bitter tear, nay even more, separation from friends, from family, from the State to which we may belong, from all that we have held as dear as life itself. For, this obedience is the Law of our Being.

There come to us moments in life when about some things we need no proof from without. A Little Voice within us tells us: "You are on the right track, move neither to your left nor right, but keep to the straight and narrow way."

There are moments in our life when we must act, even though we cannot carry our best friends with us. The "Still Small Voice" within us must always be the final arbiter when there is a conflict of duty.

A disciplined conscience is one to obey. It is the Voice of God. An undisciplined conscience leads to perdition, for the devil speaks through it.... "Not everyone that sayeth unto me Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven shall enter that Kingdom."

—GANDHIJI

ON PSEUDO-THEOSOPHY

[In *Lucifer* for December 1888 H.P.B. began publication of Dr. Franz Hartmann's story, *The Talking Image of Urur*. It gave a true picture of the turbulence, the credulity, the envies, jealousies and cross-currents in the Theosophical Society of those days. One can readily recognize in the characters of the story the prominent Theosophists of that time, the follies and fatuities of their conduct. The years 1888-89 were fateful ones, and *The Talking Image of Urur* and other happenings set tongues wagging, outside as well as inside the Society. The London *Daily News* took note of occurrences; other papers joined in the *mêlée*; Theosophy, the Theosophical Society and Theosophists became "news" once more — and H.P.B. wrote her article, "On Pseudo-Theosophy," which appeared in *Lucifer* for March 1889.

"On Pseudo-Theosophy" was a "diagnosis and palliative," if not a cure, for Theosophical ferments and fevers. The cure is in the hands of Theosophists themselves. H.P.B.'s famous article, which is republished here, has appeared before in this magazine — in the issue for June 1935. It has a message for the student of today, whatever his Theosophical affiliation, and each should make application of its contents to himself, to his organization and to the whole Movement.—EDS.]

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—LAVATER

"The most difficult thing in life is to know yourself."

—THALES

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

THE PRESIDING GENIUS in the *Daily News* Office runs amuck at *Lucifer* in his issue of February 16th. He makes merry over the presumed distress of some Theosophists who see in our serial novel, "The Talking Image of Urur" — by our colleague, Dr. F. Hartmann — an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

Ride, si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours — rather unusual, to be sure, for editors — to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:

> The editor of *Lucifer* has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirize the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in *Lucifer* that the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,[1] but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame

[1] The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief *of her own invention.* So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—Ed., [*Lucifer*]

Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T.S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky" — presumably "the Talking Image" — does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true,* correct thyself; if it be a lie, *laugh at it.*" We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body,* remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post,* the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years — "There is no religion higher than truth"; the object of *Lucifer* is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of *Lucifer* and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists" — if any — they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon — as they have already been — confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.,* the "H. B. of L.," exposed in Yorkshire by Theosophists two years ago, and the "G.N.K.R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects — like Protestantism — each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed,* the latter "is apt to shake the confidence" in the whole. At this rate Christianity would have been the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent" — whether in the person of Christ, Krishna, Sosiosh, or Buddha. The

Kalki Avatar, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth,* on the White Horse of Death — death to falsehood, illusion, and idol- or *self*-worship — is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *décolleté,* on the top of their houses, trees, and high places, there to await the "advent"? No doubt those who hope by stealing a march on their slower brethren to find themselves hooked up the first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

The Wise Man Courts Truth; the Fool, Flattery

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become — and it already has in certain centres — a Society for mutual *admiration;* a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of — whether a daily, a weekly, or monthly, or a quarterly — we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs — *Lucifer* pre-eminently — are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious

that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that — since men must learn *to love the truth* before they thoroughly believe it — the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only *Lucifer* — a very humble organ of Theosophy — but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in *Lucifer* lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

"...I am Sir Oracle,
And when I ope my lips, let no dog bark!"

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the "Fallen Idol," and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any "theosophical" novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake *the echo of their own inner voice — that of selfish desire or passion — for the voice of divine inspiration, or an appeal from their* MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T.S. But after the publication of the "Fallen Idol" more than one such exhibition was stopped. "The Talking Image of Urur" may then render the same, if not better, service. If some traits in its various *dramatis personæ* fit in some particulars certain members who still belong to the Society, other characters — and the most successful of them — resemble rather certain Ex-members; fanatics, in the past, bitter enemies now — conceited fools at all times. Furthermore "Puffer" is a compound and very vivid photograph. It *may* be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston,

U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the "Solar adepts" spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo*-adepts, those "Sages of the Ages" who bethought themselves of trading upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation — the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society — namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them — the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with "Theosophic Knaves," "Pantognomostic Theosophs," etc., etc. This is pure fiction. The editor of the *Esoteric* had never been at any time a member of our society, or of any of its numerous Branches. "ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens* OM *mane padmi* AUM" (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his "many virtues"! Nor has the Sage "bent under the weight of centuries," the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston Members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the *Boston Globe*, this is the —

"WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT"

"If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music."

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut Avenue, uttered the foregoing sentiment to a *Globe* reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird,

mystical, scientific, hysterical tale — a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the unknown universe.

