

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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GANDHIJI'S RELIGION

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All this—whatever there is in this universe—is pervaded by Deity. Renounce all and enjoy. Do not covet the wealth of another. — *Ishopanishad*

I suggest to you that the truth that is embedded in this very short *mantra* is calculated to satisfy the highest cravings of every human being—whether they have reference to this world or to the next. I have in my search of the scriptures of the world found nothing to add to this *mantra*.... This *mantra* tells me that I cannot hold as mine anything that belongs to God.

—Gandhiji in *Harijan*, January 30, 1937

The whole of India and his many, many friends all over the world celebrating the 75th Birthday of Gandhiji on the second of October. *The Aryan Path*, unconcerned with power and party politics, has often discussed the moral and mystical ideas and tendencies underlying Gandhiji's attitude to life and labour. Today we are reviewing the religious outlook of this highly religious man, who has profoundly influenced the religious life of the twentieth century.

The activities of Gandhiji are many; the village and the city, men and women, old and young, rich and poor, with their problems

of body, mind or Spirit, belonging to this country of India, have all received attention from him. And further afield, India as a part of the world, affecting and affected by it, has not been overlooked. To understand the life and work of Gandhiji in a true way we must try to see the intimacy subsisting between his inner character and his outer conduct; between his personal life and his public labour. As we ponder over this, we find that in spite of some bifurcations and frustrations he has succeeded, in a unique measure, in bringing about a real harmony between these. He may well be described as a practising Advaitaite or one who regards his own life and work as but an aspect of the One Life, and his purpose as but an arc of the Great Purpose of the Universe—the Circle of Necessity.

This is the starting-point that will enable us best to perceive Gandhiji's outlook as an embodied Spirit. We all are embodied Spirits, but, alas, possessing it, the Spirit is not heeded; It so little avails us! A man's true religion shows itself in his own inner attitude to his fellows and to Nature. The *Bhagavad-Gita* says that all men are shaped according to their *shraddha* (heart-energy), faith; man is faith-formed; what his faith is, that verily is he (XVII, 3). A man's religion is not that of his bodily birth or outward denomination. If it were, the churches would be full of true Christians—but we know that they are not; good thoughts, words and deeds would flourish in the consciousness of every Parsi, but they do not; Hinduism would be free from the curse of untouchability if even a majority of Hindus accepted and lived up to the Teaching of their faith, One Impartite Self shining in every human heart, but, alas, untouchability persists!

Most men have two religions; one, the inner, manifesting in daily life, in one's character, ideation and action; the other, the religion of the family into which the body is born. An honest mind, an earnest heart, a really sincere man, soon acknowledges to himself that the routine of his life is not in harmony with his highest aspirations, the yearnings of his Soul; these Soul-yearnings and inner aspirations may or may not be wholly in conformity with the teachings of the religion into which his body was born. Thus, a Brahmana by bodily birth may or may not find himself in agree-

ment with the Brahmana-Dharma expounded in Holy Writ or the Shastras. Nor are his hopes and ideals realizable through the ceremonialism of his outward religion—going to a temple, wearing the sacred thread, putting on a caste-mark, performing this and that ritual. The inner religion of such a "Brahmana" may be what is called Free-Thought, whether of the tamasic, the rajasic or the sattvic variety. Unmindful of his inner cogitations, his silent hopes and aspirations, he might "live" his religion through the dead-letter performance of the prescribed ceremonies on the appointed dates, whenever these cannot possibly be assigned to a hired priest, through the outward observance of all traditional rites, but what of his inner life? What connection has his professed religion with his inner *shraddha* or faith?

The evolution of the human Soul is to be measured by the degree of integration of the different constituents which compose man. In the unevolved Soul there is inner discord. The thoughts of his mind, the aspirations of his heart, the words on his lips, and the millions of actions which result from these, are in conflict. The resolving of this conflict so that the warring elements of his being are made to work in unison and harmony, constitutes human progression. To integrate one's own self, to help others to do likewise, such is man's mission on earth.

In Gandhiji, the inner and outer religions have become harmonized, not to perfection, as he himself has indicated, but in comparison with ordinary persons, to a considerable extent. That is why to the people his life looks marvellous and his actions seem as if endowed with some magical quality. How he has achieved this is not difficult to comprehend; in fact, it is simple. What is difficult, nay, Herculean, is the application of what is perceived. Intellectual honesty, mental sincerity, is the requisite. That we all know. He has made applications of that principle of integration in his own living and in his own dealings with people, as all of us would like to do, while failing more often than not. It is not that we lack the perception to resolve righteously, or the will to achieve, but that possessing these we allow our desires to take us away from the task of application. "Behind Will stands Desire," says the ancient

teaching. We must make all our personal desires lean towards and centre upon the Soul's desire. If that be strong enough, our many desires will not take us away from the central task of life, viz., integration of our own self and the helping of others to such integration. The stage any person has reached in his evolutionary progress can be known by examining dispassionately the quality and the measure of the integration achieved between his head and his heart, his lips and his hands.

Thus, Gandhiji's Hinduism is not a mere belief in the performance of so-called religious deeds in the outer life, but an inner faith rooted in his own understanding of what he has learnt of the religion of his own family and country.

His Hinduism is not acceptable to the orthodox Hindus. Orthodox Hinduism of today, says Gandhiji, "has become moribund, inactive, irresponsive to growth." And why? "Because we are fatigued" (*Young India*, April 10, 1924). Orthodox Hinduism has become static due to this fatigue. To vitalize it and make it dynamic, a Hindu has to become heterodox along a constructive line and that is precisely what Gandhiji has done. He calls himself "a lay humble student of Hinduism, and one desirous of practising Hinduism in the spirit and to the letter," and yet adds:

Let us not deceive ourselves into the belief that everything that is written in Sanskrit and printed in Shastra has any binding effect upon us. That which is opposed to the fundamental maxims of morality, that which is opposed to trained reason, cannot be claimed as Shastra, no matter how ancient it may be. (*Young India*, October 20, 1927)

So Gandhiji's religion is not dependent on any Shastra. His religion is a way of life and he but uses the Shastraic and other ideas to live his life whenever these ideas are not opposed to "the fundamental maxims of morality" and to "trained reason." Under what influence did Gandhiji evolve such views?