These are the *heroes* whom certain timid Theosophists — those who raised the voices against the publication of the "Talking Image of Urur" — advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body — already so maligned, opposed and persecuted — was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo* esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof — is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaika — traced by the American press to one Hiram E. Butler and Eli Ohmart — passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition — more enlarged and barefaced, and with a wider, bolder programme, still a repetition — of the now defunct "H. B. of L." with its mysterious appeals of four years ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their "Appeal from the Unseen and the Unknown" and the "Interior of the Inmost" (?) to "the Awakened." *Pantognomos* and *Ekphoron* offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the "*a priori Sambudhistic* (?) philosophy of Kapila" and — beg for hard cash. The story is so sickening that we

dislike to stain our pages with its details. But now to the moral of the fable.

Ye Spurned the Substance and Have Clutched the Shadow

For fourteen years our Theosophical Society has been before the public. Born with the threefold object of infusing a little more mutual brotherly feeling in mankind, of investigating the mysteries of nature from the Spiritual and Psychic aspect, and of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the

actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented* by the Theosophists": it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made,* unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with money, poor Theosophists, but never asked anything of the rich — these MASTERS were *too much like real men.* They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for: a bona-fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh,* speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANE PADMI HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy!* Allah is great and — "Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers,* bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and *logical* loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with

some other member — "on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-a-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal — nay, *magical* — interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane, and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences — that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:

> There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt — everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others? Both — and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity[2] with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe — in a way for which we are, owing to our ignorance, entirely irresponsible — what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis*; in that interminable æon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels,"

[2] *Devachan*, rather; the *entr'acte* between two incarnations.

by the outsiders, without being identified with wizards and *witches* by our own members!

The Genus "Infidel" and Its Varieties

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boarhound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy — when even going to the length of saying that "revealed religion is an imposture" — will be regarded by some as simply "of that exalted kind which rises above all human forms."[3]

A "Christian" of such a kind may — as the late Laurence Oliphant has — give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamuni was such; Christ was such; and such I consider Mr. (Lake) Harris to be — in fact, he is a new avatar,"[4] and still remain a Christian of an "*exalted* kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

Do Not Start Two Hares at Once

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide-and-seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting

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[3] *Vide* Lady Grant Duff's article "Laurence Oliphant" in the *Contemporary Review* for February: pages 185 and 188.

[4] *Ibid.* Quoted from Sir Thomas Wade's notes, by Lady Grant Duff — page 186.

too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Lotus* a year ago — has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated,* and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the *cranium* of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah,* the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and, "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream — alas, still but a dream. But he persisted in calling us the "greatest of Christian-Buddhists" (*Lotus,* February 1888). Unfortunately for himself he also called the Pope of the "Cæsaro-papal Rome" "the Satan of the seven hills," in the same number. Result: Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of—

> the exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of "Christ, the Pope, and the Democracy"; "The Fatal Crisis and the Salvation of Europe"; and "The End of the World." Even in the face of the present papal decision, he is advertising the appearance of a fourth work, entitled "Glorieux Centenaire," 1889. "Monde Nouveau." "Nouveaux Cieux, nouvellee Terre."

According to *Galignani* (and his own articles and letters in theosophical organs, we may add), the fearless

> Abbé has for some time been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. Ac-

cording to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Cæsarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything. (*The Globe*)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe,* wherein the news is wound up in the following words:

He has been contending, in the *Lotus,* in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such a union, because she cannot or will not accept the authority of Christ. The Abbé Roca is therefore left out in the cold.

This is not so. What "Mdme. Blavatsky" replied in the *Lotus* (December 1887) to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this:

...We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest "mysteries" unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true theosophist will accept any more a *carnalized* Christ according to the Latin dogma than an anthropomorphic God, and still less a "Pastor" in the person of a Pope, it is not the adepts who will ever go towards "the Mount of Salvation," (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru....

This is not rejecting "the authority of Christ" if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.,* as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will

never accept is the anthropomorphized "*charmant docteur*" of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and — they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

THUS have we heard from the Masters of Old, from the Wise Ones who went before us: That by which voice is not spoken, That through whose power voice is spoken: That, verily, know thou as the Eternal, not this that here they serve.

That which thinks not through the power of Mind, That through whose power the Mind thinks thoughts: That verily know thou as the Eternal, not this that here they serve.

That which sees not through the power of the eye, That through whose power the eye sees sights: That verily know thou as the Eternal, not this that here they serve.

That which they call the Hearing of hearing, the Mind of mind, the Voice of voice, That is the Life of life, the Sight of sight. Setting that free the Wise Ones passing from this world open the Gates of Eternity.

Sight goes not thither, nor does voice go thither, nor mind. We have not seen, nor do we know how knowledge of That may be given; for That whereof we desire to speak is the Known and the Unknown also.

If Thou thinkest: I know It well, little, indeed, of a truth, knowest thou that form of the Eternal — that form which thou art, that form which is in the Divine Powers; but if thou sayest: It is to be searched for and sought out, then I think It is known of thee.

He who says: I think not that I know It well, nor do I not know It, he, indeed, knows It. He who says: I know It, knows It not; he who thinks: I know It not, he knows It.