Gandhiji was directly influenced by the great spiritual forces which were streaming forth in the last quarter of the 19th century. The false concept of religion as a mere set of dogmas believed in

by a certain number of people, large or small, was attacked and was being demolished. The very definition of religion underwent a revision, consequent upon the conception, also put forward and largely accepted, of Humanity as one and indivisible, superior to and more important than any nation or race. The human mind was being fecundated by the grand principle of Universal Brotherhood. It was pointed out that

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God*. (*Isis Unveiled*, 1877, by H. P. Blavatsky, Vol. II, p. 635)

And Religion was defined thus:

A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion. (*Is Theosophy a Religion?* (1888) by H. P. Blavatsky)

This was not a new discovery, but the uncovering and reiteration of the old forgotten truth, *e.g.*, of the *Mahabharata* (*Karna-parva*): "That which supports, that which holds together the peoples, that is Dharma."

The ancient verities were coming into prominence again; the era of materialism was closing; the age of Spirit ascendancy was opening, and, among the comparatively few, Gandhiji was directly touched by that current of spirituality. Under its liberalizing influence he became a channel for affecting the mind of the race along his own lines. To him "Hinduism is a relentless pursuit after Truth." (*Young India*, April 10, 1924)

To Gandhiji life became "an aspiration. Its mission is to strive after perfection, which is self-realization" (*Harijan*, June 22, 1935). And so a very natural unfoldment of his native Vaishnavism

and Hinduism has been taking place. Under his fostering care has arisen not a new religion, but an expansion from within, without, of Vaishnavism and Hinduism, for he was not impervious to world-forces while holding fast to the old moorings. Born a Vaishnava and a Hindu, he would not look upon anyone as Mlechcha. He writes:

There is no one so fallen in this world but can be converted by love. (*Young India*, August 8, 1929)

Indeed, Hinduism teaches us to regard the whole of humanity as one indivisible and undivided family, and holds each one of us responsible for the misdeeds of all. (*Young India*, May 13, 1926)

So Gandhiji cannot be called a Hindu or a Vaishnavite in the ordinary sense. He may be compared to a tree whose roots are in the soil of Hinduism and Vaishnavism but whose foliage and fruitage are distinct and different. From the old soil the tree has grown, absorbing modern atmosphere, and under its shade millions are finding refuge from the oppressive heat of twentieth-century civilization.

The soul of Gandhiji's policy and programme is in his Religion. How did this Religion of Living come into being in and through him? He says that he became entirely absorbed in service of the community in South Africa, because he felt that "God could be realized only through service" (*My Experiments with Truth*, Vol. I, p. 371). In clarifying his own mind so that he could deduce definite propositions for his Religion of Service, he undertook a comparative study of religions. That study has not been abandoned, is still being pursued. Writing in 1937 on the subject of different religions, he says:

But ultimately I came to the deliberate conviction that there was no such thing as only one true religion and every other false. There is no religion that is absolutely perfect. All are equally imperfect or more or less perfect. (*Harijan*, March 6, 1937)

Gandhiji sees Religion as a Tree and the many religions as

branches on that one Tree. His own inner religion rejects without hesitation that which is not good in Hinduism and accepts that which is good in every creed. But who is to decide? Who is infallible enough to accept or reject this teaching or that idea pertaining to one religion or to another philosophy? Humility and confidence illumine these words of his:

I claim to have no infallible guidance or inspiration. So far as my experience goes, the claim to infallibility on the part of a human being would be untenable, seeing that inspiration too can come only to one who is free from the action of pairs of opposites, and it will be difficult to judge on a given occasion whether the claim to freedom from pairs of opposites is justified. The claim to infallibility would thus always be a most dangerous claim to make. This, however, does not leave us without any guidance whatsoever. The sum-total of the experience of the sages of the world is available to us and would be for all time to come. Moreover there are not many fundamental truths, but there is only one fundamental Truth, which is Truth itself, otherwise known as Non-violence. Finite human beings shall never know in its fulness Truth and Love, which is in itself infinite. But we do know enough for our guidance. We shall err, and sometimes grievously, in our application. But man is a self-governing being and self-government necessarily includes the power as much to commit errors as to set them right as often as they are made. (*Young India*, April 21, 1927)

In and through the service of humankind, the True must be sought; and, when found, applied. And so we come upon another basic factor in Gandhiji's religion—Truth. This seeking he considers as true Bhakti.

Hence, in examining his religion, *i.e.*, his method of integrating the different elements of his being, we must look at Gandhiji's conception of God as Truth. Numerous are the Symbols and the Names given to Deity; and among these, certainly God as the True and Truth as God have been repeatedly used. But Gandhiji defines this term in his own distinctive way, calling Love and Non-violence its synonyms. Let him speak on this very important item

of his religion:

Generally speaking, observing the Law of Truth is merely understood to mean that we must speak the Truth. But we...understand the word Satya or Truth in a much wider sense. (*From Yeravda Mandir*, pp. 2-3)

To find Truth completely is to realize oneself and one's destiny, *i.e.*, to become perfect. I am painfully conscious of my imperfections and therein lies all the strength I possess, because it is a rare thing for a man to know his own limitations. (*Young India*, November 17, 1921)

The word "Satya" (Truth) is derived from "Sat" which means being.¹ And nothing is or exists in reality except Truth. That is why "Sat" or Truth is perhaps the most important name of God. In fact, it is more correct to say that Truth is God, than to say that God is Truth. But as we cannot do without a ruler or a general, names of God such as King of Kings or the Almighty are and will remain more usually current. On deeper thinking, however, it will be realized that "Sat" is the only correct and fully significant name for God.

And where there is Truth, there also is knowledge, pure knowledge. Where there is no Truth, there can be no true knowledge. That is why the word "Chit" or knowledge is associated with the name of God. And where there is true knowledge, there is always bliss (Ananda). Sorrow has no place there. And even as Truth is eternal, so is the bliss derived from it. Hence we know God as "Sat-Chit-Ananda," One who combines in Himself Truth, Knowledge and Bliss. (*From Yeravda Mandir*, pp. 1-2)

Now, it is this recognition and application of Truth which are considered by Gandhiji as the very first steps:

Devotion to this Truth is the sole reason for our existence. All our activities should be centred in Truth. Truth should be the very breath of our life. When once this stage in the pilgrim's progress

¹Philosophically, "Being" is one of a pair; the other is "Non-Being." Deity must be above this pair and so it would be more appropriate and correct to say that Deity is "Be-ness."

is reached, all other rules of correct living will come without effort, and obedience to them will be instinctive. But without it, it would be impossible to observe any principles or rules in life.

(*From Yeravda Mandir*)

Next to Service and Truth we come upon the factor of Non-violence; Ahimsa, Non-injury to others, spells passivity and without its positive pole of Love does not become dynamic. Ahimsa must be regarded as one aspect of Deity; Satya, Truth, and Seva, Service, being the other two aspects. Just as the Hindu Trinity of 'Sat-Chit-Ananda or Brahma-Vishnu-Shiva is one and indivisible, so also Service, Truth and Love (Non-violence) form a triad. Gandhiji's God is the Trinity of Service which creates, Love which sustains, and Truth which regenerates; and these three in unison make up Satyagraha which is like Parabrahman, the Absolute.

To worship this Trinity, *i.e.*, to become worthy of relationship with Seva-Service, Truth-Satya and Love-Ahimsa, one has to follow a Discipline of Life. If the God within the Cave of the Heart is the Triad, its self-realization and outer expression require practice, true Yoga, if we may use the term. Yoga is the Yoke of Asceticism which leads to Self-realization or union with the Soul, and it also enables us to show forth the Power (Shakti) of God in our daily life.

This Discipline of Yoga of the Gandhian ascetic is a fourfold one. The Triad of Service, Truth and Love requires a Quaternary for manifestation. This Quaternary Gandhiji has put forth as the Square of Swaraj. In *Harijan* of January 2, 1937, he speaks of "Ramraj, *i.e.*, the sovereignty of the people based on pure moral authority"—and that can be realized by the nation only if a fourfold Self-reliance is practised. Swa-raj, Self-rule, means that the Triad of the Soul, the God within, the Inner Ruler, has become the Master of life and of all possessions of life. Life in Matter means a life of possessions, and these are (1) Political, (2) Economic, (3) Social and (4) Spiritual.

One more factor in Gandhiji's Religion must be borne in mind—service of Humanity as a whole.

My religion has no geographical limits. If I have a living faith

in it, it will transcend my love for India herself. (*Young India*, August 11, 1920)

I do not believe that an individual may gain spiritually and those who surround him suffer. I believe in *advaita*, I believe in the essential unity of man and, for that matter, of all that lives. Therefore I believe that if one man gains spiritually, the whole world gains with him, and if one man falls, the whole world falls to that extent. (*Young India*, December 4, 1924)

If by service of and in the village Gandhiji is trying to free India, so by service of the Motherland is he endeavouring to liberate our civilization fettered by militarism, industrialism and materialism. The Soul of the world needs a vehicle of expression and it can only be created by men and women who carry the Tathagata Light within their hearts. May that Light illuminate and guide the steps of an ever-increasing number throughout the world!

WE hope that we have sufficiently refuted several grave misconceptions of our doctrine and beliefs; that amongst others which insists on regarding Theosophists as polytheists or atheists. We are neither one nor other, any more than certain Gnostics were, who while believing in the existence of planetary, solar and lunar gods, offered no prayers to them nor dedicated any altars. Not believing in a personal god *outside of man who is the temple thereof* according to Paul and other Initiates, we believe in an impersonal and absolute Principle, so far beyond human conception that we see nothing less than a blasphemous and presumptuous madman in anyone who tries to define that great universal Mystery. All that has been taught us about this eternal and unique spirit, is, that it is not spirit, nor matter, nor substance, nor thought, but is the *container of all those things, the absolute container*. In a word, it is the "God nothing" of Basilides...and this "God nothing," being identical with the Parabrahm of the Vedantins—the grandest as well as the most philosophical of conceptions—is identical also with the AIN-SOPH of the Jewish Kabbalists.

—H. P. BLAVATSKY

YEARNINGS AND FRUSTRATIONS

THERE is no one who has not known yearning and frustration in life. Everyone, from a child to an adult, from a fool to a sage, yearns for something—and finds frustration, or mere partial or temporary fulfilment. There is hardly anyone who is fully satisfied all the time.

Various theories have been advanced to explain this experience of yearning-frustration:

(1) There is the absurd theory of an all-wise, all-powerful God, the Father-Creator, testing us all out. The illogicality of this theory is evident on the face of it. The only personal god there is, is in the heart of every one of us, and if he tests us, it is in the sense of creating and facing situations. But an outside Personal God as a Supreme Being who sends us trials and tribulations is a logical absurdity.

(2) There is the unsatisfying theory of heredity: our fathers and forefathers gave us our aspirations and our limitations. Our yearnings and hopes are often very different from those of our parents. Where do these different yearnings come from? The son of a great financier might yearn to be a financier, and every opportunity for success might be available to him—his father's help, his office, etc.—yet the son quite often fails where the father succeeded. No, our yearnings and frustrations cannot be explained by heredity.

(3) There is the partial theory of fate—that our environment and circumstances at times limit us and at times bestow powers. But it is not explained who works this machine of fate, or how it works. Besides, who has not heard of a self-made man? Who is there who has not, through his exertion, overcome some difficulty? Without such exertion, failure would have been a certainty. *Kismet*, preordained fate or destiny, is only *half* the truth.

(4) The other half of the above theory, by itself, is equally partial—that our initiative, intelligence and mental resources give us our yearnings, and that our limited mental capacities produce frustrations. It is true that man is the maker of his own environment and circumstances, but only up to a limit. One may be born with a

hideous birthmark, or as a hunchback; no initiative, no mental resource, can make him whole. Or, a young man who inherits wealth is anxious to hold on to it, tries his best, but fails. This shows that he lacked something in his initiative and intelligence—why?

(5) Finally, there is the irresponsible theory that this is a problem no one can solve—so why bother? Let us enjoy life and be as happy as we can, learn all we can, and not bother about recondite questions. This is dangerous irresponsibility. It is a coward's plea, to succumb to moral limitations. It is unscientific not to probe below the surface, and to say instead—nothing can be known! It is moral weakness to raise a poor ideal in life and then follow it fitfully.

This pentad of theories disposed of, let us consider the Theosophical truth on the subject. Our yearnings did not begin with this birth. We have yearned before, in other lives, and may have yearned wrongly, *i.e.*, personally, selfishly. Yearning and frustration are *one* effect, two aspects of the same cause, and spring from a common source.

Yearning-frustration is a means, an avenue, to growth. It is like the petrol which moves the motor-car of human advancement. A car may be expensive or cheap; but it needs petrol. So also one may be learned or ignorant, rich or poor, man or woman, Indian or Japanese, European or American, but each needs the petrol of yearning-frustration.

Yearning-frustration has a causal aspect as well as an effect aspect. Yearning is an effect from a previous cause. Suppose a person yearns to be a musician; that is an effect springing from a prior cause. But the yearning in turn becomes a cause when the person, to fulfil it, takes the necessary steps, finds a music teacher, takes lessons from him, devotes time to practising, etc.