—From the *Kena Upanishad*

DEVOTION TO THE INTERESTS OF OTHERS

> For him who knows that all beings are one with his own self, what grief can there be, what delusion when once he has seen the Oneness?
>
> —*Isha Upanishad*, Verse 7

THE ONENESS of all life is a fundamental truth in Occultism. Unless the student realizes and feels this oneness within himself, he remains imprisoned in a capsule of ignorance. The door to the higher worlds is closed and no light comes. In consequence, his mind, heart and intellect respond only to the stimuli which affect his personal life. Because of 20th-century exigencies, he may realize the value of brotherhood, at least partially, and call it "alliances" and "team-work." He may even subscribe to an altruism of a sort and call it "charity," or, as in industrial jargon, "employee benefits." But brotherhood and altruism find a place in his life only if they have within them the promise of additional gains for his own personal benefit and pleasure. His Ego craves for satisfaction. He satisfies it. In all such cases, the centre of thinking, planning and achieving is the man's own self as distinct from the selves of others. It is around himself that his little universe must revolve. When such an one steps out of his enchanted circle, his horizon widens, but his old grooves of thought remain. Although under the influence of Theosophy his intellect may grasp the idea of an ultimate oneness, he still tries to search within each circumstance for that which will contribute to his own felicity. During the twilight of his arousal, he is apt to seek knowledge, power and position for himself only.

The touch of Theosophy does not act as an immediate and total solvent of his personality. It thus sometimes happens that he becomes a student of Theosophy with visions of great heights he will reach. If he comes to accept the concept of living Mahatmas, he ventures to think that he can elbow others out of the way to sit in humility (he does not forget this fine word) on the right hand of his chosen Guru. From this position, he feels that he can distribute largesse. When, therefore, the newcomer in the first flush of enthusiasm learns that the primary object of the Theosophical Movement is to form the nucleus of a universal brotherhood, he makes a mental reservation all by himself. Surely, he feels, the nucleus cannot consist of persons who are ill-dressed, slovenly, impoverished and even known to have indulged in revolting vices. He is righteously indignant. He wants to put his foot down, and

doing it, shuts himself off from the beneficence of the force which cannot penetrate his carapace of selfhood. In time, he blossoms forth as a law unto himself and a thorn in the side of his neighbours. The capsule that insulates him from the vast infinity outside is hard and dull and impenetrable. He may die in the joy of his creed, probably respected, wealthy and honoured, yet ignorant and senseless of the illimitable beyond which surrounded him but which he was unable to see or sense. Many an otherwise good student has thus fallen by the wayside because his being did not furnish the adequate soil for the divine seed to take root and grow.

What is it that makes the recognition of oneness possible? What has to be added to knowledge to attain the deva-sight, the Wisdom from on high? Before the higher understanding can dawn upon the intellect, it must, even at its lowly levels, have grasped to some extent the fact of a unity which persists right in the midst of diversities and the clash of interests. From one aspect, the knowledge of the science of the origin of cosmos and of man is a necessary aid in the understanding of the oneness of life. The universal applicability of law which, though not man-made, yet works with frightening intelligence in the atom and the star, yields yet another aspect. This oneness dwells in the root essence of all things, and the ramifications thereof in the world of effects can be studied in their physical, moral and spiritual aspects. But if the study is by the intellect alone, no lasting good can ensue, and this for the simple reason that oneness reigns supreme on planes which are not reachable by the unaided intellect. The heart of the man must pulsate in unison with the universal heart before it can feel and sense the great, the all-pervasive oneness. The first glimmer of this Truth comes with the first awakening of Buddhi by the pure radiations of Manas.

As in all things, understanding comes first; then follows the realization. For, any truth has to pass from mere acceptance to a total assimilation into each separate fabric of the man. Take, for instance, the ideas of ritual and prayers. The student recognizes the hollowness of the popular practice. Yet, in times of stress, he sometimes goes back to propitiations and ceremonies in the hope that somehow a miracle will be achieved. Each one passes through a similar phase. If the effort at the effacement of the personality is continued, the oneness becomes more and more a part of the man through a series of progressive awakenings. The progress has to be gradual because for long years the gaze

of the disciple is that of a separate unit observing other units outside of it. His eyes through long habit are trained to look at diversity only. His reactions of "mine" as distinct from "thine" have become fixed.

To overcome such tendencies, his efforts must be so directed that the oneness becomes established and recognized within the man himself. Each vehicle of his consciousness — *Sthula* (physical); *Sukshma* (Astral) and *Karana* (Soul) — has in its essence sprung from a common source. Can the *Sthula Sharira* be so trained as to let go its own separative life and tune itself only to the vibrations of its perennial fount? The possibility must doubtless exist, else any thought of progression must be given up. The difficulty, or rather the immensity, of the task lies in this that the reasoning intellect can carry a man thus far and no further. Unless intuition is awakened, the glimpse of oneness is hazy and in some cases distorted. Only the brave who can cross all obstacles to reach to intuition will be able to form the vanguard of a body united by the fact of its having realized — however partially — the great oneness.

If the student-server subscribes in all honesty to the First Object of the Theosophical Movement, he has to square his actions with his professions of Brotherhood. It is no doubt true that he cannot in the name of Brotherhood condone a vice or indulge in actions which are a negation of the principles of his ethics. Brotherhood cannot and does not mean that we join others in their orgies or have a share in their spoils. It does not mean that we refrain from telling truths to the very face of lie. What, then, is to be done? If ordinary parlance be permitted, what "ritual" shall we observe? Speaking of Theosophy, Madame Blavatsky said: "Its creed is Loyalty to Truth and its ritual, to honour every Truth by use." It is this duty of honouring every Truth by use which obligates upon the disciple the making of Universal Brotherhood a living power in his life. In other words, each student, if he wants to remain true to his Higher Self, must devote himself to the best interests of others.