Similarly, frustration too is dual. It is an effect when, yearning to be a musician, the person finds that he has no ear for music; or he is so poor and otherwise occupied that he cannot take lessons or spare the time. This initial difficulty springs from a previous cause. But frustration becomes a cause when, finding an obstacle, the person allows himself to be frustrated instead of making the effort

to remove the obstacle. He abandons the yearning—or sets out to remove the obstacle.

Our yearnings and our frustrations both spring from a common source, and this source is Action-Karma. Karma is motion—circular motion made up of action and reaction, cause and effect. The cycle of Karma starts with a seed-cause and ends with a harvest-effect. This motion is fourfold, because each one of us can act in a fourfold way. There is thought-action, feeling-action, speech-action, deed-action.

This fourfold motion is the source of all our yearnings and frustrations. One end of Karma, the root, is in the soil of the immense past; the other is the growing plant above the ground—it is changing, growing stronger or weaker, flourishing or withering.

Each human soul is the actor and is constantly engaged in the fourfold action which has two aspects—one hidden in the past and the other visible in the present. He forgets that the two are related, that the present is the unfolded past. This knowledge is the first step toward the fulfilment of *all* yearnings and the avoidance of *all* frustrations. When the past yearning has been sufficiently strong, it causes success in the present; if not, there is frustration.

Yearnings-frustrations are avenues to progress. We need to learn to yearn in co-operation with Nature's laws. When we yearn wrongly, the result is suffering; when we yearn right, the result is happiness. Weak yearnings bring about frustration; strong yearnings bring about fulfilment. Partial yearnings produce one-sided development; wise yearnings produce all-round development.

What is fate? It is the result of yearning through the fourfold avenue of thought, feeling, speech and deeds. These are not four different roads; there is but one grand trunk road. There is a footpath, a riding way, a cart track, and a motor drive—all on the same highway.

What is free will? It is continuity of yearning—also in the fourfold way.

Causes and effects proceed from the past to the present. Present

effects become causes for the future. Herein lies the mode or the method of yearning and facing frustrations or fulfilments.

How shall we apply all this practically? Our mind is the result of past thinking; our present thinking has the power to build our mind for the future. Our moral character is the outcome of past feelings; our present feelings have the power to build our future character. Our power of speech is the result of past speech; our present use of words will make us gossips or orators in the future. Our environment—family, racial, civic, national, etc.—results from past deeds; our present deeds are builders of our future environment.

Building of Right Mind needs right ideas, which come from study and meditation which take us away from personality.

Building of Right Feeling needs ideals on which to practise—ideals of devotion to the Great Ones, of sacrifice in daily life, of justice to oneself and to others. These ideals bring the feelings under the guidance of the mind, and do not enslave the mind.

Building of Right Speech needs daily silence for a while, and the avoiding of unnecessary talk. Memorizing and repeating of sacred texts leads to a collected mind.

Building of environment through Right Deeds requires *Dana* (charity), *Tapas* (mortification), *Yagna* (sacrifice) which is five-fold: to the lower kingdoms; to fellow-men; to our elders, parents, teachers; to invisible Nature—*Devas* and *Devatas*; to Sages and Rishis.

Thus Karma sets us free.

CRISIS is the other face of opportunity.

—CHINESE SAYING

THE TRANQUIL MIND

Theosophy...invigorates the mind, expands the intellect ...removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.

HOW often, when sorely pressed by circumstances and surrounded by companions who understand our motives as little, perhaps, as we understand theirs, have we not found consolation in these words of "A Paramahansa of the Himalayas," whose definitions under the title "What is Theosophy?" were published by Madame Blavatsky in *The Theosophist* for August 1882, and were reprinted in our issues for November 1959 and November 1971!

This is far from being the only reference in our teachings to the importance of calmness, and it is well to remind ourselves of them frequently. It is well to have them in our treasure-store of memory, so that, when we are seeking for the right word of consolation for the distress of another, or when our own mind and heart are troubled, we can turn to our memory cupboard and never find it bare.

Such thoughts should be of value even for Devachanic assimilation, being of the nature of the "treasures in heaven," which, it was advised in the "Sermon on the Mount," should be laid up in preference to "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Before turning to some of those precious seed-thoughts, let us remember that, if we find ourselves feeling "hurt," "misunderstood," "unfairly treated," we may be sure that our consciousness is for the time being centred in "the personal, the transitory, the evanescent, and the perishable," with which *The Voice of the Silence* bids us struggle.

Forced to make to ourselves that humiliating confession and to admit that nothing can, under the just law of Karma, come to us that we have not sometime, somewhere, deserved and even desired as offering an opportunity for self-correction and for further growth, we can turn for consolation to the encouraging reminder in that

priceless little book that

the Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. "The branches of a tree are shaken by the wind; the trunk remains unmoved."

That flame and that trunk are symbols of our own real nature; let us identify ourselves with them and, as Souls, ignore as far as possible the vicissitudes which, courageously borne, can strengthen the moral muscles of the Soul's incarnated ray.

Meanwhile we should be ready to remind ourselves, at the first rising of resentment or a sense of grievance, of Mr. Judge's statement in *Letters That Have Helped Me* that calmness is "a thing to be had, to be preserved." "No irritation," he warns, "should be let to dwell inside. It is a deadly foe."

He offered us a master-key to escape from bondage to our petty feelings when he wrote in *The Path* of March 1888 of "striving for the calmness which comes from trying to exemplify Brotherhood," which all students of Theosophy are in duty bound to do.

In *The Friendly Philosopher* we find in Mr. Crosbie's letters much that is of direct practical help in the effort to gain and retain calmness, and a few of his suggestions which seem particularly pertinent to our subject are brought together here. Some of these are almost of *mantramic* quality and may appeal to some as helpful additions to their treasure-store of memory. He wrote:

Be steadfast, calm and fearless, as becomes one who doth forevermore endure.

The way to overcome disturbance, of course, is by mental and physical calmness; this should be maintained.

Your studies and your efforts are futile, if you are disturbed inwardly. The first thing then is to get calmness, and that can be reached by taking the firm position that nothing can really injure you, and that you are brave enough and strong enough to endure anything; also that all is a necessary part of your training.

If we engage in just a present performance of duty as it comes and to the best of our ability, all strain disappears and we have that

calmness which is necessary in the fight.

We have to cultivate Calmness under all circumstances. Calmness is like a rock; waves of irritation may dash at it, but cannot affect it; it can be attained by seeing the necessity for it, and by endeavour which is constant. It comes from "resting in the Real," which is never moved, but moves all things, sees all, without being involved....These things in themselves do not matter; it does matter that we are unshaken.

Thy strength is in thy soul and thy soul's strength is in the calm and not in storm revealed.

In the same strain as these reflections are two injunctions in *Light on the Path*:

Desire peace fervently.

The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons.

THERE exists a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in the bondage of everyday life; it exchanges its ordinary existence for another one, it renounces the conventional habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence.

—IAMBlichus

FORGIVENESS

"LORD," Peter asks Jesus in the *Gospel According to St. Matthew*, "how oft shall my brother sin against me, and I forgive him? Till seven times?" And Jesus answers him: "I say not unto thee, Until seven times: but, Until seventy times seven." (XVIII, 21-22)

And in the *Bhagavad-Gita* Sri Krishna names patience and forgiveness among His divine manifestations; and "not speaking of the faults of others," "universal compassion" and "unrevengefulness" among the marks of him whose virtues are of a godlike character.

When Jesus preached, in the Sermon on the Mount, "Judge not, that ye be not judged," unlike a moralist who expects his neighbours to conform to prohibitions arbitrarily laid down, he invoked the Law of Karma to support his warning, adding, "for with what judgment ye judge, ye shall be judged."

Are we then to pretend that wrong is right, that "everything is for the best in this best of all possible worlds"?

By no means! Who that has eyes to see and a heart to feel with others' woes can fail to sympathize with others' sufferings, their handicaps and limitations, however well deserved firm faith in Karma makes him feel that these must be?

But, feeling sympathy and giving such relief as he can to mitigate distress, mental, moral or physical, he is wise if he passes on to the sufferer, in fullest sympathy, his conviction gained from Theosophy, that whatever comes to one is at once a just reaction from the past and, for the future, a stepping-stone or a stumbling-block according to the use one makes of it.

The sympathizer who, on the contrary, approves and shares the sufferer's resentment against another whom, justly or unjustly, he may blame for his plight, is sowing and watering the seeds of bitterness that will some day, in this life or another, produce their evil fruit.

Especially serious is this danger when the self-appointed judge and the objects of his condemnation and of his sympathy are fellow-students of our great philosophy. Can any sincere student,

painfully aware of his own blemishes and weaknesses, if his self-examination is searching and honest, presume to sit in judgment on a brother? Or do so without the risk of becoming guilty of hypocrisy?

In some of Mr. Judge's letters he has warned most strongly against the temptation to condemn another. Thus he writes:

Every time we think that someone else has done wrong we should ask ourselves two questions:

(1) Am I the judge in this matter who is entitled to try this person?

(2) Am I any better in my way? Do I, or do I not offend in some other way just as much as they do in this?

WHAT the Great Learning teaches, is—To illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unper-turbedness may be attained. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning....

From the emperor down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

—CONFUCIUS

THE NATURAL MOTION OF MANAS

Lower *Manas* operating through the brain is at once altered into the shape and other characteristics of any object, mental or otherwise. This causes it to have four peculiarities. *First*, to naturally fly off from any point, object, or subject; *second*, to fly to some pleasant idea; *third*, to fly to an unpleasant idea; *fourth*, to remain passive and considering naught.

—*The Ocean of Theosophy*, p. 61

MR. JUDGE says that the first peculiarity of Manas is the result of memory and the natural motion of Manas; the next two result from memory alone; and the fourth signifies the sinking into abeyance both of the natural motion of Manas and the memory. What is this natural motion of Manas? *We* are Manas. What is *our* natural motion? Since Manas is the individualized perceiver, the natural motion of Manas is the act of perception exercised in whatever direction.

In other words, the natural motion of Manas is expansion and contraction: expansion to a field of objective perception, and contraction to the perception of some inner object. All day long we are living illustrations of this fact, and if we learned what it has to teach us, we should gain what we might call the first lesson in true occultism.

Being part of the race and having the race mind, is it not a fact that we observe in all others—and can just as easily observe in ourselves—that we incessantly look for knowledge outside? Yet there is no possibility of knowledge reaching any being from the outside. All that any outside stimulus can do is to remind us of something already in us, and that reminding is the lighting up of Manas in that direction. But the knowledge itself is *in us*. If, when we read these *Ocean* statements, we were to turn within and say, "Now, then, what is there in me, in my own life-experience, of which the statement is speaking?" we might learn a great deal.

There is no individuality unless there is the consciousness of our persistence; that is what Manas means, fundamentally. If we have no memory of our past, that is, of our past lives, is it not

because we are simply looking in the wrong place for the "memory"? If we looked in Higher Manas for the memory of the lower, we would never find it. If we looked in lower Manas for the memory of the Higher Manas, we would never find it. Memory then has to be sought in its own proper field. Every one of us is the witness of it.

There are what we might call three distinct sets of impressions made on us by every action. The first is sense impression. We all can understand what that means; that forms the astral body. Next, everything makes not only a sense impression but also an *ideative* impression. We do not merely get a sense picture; we get a thought, a feeling, an idea; and the natural motion of Manas makes us try to couple that ideative impression with other ideative impressions of the same or a similar kind. But if we watch further, we shall find that everything that happens produces not only a sense impression and a mental or ideative impression, but also a *spiritual* or *will* impression—"I like this, I will follow it up." "I don't like that; I will dodge it, I will stop thinking about it." Spiritual memory is in that form of impressions. The memory of past births is in the second form of impressions. The memory of this life is in the third form of impressions, *i.e.*, sense impressions.

Although we remember the sense impressions of yesterday, we do not remember what we were doing during our sleep last night. This is because last night we were not in the field of sense impressions; we were not in the field of mental impressions, as we understand that term while awake; we were in the field of spiritual impressions. So we have no sense memory of them here in the body, because of the law of all life. One of the fundamental meanings of the word Law is the central principle on which all turns or hinges, and a hinge means a connecting link—something that will swing back and forth, giving entrance and exit, a closure or an opening. Manas is precisely that. The oldest extant book in the world, the *Rig Veda*, says, "Desire first arose in It and this was the primal germ of mind," or that which connects being with non-being, Spirit with Matter.