It so happens that in his endeavours to live the life or to work for the Cause the student often stumbles and finds that where he wanted to do good, he only sowed seeds of evil. Charity and philanthropy misplaced may evoke unpleasant responses. And so with the other forms that the world characterizes as good. This must indeed be so, for the student has to learn to discriminate the good from the pleasant. Many of his good-intentioned efforts may not turn out to be conducive to

the advancement of another's interests, for the latter's progress lies in acquiring inner strength and confidence through his own struggles. But then such steps are possible only when a detached discrimination is reached, and that is hardly obtained overnight. *Light on the Path* advises thus: "Do not condemn the man who yields; stretch out your hands to him as a brother pilgrim whose feet have become heavy with mire." The sight of a disciple floundering in a morass of misdeeds is sometimes so frightening that his brothers turn away from him for fear lest by going to his help they might themselves fall prey to the contagion. Such are the times that try men's souls. For the disciple who is failing, it is a test of how his ideas of Brotherhood stand up to the situation of his co-disciples running away from him as from the presence of some ghastly phantom. For the more fortunate brothers, the test is harder still and fraught with immense risks. For, to quote again from *Light on the Path*:

> Remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire.

And yet, a certain amount of caution must constantly be applied. It is a part of the training in discrimination to know that swimming beyond one's depth is dangerous and is fraught with immense risk to oneself and others.

Says the *Kathopanishad*: "With transient things can the enduring be obtained." So must the Oneness be reached by using the plastic potency residing in the transient aspects of man. Transmutation is possible in this sense only. Each man, even the most imperial or the most tyrannical, serves. The man who through mayhem and torture rises to hold despotic sway over vast multitudes of men, whether he cares to acknowledge it to himself or not, serves, even if it be the abstract notions of power in its raw crudeness. The ordinary man serves to earn his living, to fulfil an unrequited desire, to realize the fulness of his love for "god," family or country. The wise man serves to discharge his obligations, to lead the world to duty and to benefit mankind. For the disciple and the person striving towards the knowledge of Brahman, service gets lost and mingled in sacrifice. Progress and advance are his who, honouring lowly personal duties, sublimates them into the impersonal action of a pulsating compassionate heart.

That which blinds man to his unity with all Nature is the pleasure he gets out of his being a distinct and separate entity with a name and a form of his own. He can laugh when another cries. He can be in affluence when others go a begging. He can enjoy his ease at the expense of others less fortunate who through hard toil provide that ease. He can be the object of adoration when others lie cowed, begging for survival. This divisive force is strong during certain cycles (historians have called such "the dark ages"), just as darkness is strong at night, and even if lights be used to illumine certain areas, it is darkness that pervades and surrounds. For the student who desires to be devoted to the interests of others, these manifestations of the divisive forces lurking in man are important for study, for in future births it may become his task to wean men away from these and so protect them from the reaction which must inevitably result. If the vast momentum of the Universe springs from the unity or oneness which abides at its core, then in the ultimate analysis this same unity will brush away disharmony which cannot expect to go against the deeper and all-pervasive energy of the universal momentum. The One energy is all-pervasive for the simple reason that it is nearest to the IT, the Absolute, and exists pervading all, surrounding all, interpenetrating all, so that any opposing or contrary-moving force has the more subtle universal ONE force at its very core and must sooner or later sink and be dissolved in the surrounding ocean, lose its distinctive marks of a day and merge its movement in the great flow of the universal waters of life.

It is not enough that the student grasp the truth of this by intellect alone. His knowledge of the grand oneness must become intuitive. It is only when he embarks upon the great change voluntarily and chooses the better by discarding the pleasanter that he can be said to have entered upon the path in reality. Till then, austerity, charity and sacrifice remain mere words with meanings which the personal self reads into them by the light which illumines its narrowing horizons. Experience must teach the man that he cannot touch the garments of Buddhi if he carries with him the slightest tinge of the personal. This personal drag may be likened to a chain which binds the man. Its length allows him very little latitude of movement, and though through long rebirths he becomes reconciled to his hovel and in a sense comes to like it, the chains and manacles force him to remain in his slough of despond. There are those in chains who have an inkling as to where the keys may be found which would set them free. Some have succeeded in finding the keys and releasing themselves from their chains, but have thereafter

lost courage and have remained in their dungeons in the same manner as the caged bird that often shuns the open door.

It becomes the task of the disciple to help souls who are in profound gloom to find the key and to use it. His duty is to induce men to grope from darkness to the light. If oneness is the law, if through diversity we have to thread our way in pain towards that unitary existence, it follows that any act which perpetuates diversity is not pleasing to Ishwara. The self must be merged in and forgotten in the Selves of all creatures. The only correct action, the only true dedication can be towards the furthering of such interests of others as will subserve and educe that unity. When the individual proclaims his belief in the oneness of himself with the All, force follows his proclamation.

HUMANITY is one and indivisible. Individual acts and lives deny this truth. They deride it. A moment of human peril, or enthusiasm, or inspiration arrives. Life — Life itself is threatened; or it is invaded; or exalted. It has a voice. It cries out — a mighty, silent, all-pervading cry.... This sentiment is the source of sympathy, that sympathy which is the only vicarious atonement, for by it alone, and in its exercise, man puts himself in the place of another with whose pulse his pulses beat. This sympathy is the great interpreter, the world opener. He who can identify himself with the consciousness of one other self, of one other thing, is upon the occult path of adeptship.