So long as our mind refuses to make the theoretical assumption

that we have an existence in Spirit, and we refuse to turn our mind in that direction, we never shall get any conscious impressions from that side of our nature. It is literally true that the moment a person sees that there is no knowledge in a book, no knowledge in words or language; that language is only a means of communication, but communication is between souls, between beings; the moment he sees that he has to search in himself, in the hidden departments of his own being, for the meanings of these terms; the moment he begins to look for the spiritual meaning and for the higher mental meaning—*that moment will he get an answer, will he have memory.*

Just because people do not talk about these things—do not go around saying, "Look at me; I have got the knowledge of this or that; I have the memory of this or that"—is no sign that they have not got it. And just because a person says, "Look at me; I am the one who has this knowledge you are looking for"—that too is no sign that he has got it. *We have to see for ourselves through our own inner sight.* This is where we fail to exercise our will, because we do not make the primary assumption; we do not apply the Three Fundamental Propositions to ourselves.

As there is a natural motion of Manas, so there must be a natural motion to all the other principles. There are six directions in space. Every one of the principles is nothing but one of the six modifications of the Second Fundamental—ceaseless, eternal motion. The first motion is from within without. There can be no motion from the centre out, unless instantly there is the concurrent corresponding motion from without within. This is the double motion, and that, primarily is what is meant by *Akasa* or Astral Light—the double motion of the whole of Life, expansion from a centre outward, retraction from the circumference to the centre. That double motion constitutes an action and an impression. But instantly that motion sets up a third motion, *rotary* motion, because of the friction, however slight, of the particles. From the interlocking of these three comes a fourth form of motion, the motion we are concerned in, the motion that we call "Kama"—vibratory, oscillatory motion. That motion is neither centripetal nor centrifugal, nor

is it rotary. It is from a fixed centre of consciousness, a weaving back and forth from object to object. That is astral motion, the motion of memory, the motion of desire. We do not remember anything unless we like it or dislike it.

Memory has many aspects. Kama, the germ of mind, is nothing but the latent memory in Manas. Manas is nothing but an active memory in Buddhi. Buddhi is nothing but a mirror of the whole of nature—my nature, your nature, everybody's nature. So, we can speak of things in terms of Self; we can speak of them externally in terms of form and action; or, we can speak of them as a combination of the two, an alternation between the two—that is what we mean by mind.

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THE POWER OF ACTION

THE *Bhagavad-Gita* speaks of devotion through action, which simply means the right performance of one's duties and of special acts such as those of sacrifice, mortification and charity, which we are told "should not be forsaken."

What does devotion through action produce? All things start in the mind and are in time enveloped by *kama*; these together, worked on by will, produce a form. What kind of *kama* should instigate our actions as also our mental concepts which are causal? Devotion is the primal feeling, the first and foremost motor in our nature. It is sacrificial service of others, and is rooted in love of our fellows and disregard of oneself. Therefore does Krishna say that even in such an act as giving a gift there is a right way and a wrong way. The gift has to be a suitable one, chosen with care, keeping in mind the needs of the recipient; it must be given to the right person, at the right time, and with the right motive. So here we have accuracy in space, punctuality in time, and purity in causation or the reason for the gift. Simple as this might seem, herein is involved the use of our hidden powers and the realization of the hidden effects of those powers in action. What is the effect of the unsuitable gift, given to the unsuitable person, at the wrong time, and with a selfish motive? Are kind thoughts, or gratitude, engendered in the one who receives the wrong thing, at the wrong time? No; for, just as H.P.B. says in *The Key to Theosophy* in regard to charity that it must evoke gratitude in the receiver, so must a gift. If it does not, then the gift does harm, not good.

The power of visualization is a hidden power of the mind. The feeling that once we have promised to do something we *must* do it at all costs, that once we have vowed to act or not to act in a particular manner, the vow *must* be fulfilled, means that we have begun to realize the effect, though hidden, of breaking our promise or our vow. All these things are actual forces, actual "thoughts" ensouled for the time by the hidden elemental lives which are everywhere. Guard your words, said Mr. Judge, for a sound can create and also destroy. Knowledge of the hidden side of Nature

enables us to see this as an actual fact. The application of this knowledge enables us to create harmony.

It is by the application of these statements in life, and meditation on them with a view to understanding them, that we begin to be Nature's helpers—by acting, feeling, thinking along the known lines of harmony with her.

NIRVANA is where the Bodhisattva stages are passed one after another; is where the sustaining power of the Buddhas upholds the Bodhisattvas in the bliss of the Samadhis; is where compassion for others transcends all thoughts of self; is where the Tathagata stage is finally realized.

Nirvana is the realm of Dharmata-Buddha; it is where the manifestation of Noble Wisdom that is Buddhahood expresses itself in Perfect Love for all; it is where the manifestation of Perfect Love that is Tathagatahood expresses itself in Noble Wisdom for the enlightenment of all; there, indeed, is Nirvana!

There are two classes of those who may not enter the Nirvana of the Tathagatas: there are those who have abandoned the Bodhisattva ideals, saying, they are not in conformity with the sutras, the codes of morality, nor with emancipation. Then there are the true Bodhisattvas who, on account of their original vows made for the sake of all beings, saying, "So long as they do not attain Nirvana, I will not attain it myself," voluntarily keep themselves out of Nirvana. But no beings are left outside by the will of the Tathagatas; some day each and every one will be influenced by the wisdom and love of the Tathagatas of Transformation to lay up a stock of merit and ascend the stages. But, if they only realized it, they are already in the Tathagata's Nirvana for, in Noble Wisdom, all things are in Nirvana from the beginning.

—FROM *SURANGAMA SUTRA*

THE LESSONS OF A NOBLE LIFE

[The following is excerpted from a paper read at the Convention of the Theosophical Society in America, on April 27, 1896, a month after Mr. Judge's passing. It was published in *Theosophy* (formerly *The Path*) for June 1896.]

MR. Judge's work, pursued under the most trying complications of physical suffering, was doubly difficult because, with the rush of enthusiasm that marks the neophyte in the search for truth, comes also the risk of exaggeration, of superstition, of a blind worship of and clinging to their leader. With H.P.B.'s departure from this life, those who had loved her were in danger of loving her unwisely, of setting up the personality instead of the teaching as the thing to be held dear, and through that indiscriminate attachment, of making of her sayings a dogmatic creed, and establishing a priesthood and a pope. In their gratitude for freedom they were on the point of forging new fetters for themselves; in their enthusiasm for the new light she had thrown upon life and religion, they were trying to set up a fetish and to pin their faith upon their leader, instead of working out their own salvation. And this excess of zeal the Chief (as we loved to call him) set himself most strenuously to repress. As a good gardener cuts away the rank, luxuriant shoots from his vines, so did he protest constantly and most vehemently against personal worship or dependence, against dogma of any kind, against superstition in any form.

For, to the mystical element in the personality of Mr. Judge, was united the shrewdness of the practised lawyer, the organizing faculty of a great leader, and that admirable common sense, which is so *uncommon* a thing with enthusiasts. It was this unusual element of common sense that made him so valuable as the director of an organization embodying necessarily so many conflicting and inharmonious elements, and caused him always to lay so much stress upon the observance of small daily duties, and constantly to repress any tendency to extravagance in the thought or the action of his followers, either towards himself or others. In his teaching was embodied most emphatically that received by the prophet

Ezekiel when the Voice said to him: "Stand upon thy feet, and I will speak to thee." It was the upright and self-dependent attitude that the Chief insisted upon, and he emphatically discouraged anything that savoured of weakness, of want of self-reliance, or of what H.P.B. was so fond of calling "flap-doodle and gush," and he turned a face of stern resistance to those who expected to reach the heights he had climbed by clinging to his garments. But when one came to him who really needed aid, no one could be more ready to stretch out a helping hand, to respond with a bright smile of encouragement, to say just the word that was necessary, and no more.

He was the best of friends, for he held you firmly, yet apart. He realized the beautiful description Emerson gives of the ideal friend, in whom meet the two most essential elements of friendship, tenderness and truth. "I am arrived at last," says Emerson, "in the presence of a man so real and equal...that I may deal with him with the simplicity and wholeness with which one chemical atom meets another....To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground."

And upon that "holiest ground" of devotion to the highest aim, of desire alone for the welfare of others, the Chief was always to be approached. And blended with the undaunted courage, the keen insight, the swift judgment, the endless patience, that made his personality so powerful, were the warm affections, the ready wit, the almost boyish gaiety that made it so lovable. And by these two chords, reverence and love, he bound together the hearts of his pupils so closely and so firmly that they draw but the nearer to each other, now that his personal presence is no longer with them. The barriers of the physical once broken down, the spiritual energy, the liberated will, set free from their prison have flown straight to every soul working along the same lines, and filled them not only with strength but with gladness.

If there were one characteristic the Chief possessed in pre-eminence, it was certainly "one-pointedness," the power of fixing every faculty upon the desired goal, that goal, for him, being the establishment of the T.S. upon an independent and steadfast footing. With the accomplishment of that object, the work of his

life as Wm. Q. Judge was finished, and he gladly passed out of a physical body that only the most unswerving will could have held together for so long. Only those who knew him best, could rightly estimate the enormous amount of work he accomplished under the most unfavourable circumstances. Not only illness, but slander and every evil force continually assailed him, and the quick sensitiveness that made him so ready to respond to affection and sympathy, made treachery, ingratitude and calumny all the more powerful to wound and oppress.

But all this concerns the personal element only, and in the case of the Chief we had to deal with higher forces. As with H.P.B., one felt in him the presence of a power behind the visible semblance, and became conscious that he was a representative of the Masters, a vehicle for other individualities who made themselves perceptible in various ways. H.P.B. wrote of him that he had been a part of herself and of the Great Lodge "for aeons past," and that he was one of those tried Egos who have been assisted several times to reincarnate immediately, without passing into the rest of Devachan, that he might, as a well-trained instrument, continue the work of the Lodge among us. Nor will that work cease with the passing away of the Chief we loved and trusted. We love and trust him still and we know that he is with us in a more real sense than when encumbered by the flesh, and where he is, we may be sure he is at work, and for our good. For we know that H.P.B. spoke the truth when she wrote that "pure divine love is not merely the blossom of a human heart, but has its roots in eternity....Love beyond the grave has a magic and divine potency which reacts upon the living. Love is a strong shield, and is not limited by space and time." When H.P.B. herself left us, the whole Society trembled for a moment under the blow, and then rallied with a firmer front than ever. Each member seemed to feel bound to do all that he or she could, to make up for the loss of our beloved Teacher, and as she herself once said, in the name of the Lodge: "Those who do all that they can, and the best they know how, do enough for us."

And when the Chief with whom we were so much more intimate had left us, it seemed for a moment as though we were

indeed left desolate. But only for a moment, and then came the reaction. From all over the country have come flocking in not only pledges of renewed devotion to the cause, offers of help and work of every kind, but assurances of the consciousness of the Chief's continued presence with us, and of his relief and happiness at being freed at last from the physical body that had been so long a painful burden....

One of the Chief's last messages to us said: "They must aim to develop themselves in daily life in small duties." We cannot all wear the conqueror's crown of wild olive or the martyr's palm, but we can all do the small duties of life thoroughly well, and the small duties require the exercise of the same virtues as the great ones. A child does not learn to walk by climbing a mountain, but by taking one step at a time upon a level floor; a bird does not begin to fly by soaring into the heavens, but by short flights from twig to twig....

No matter from whose hand, child or slave or prince, we take the draught that refreshes us, that person is to us a spiritual messenger. If a primrose by the river's brim could give the poet-soul thoughts too deep for tears, surely we may find on all our paths, ready to serve us if we will, the bearers of the truth. And no matter how insignificant we may be ourselves, we are all spiritual messengers if we but pass on to another the cup that has given us strength.

How often we have drunk of the cup held out to us by the Chief who has just left us, and though we shall receive it no more from the visible messenger, we cannot for a moment doubt that that spiritual energy is still with us to inspire us to more untiring activity, and to minister to us in our need. And one draught of that spiritual wisdom that it was the Chief's privilege to give us, is to be found in the little book so well named, *Letters That Have Helped Me*. "Keep up the aspiration and the search," he says there to a desponding pupil, "but do not maintain the attitude of despair, or the slightest repining....Is not the Self bright, bodiless and free—and art thou not That? The daily waking life is but a penance and the trial of the body, so that it too may thereby acquire the right condition....Rise, then, from this despondency and seize the sword

of Knowledge. With it, and with Love, the universe is conquerable....In all inner experiences there are tides as in the ocean....Anon the gods descend and then they return to heaven....If we feel that after all we are not yet 'Great Souls' who participate in the totality of those 'Souls who wait upon the gods,' it need not cast us down; we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obsuration she does naught where that obsuration lies, while doubtless she and we, too, are then at work in other spheres."

—KATHARINE HILLARD

SPEAKING of Mr. Judge as anybody might have known him—as a human being like ourselves—he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H.P.B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For the one who most injured him, he had only this to say when friends about him spoke their denunciations: "Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others—follies of ignorance—will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance."

—ROBERT CROSBIE

IN THE LIGHT OF THEOSOPHY

Is there order in human experience, and is the present a good guide to the future? We are living today in such a complex world, and the pace of change at all levels of human existence has increased to such an extent, that it is confounding the process of prediction of the future, writes David Lowenthal in his article, "The Forfeit of the Future," appearing in the May issue of the British journal *Futures*.