But why wait for the sharp sudden moments to know our brother? Be wise, be merciful, know the brother heart now; *now*, while it lives, suffers, needs, and hungers at your side. These lightning moments of storm reveal men to one another as each traveller sees the face of his fellow in the lurid breaks of the tempest. In that tempest who can work? Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. Wait not for flame and despair to fuse your hearts. Let brotherly sympathy anneal them now, before it is too late for useful action, before it is too late for that sublime hope which lies in the conquest of self for the evolution of all higher selves. There is but one moment for brotherly love. That moment is the eternal NOW.

—JASPER NIEMAND

THE LESSON OF THE INNER SOUND

In a world-renowned city dwelt a young man named Pratap, who by calling was a basket-maker but by disposition a student. He was skilful at his craft and by no means unthankful that he had this means of earning an honest livelihood, nor did he fret over the lack of better education, for he had known in childhood that this was not for him and had accepted it. But one thing essential to him was quiet, and for this he longed in vain in a great commercial city which, all day and through much of the night, resounded with the din of ceaseless traffic. Many took this as a sign of progress, but Pratap thought otherwise. "It is a calamity," he would sigh often. "What can be worse than endless noise? Without it, the hours I must spend over my basket-work could be filled with profitable thought."

This idea took ever stronger hold upon him and he began to nurse a sense of resentment. "Why," he asked himself, "if I was born with a certain nature should my circumstances be such as must frustrate it? There is something amiss here, something very like mockery, giving with one hand and withholding with the other. I have no quarrel with the type of nature allotted me, but my circumstances — ah, yes, these are all wrong."

"My son," said an old fruit-seller one morning when Pratap was making his usual small purchases, "you look more doleful every day. I fear you have some trouble, and if so, I would help you. Was I not your father's friend?"

"I thank you," said Pratap gloomily, "but none can help me, for I desire the impossible. What I long for above all else is quiet. And in this city, where is it?"

"Is it not within you," said the old fruit-seller gently, "even as sweetness is within the skin of this mango? I am poor and ignorant, but this I know for a certainty. I speak from experience."

"I do not understand —" began Pratap, frowning, but at that moment another customer jostled him. The old man attended to him and then turned back to Pratap. "Here," he said, "is no fit place for exposition. Come to me at dusk and let us talk of this together. It may be I have entered a little way into that quiet for which you long."

"A likely thing," thought Pratap sceptically, "for one who sits all day in a crowded market!" But he agreed to go — and went. And by so doing, the course of his life changed utterly. The old man might indeed

be, as he himself said, poor and ignorant, in the sense of having little of this world's goods or of its superficial "head-learning," but for many years he had, in his own humble way, made a practice of turning his attention inward, and that Voice of the Silence which ever awaits devoted ears had not failed to enrich him with "heart-wisdom."

"The Voice of the Silence!" repeated Pratap, looking puzzled. "What a curious expression! But if such a Voice exists, 'twould speak to holy hermits only. Who could hear it in this city?"

The old fruit-seller shook a reproving finger. "My son, you attach too much importance to mere noise. You seem to credit it with being all-powerful and overwhelming. Are you content to let it master you, or will you assign it its proper place, which is outside your consciousness?"

"How can I do that?" demanded Pratap.

"By ignoring it, and transferring your attention to that which is within. Promise me that you will at least make the attempt, my son," the old man said earnestly.

Pratap looked at him doubtfully. "I promise," he said, "although with little hope . . ." And after they had parted, he sat down in the gathering darkness, through which the traffic still thundered past his door, and made his first effort to shut his ears to it and listen inwardly instead. But alas, that first effort proved in vain.

Days passed, and weeks — even months. What is the use of recording all the failures of Pratap, all his disappointment and irritation and despair at what seemed the impossibility of practising inwardness amid the adverse conditions of a great modern city?

"It is all wrong that I should be here," he thought bitterly. "Those of us who seek the inner life should be given a suitable environment. Some country spot — some rich, secluded dwelling — or, obviously, our proper place is in a monastery."

But he kept his promise to the old fruit-seller and persisted. And by and by he did gain what he sought. The day came when he heard nothing at all of the city's uproar, so intent was he upon that which was within. And long after, he would say gratefully, "I owe a twofold debt to that wise old man, for through his guidance I learnt a twofold lesson: not merely the practice of going inward, but an understanding of the fact that our environment and circumstances have been allotted to us, through Karma, as being the best for our soul-progress. I abominated the city and its noise and thought myself hard done by to have to

live in such surroundings when my nature demanded quiet. Yet, but for that, I would never have made a determined effort to overcome distractions, would never have learnt to cease to hear the many and instead discern the ONE, 'the inner sound which kills the outer.' "[1]

Truly has another wise man written: "In the great economy of Law and Nature each being is exactly where he needs to be to eradicate defects; all the conditions are present for his growth. The only question lies with him: Will he take them as 'pain' or as opportunities? If the latter, all is well; he is bound to conquer, whether the way be long or short."[2]

THE ANCIENT ONE said:

Look for the Star! The Star, O Child, who would be a Man, will gleam upon you as the Night wanes, and the Storms of the Dark Hours die away into a Peace that is Herald of the Dawn. . . . Know, O son, that this Nature in which you live and labour is like the mid-air about high mountains, the playground and the Battleground of the Gods of Storm. Not until you dominate those Angels of Strife, and marshal them in legions obedient to your word, will the Clouds of their Breath of Fury lift, and the Dawn Star illumine the Sleeping Earth. Then and then only, while the Star Fire flames upon the Way may you rest with Peace, and raise the veil from her face. . . . Peace will be yours while the Light endures, but that may be but for a moment of Time. Even though it endure for an Age, at last it must fade away. Again and again will your legions rebel, and blot out the Light with the Dust of Confusion, for not until their Path and yours become one, can the Gods of Storm know lasting peace.

—*Sayings of the Ancient One*

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[1] *The Voice of the Silence*, p. 2.

[2] Robert Crosbie in *The Friendly Philosopher*.

APPLY, APPLY, APPLY

KNOWLEDGE is one thing, action is another. Between these two is the heart, or the motive for acquiring knowledge or performing an action. This motive can be a good or a bad one — altruistic and unselfish, or ego-centric and selfish.

Knowledge must be applied in action before we can realize its truth and make it a part of ourselves, all our being vibrating in terms of it so that we *cannot* act in a contrary way. So the Theosophy we study must be applied in our daily lives, and this means exertion. What we seem to want today is more and more information about more and more things rather than the realization of what we already know intellectually. Too much familiarity with words and too little thinking about their meaning leads us to this desire for "more." It is thought leading to application that we need, especially with regard to what we have learnt about ourselves, our own environment, inner and outer, our own actions and our own reaction to events. Why do we not apply this knowledge? Probably because we are too preoccupied in our daily life with our emotional reactions to events, our likes and dislikes, our desires, good and bad. Therefore it is necessary for us to begin to apply the knowledge we have acquired about ourselves and about life in general. This means we must search for the inner meaning of what we have learnt.

For example, how can we make practical use of that statement in the First Fundamental Proposition which says that "Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence"? Are we then not an integral part of Parabrahm? Is there something outside of Parabrahm? If so, then Parabrahm is not the WHOLE. So what can we find out about this statement? What does "conditioned existence" mean? It means limited existence, subject to change, having attributes and qualities. The Absolute can never be conditioned, can never be subject to divisions of any kind, but remains unaffected by them. Conditions, attributes, qualities must always be out of all relation to UNITY, for unity implies a Wholeness that contains all that ever was, is, or will be. The undivided Whole must remain out of all relation to the parts, just as Krishna, the One Self, remains separate from all manifestation though permeating all. Should any unit in manifestation become at one with the WHOLE, it must, *ipso facto*, lose its identity as a separate unit but maintain it as the WHOLE.

The reflection of this great Truth can be seen in our daily life, and meditation on it will help us towards a truer realization of the SELF.

We see ourselves always as out of all relation to the whole Universe. We are ourselves, separate from the rest. And so we create nations, races, castes, etc. But all these are one in essence, the manifested ONE. Therefore, just as through the process of evolution we must reach final union with Parabrahm, so we have to reach final union with all units, all manifested beings. When this is achieved, we are united, as conscious units, with Parabrahm, for IT is at the root of all and every being, great or small.

Where shall we begin if we aim at achieving this Union one day? Where else can we begin except in our present life, in our own environment, internal and external? Our first endeavour must be to realize what the First Fundamental states, that Parabrahm is the Rootless Root, the Causeless Cause from and in which is the Cause and the Root of all. Life itself, the inner core of all beings, is the great *Fohat*, and all souls are one with the great Over-Soul, which is itself an aspect of the Unknown Root. Therefore the beetle I tread on, the mosquito I kill, are just as much parts of the ONE as I am myself. Only in degree of awareness of the SELF is there a difference. All things have feelings or sensations; that is, all things feel our hurtful emotions and actions, and respond to our helpful emotions and actions. We are asked to seek the hearts of men. We must also learn to look into the heart of the mineral, the plant, the animal, for not only does the One Life animate all beings, but also the matter composing the outer bodies is the same. To look into the hearts of men means trying to understand them, their motive and their possibilities. But equally we are to watch for the different reactions to actions and feelings in varying environments. Let us try to practise the First Fundamental in our daily life.

Another idea that we have accepted mentally but do not live up to by any means is that of Karma, the law which lays down that there is no effect without a cause, no cause without an effect. Theoretically we admit this, practically we do not. If someone hurts us physically or emotionally we do not automatically say to ourselves, "I deserved that." Gandhari did not connect the death of her sons with something done by herself many lives ago; nor did Arjuna connect his duty in the battlefield with his past. But this we must try to do more earnestly if we would avoid doing wrong to others. How else can we get rid of resentment, hatred, etc., which sow seeds for the future which will grow

"weeds and poison stuff"?

We also do not see how we can practise what is said in the Third Fundamental Proposition, that we have to progress by self-induced and self-devised ways and means. H.P.B. showed us the way, but *we* have to walk it. We have to decide how we can apply what we need to apply. The way is shown to us; we must find out *how* we can follow it. Everything needed for our guidance is to be found in the Message the Great Teachers delivered through H.P.B. We do not have to look elsewhere. Why rail at fate, that is, circumstance, when we know that we are "checked by our Karma"? We check our progress, both by our attitude today and by our past actions, feelings and thoughts. No one else checks us. The so-called obstacles in our way, *i.e.*, other people or circumstances, are merely goads to greater effort, and thus help our progress. They are really helpers, though we treat them as hindrances.

How easy this is to think of, but how terribly difficult to put into practice! But a beginning must be made.

THE PRACTICAL THEOSOPHIST adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

The laws of Karma and Reincarnation not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention. Once heard they are seldom forgotten. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment. "Teach, preach, and practise this good law for the benefit of the world, even as all the Buddhas do."

—W. Q. JUDGE

THE ORIGIN OF ARCHITECTURE

THE MONUMENTS of the past — temples, caves, pillars — are a country's glory. Arhcæological excavations from time to time bring to light remnants of old structures and well-laid-out cities. Everywhere we observe the unearthing of monuments belonging to the pre-historic ages. Where and how did the men of old learn the art of building? What is the story of the evolution of Architecture? Who taught the Egyptians to build the Pyramids thousands of years ago? Whence the knowledge of those engineers and architects?

We read in *The Encyclopædia Britannica* the following, which ought to provoke questions:

> To understand the evolution of the art of architecture intelligently one must first understand the mental processes by which man creates architectural works. Such procedure has not materially changed since ancient Egypt which, as far as is known, was the first western nation to establish a civilization with a fixed cultural background to leave enduring records of its achievements. The architect called on to enclose space, whether it be a tomb, shrine or simple dwelling, first looks about to see how it has been done before. If facilities are available, he travels to other lands to study foreign methods. If documents concerning ancient works exist, he turns to them also for enlightenment. From all such information as a background, from the practical requirements of his problem and from the materials and methods of construction at hand, he creates his work.

If for millennia man has built only by copying, it is legitimate to presume that with evolution must have followed improvement. Why then have we not learnt to build more gloriously than did our ancestors of 5,000 years ago? In durability as in beauty our modern structures compare most unfavourably with those of our sires. Once again, the "progress" we have made since Mohenjo-Daro being what it is, how many millennia must have elapsed when the builders of Mohenjo-Daro created their structures and their cities with drainage systems? They must have taken time to learn. If we go back and back in time, the earliest civilizations we touch reveal to us a knowledge of architecture which is amazing.

We need to abandon the speculation that civilization began in savagery, and to adopt instead the idea that at the dawn of human evolution Gods descended on earth, lived among men and taught infant humanity

its arts and crafts — from agriculture to astronomy and from architecture to high philosophy. Does not the Hindu tradition maintain that Vishwakarman was the Great Architect who taught mankind how to build? What is the meaning of that tradition?

In the *Puranas* and in the *Itihasas* we come across, again and over again, narratives of the Golden Age when pain was not, when selfishness did not exist and when ignorance was not born; when Divine Rulers, assisted by Sages, Seers and Poets, governed the people with fatherly love and care; when Divine Instructors taught them. Were ever such an age and such a race in existence?

H.P.B. asserts in a hundred different ways that such a Golden Age did actually exist. She wrote in *The Secret Doctrine*:

> The Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them — the Kabiri or Titans — is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medicinal use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers — too zealous for plain truth — would force posterity to see only pagan copies of one and sole prototype, named Noah — are all generic names. (II. 364)
>
> Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients — alleged to have developed from lower and animal-like savages, the *cave-men* of the Palæolithic age — on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed

to the still later generations of Gnostic priests. "It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 ft. thick, and in the walls of the fortress of Cuzco there are stones of a stilll greater size." (*Acosta*, vi, 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface — a work which the united skill of all the astronomers of Europe would not now be able to effect." — (Kenealy, "*Book of God*.") (*S.D.*, I. 208-9 fn.)

From the architecture of today to Vishwakarman of the olden yugas is a very far cry. But it is always interesting and useful to learn the spiritual verities behind mundane things and events. The Gods are immortals; They never die; if living our lives and doing our duties we remember Them, we bring into our hearts the light of Their immortal peace and wisdom. Our houses shelter us — to whom should we be grateful for that shelter? To the race of Architects whose Indian father was Vishwakarman.

IN THE LIGHT OF THEOSOPHY

Under the title "Technological Advances That Hold Great Promise for Man," *American Reporter* for August 13 refers to three "history-shaping" discoveries made within a generation, and the colossal influence they are bound to have on human development in the coming centuries.

The first of this trio of technological advances was the demonstration of a sustained atomic chain reaction at the University of Chicago, which marked the beginning of the age of the atom. Subsequent years have shown the discovery's implications for good or evil, for construction or destruction.

The second of these discoveries was the breaking of the genetic code earlier in this decade. Researchers have found, deep in the nucleus of the living cell, what they call an "encyclopædia of instructions" for reproduction of identical cells. Scientists believe that these instructions, in the form of chemical components making up a chemical alphabet in the cell, make it possible for living entities to reproduce themselves. The student of Theosophy finds himself at variance with the geneticist on the question of how heredity is transmitted, for science assumes that matter alone is operative here, while Theosophy maintains that the process is not mechanical at all and is instrumental rather than causal. Heredity is but a mode of the evolutionary process, by which the permanent conscious Force within matter strives for ever fuller self-expression and self-realization. Science does not recognize that the purposive intelligence pervading matter is a reflection of the wisdom of the hosts of sentient beings which guide evolution. Science, moreover, knows nothing of the astral prototype, an indispensable factor in heredity, which, in the vegetable and animal kingdoms no less than in the human, is the substratum and the model for the developing physical form.

The journey to the moon is considered to be the third great advance — a step "outward" into the "macrocosm," the vast region of the universe so stupendous in its dimensions as to defy comprehension, let alone full exploration. In contrast, states the *American Reporter*,

> the expeditions into the intricate marvels of the nucleus of the cell and into the almost incredibly small nucleus of the atom are journeys "inward" into the "microcosm."
>
> These are efforts to learn what is at the very core of matter, and what is the ultimate basis of life.

> The nucleus of the atom, by its original definition the most elemental building block of all objects in the universe, has recently been shown to be itself a conglomerate of subatomic particles.
>
> Thus, to get at this core, scientists have been forced to probe for ever smaller and smaller objects until today the search inward and the exploration outward appear to be equally infinite.

Much significance is attached to these three "giant breakthroughs" as they are called. Their full impact is not expected to be felt for decades or even centuries. All are essentially searches into man's origin and his place in the universal order. All three hold potentialities for good as well as for harm. Today science has completely outrun ethics, to the soul-injury of the world. *The Voice of the Silence* truly says:

> But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

Here and there, in this distressed world, glimpses of Soul-wisdom may be discerned, but they are almost eclipsed by the meretricious flood-lighting of head-learning.

The dire warnings about the hazards of cigarette smoking have obviously had no effect in this country. In fact, the demand for cigarettes is on the increase and the trend seems to be irreversible. According to a recent survey, Indians smoked 54.372 million cigarettes in 1967—8,579 million more than in 1964. More and more young men and women are joining the ranks of cigarette smokers every year. (*The Times of India,* August 30)

Unlike in the West, the increase in cigarette smoking here cannot be ascribed to the advertising tactics adopted by cigarette manufacturers. The cigarette has become a symbol of defiance among the adolescents and of status among the working class, and manufacturers have been cashing in on these factors.

This in spite of the consensus of medical opinion that an association unquestionably exists between smoking and lung cancer! Such is human nature in general that it is prepared to risk even health and life-expectancy in preference to making an effective stand against established social habits and customs. Smoking, like alcohol drinking, is but a symptom of the underlying materialism and false values of our age.

Jails in the United States are providing more and more comforts to their inmates. The "cells" in some of them look like luxury apartments. The latest trend in that country is to build what are known as "minimum security prisons." One of these is located in Santa Lucia Valley in southern California. Known as the California Men's Colony, it contains 1,400 inmates. All of them are elderly convicts, some being as old as 85. Life in this prison is so comfortable that most of them dread the day when their sentences would run out. Attempts at escape are very rare; in fact, when a 60-year-old inmate tried to climb over the 12-foot-high fence he was gently persuaded by the guards to return to his TV set.

In this prison, guards address the inmates at "mister" instead of as "hey, you" which is the practice in other prisons. The convicts, who include murderers, rapists and bank robbers, have become so tender-hearted that they have organized a toy-repairing plant for poor children. When a storm hit a nearby town, they volunteered to help in the relief work. The mayor of the town sent a letter to the prison warden commending their spirit of compassion.

Truly has it been said that "human law may use restrictive not punitive measures." The humane attitude towards prisoners that modern penologists are advocating is an attempt along right lines. The change in the treatment of criminals has done much, not only to lighten their lot, but also to check crime. It is a mistake to try to terrorize criminals into good behaviour. Severity and harsh treatment only harden their minds and hearts. Sympathy and kindness on the other hand evoke a response, and help the offender to reform himself.

An interesting discovery made at the Bread Research Institute, North Ryde, New South Wales, Australia, by Mr. M. V. Tracey, a research worker there, was reported in the *Daily Telegraph* (London). Baker's dough, Mr. Tracey found, is able to distinguish a stimulant from a depressant. If fed a general anæsthetic that will depress the nervous system of a human being, the dough reacts by becoming more elastic and stretchy. Under the impact of drugs like caffeine and strychnine which stimulate the body, the dough becomes crumbly.

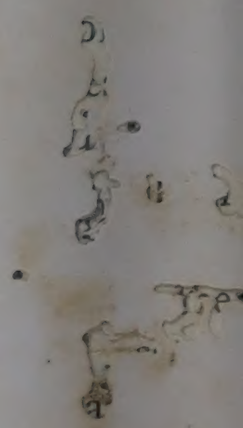
The test appears to be very sensitive. When theobromine, which is chemically similar to caffeine but without its stimulant properties, was added, no change occurred in the physical behaviour of the dough.

At present, laboratory animals are used in medical research fo screening possible new anæsthetics and stimulants. It now seems po sible that baker's dough could do the job faster and cheaper.

The team of Finnish scholars at the Scandinavian Institute of Asia Studies in Copenhagen, Mr. Asko Parpola and his colleagues, wh made a first announcement about the decipherment of the Indus scrip in February this year, have come up with a second paper in whic they discuss, among other things, the place astronomy and astrolog played in the Indus civilization. They proceed on the basis that th religion of the Indus people was astral, and this would make it necessar to reconsider the whole history of astronomy. The authors maintain tha there is enough evidence to show that these people worshipped the star and especially the planets, as gods, and astronomy and astrology, there fore, occupied a prominent place in the Indus civilization.

Most of those Harijans who became Buddhists in the hope of achiev ing social equality have been sorely disillusioned. They continue t suffer from the old disabilities. In fact their plight has become wors in some respects, for even the members of the Scheduled Castes no discriminate against them. Very rightly did Gandhiji take a stan against Harijans' conversion to other faiths. (See "In the Light o Theosophy" for July 1969.)

The neo-Buddhists and other backward communities have yet secure a fair deal. But they are grievously mistaken to think that co cessions like reservation in government service and scholarships alo can help them to achieve social equality. All that the 22 years of sa guards and privileges have done to the Harijans is to turn them into new class. This has earned them the hostility of those castes which d not enjoy any of these privileges though they are equally poor. In h latest report the Commissioner for Scheduled Castes has advised the to "straighten up their backs and refuse to kneel before any man."



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