The author, who is Emeritus Professor and Honorary Research Fellow, Department of Geography, University College London, suggests that the present mood is that of nostalgia for things past, and pessimism, if not dread, of what lies ahead:

Disaffection with the future stems in part from its growing uncertainty. The more complex we see our world to be, the harder it becomes to predict outcomes of our actions. Unease stems from too much as well as too little knowledge. Enhanced powers of forecasting exacerbate doubts about our ability to cope with changes foreseen or unforeseen. Whether concerns are cosmic (comet collisions such as bombarded Jupiter in July 1994), genetic (mutant life-forms), or ecological (loss of species diversity), the future we glimpse seems more a fearsome than a Brave New World.

For most of this and the previous century, the future was a bright and shining presence. Scientific progress, faith in social engineering, and impatience with tradition engendered countless cornucopian forecasts....That the conquest of nature had enormously enriched the globe was conventional wisdom; and continued scientific progress seemed to ensure ever greater control over human destiny....

Environmental alarms and the pace of unloved change have put paid to utopian visions....What now makes the future most frightening are changes that may be irreversible....Irreversible impacts that put ecosystems at risk are of paramount concern, for they are seen capable of extinguishing human life, even all life....

What remains hidden would, were resources available to probe it, falsify much existing knowledge. Like the secure future

of the religious faithful, the old confidence of the scientific community is dwindling in the face of what remains stubbornly uncertain or unknowable. What we will probably never know now looms larger than the circumscribed realm of prospective prevision.

Moreover, technology's unplanned and often unforeseen side-effects cause mounting disquietude. Since Malthus, many have questioned whether science and technology enhance life. More and more now doubt it....

Has the future no virtues at all? One, perhaps, because unlike the past the future has *not yet happened*, it seems more open to persuasion. To be sure, the future more often disappoints than rewards its eager anticipators. But failed hopes prevent few from projecting further visions.

As admitted by the author, amidst the growing pessimism about the communal future, many individuals today take an optimistic view of their own private future—a future they strive to make better than the present. Individual responsibility for the future may be the key to a better world. Without individual initiative and responsibility and the powerful stimulant of individual thought at all levels and in every phase of our effort, there cannot be much hope of a bright future for humanity as a whole. Mr. Judge wrote in *The Ocean of Theosophy* (p. 101, Indian ed.):

...the individual in race or nation is warned by this great doctrine [Karma] that if he falls into indifference of thought and act, thus moulding himself into the general average karma of his race or nation, that national and race karma will at last carry him off in the general destiny. This is why teachers of old cried, "Come ye out and be ye separate."

Without absolving the individual from his own responsibility and Karma, it needs to be recognized also that races, nations and families have each their Karma as a group. The law of cycles prevails everywhere, and under its operation events return and history repeats itself. The ancient doctrine that cyclic law is the supreme law governing the evolution and destiny of men, nations and civilizations is gaining steady acceptance. And with this is

connected the law of the return of impressions. The thoughts engendered and the acts performed by a nation or any group of people constitute an impression, and that impression is as much subject to cyclic law as is all else in life.

For two centuries at least scholars have tried to classify the world's languages. Recently, much concern is evinced about endangered languages the world over. In *The Geographical Magazine* (U.K.) for August 1995, "The Rise and Fall of Language" is discussed by R. E. Asher, Professor Emeritus in the department of Linguistics and former Vice-principal at the University of Edinburgh. It is estimated that there are about 6,000 languages in the world. Many languages are known to have disappeared in all regions, and linguistic experts say that many more will die out in the next 75 to 100 years. Monolingual countries are very much the exception today. According to recent statistics, there are 21 countries with more than 100 languages each. India is among the most linguistically diverse countries, estimated to house 416 languages.

It is not just professional linguists or geographers who should be saddened by the phenomenon of language death, says Asher, "for the linguistic and cultural diversity that does exist is surely something to be cherished by all."

Why are languages disappearing? To find out, Asher suggests, we need to go back to where they came from and how they formed. It has been argued by linguistic experts, and rightly so, that all the world's languages are ultimately related. But there is no agreement as to when language first developed. Theosophy says that the birth of language took place at the dawn of humanity, that is, with the awakening of mind and the acquisition and development of the reasoning faculties. Modern anthropologists' conception of the age in which *Homo sapiens* appeared on planet Earth being greatly at variance with the records of "witnesses on the scene," the origin of language, too, must remain shrouded in mystery for present-day linguistic scholars. "The whole human race was at that time of 'one language and one lip' " (*S.D.*, II, 198).

It was the Divine Instructors of early humanity, we are further told, who imparted the "language of the gods" to men. It was from this once universal language that all the subsequent languages developed.

Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Muller tells us in his *Science of Thought*, "Thought and language are identical." (*S.D.*, II, 199 fn.)

Languages, like men and civilizations, are subject to the law of cycles. They wax and wane, die out as spoken languages, only in cyclic course to emerge again. And there are definite stages of growth through which, *The Secret Doctrine* tells us, it is almost certain the great linguistic families have passed.

...languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death. (*S.D.*, II, 199)

Numerous studies with plants, animals and humans have shown that all forms of life have patterns or rhythms of behaviour. Many such patterns follow roughly a 24-hour cycle; hence they are referred to as circadian (Latin for about a day) rhythms. These rhythms are sometimes linked to outside forces, like atmospheric changes, but are also widely innate to living systems, governed by what are known as biological clocks. Endogenous timekeeping rhythms have been demonstrated at all levels of biological organization—cell, tissue and organ—as well as in the body as a whole.

William J. M. Hrushesky's article, "Time for Your Medicine" (reprinted from *The Sciences* in the *August Span*), makes the point that in sickness, as in health, rhythm is a critical factor; that effective treatments must work with the body's clocks, not against them. One's pulse rate, blood pressure and body temperature rise and fall with circadian regularity, as does the ebb and flow of

countless hormones essential for the control of life's processes. Our immune system is as much controlled by the law of cycles as is our daily pattern of sleep and activity.

Why do all living organisms do virtually everything cyclically? Dr. Hrushesky, an oncologist and professor of medicine at Albany Medical College in New York, explains:

Daily cycles of life, as well as seasonal and monthly ones, arose, quite simply, because life evolved on this planet. The waxing and waning of light, heat, and electromagnetic and gravitational forces caused rhythmic changes both in the availability of energy and in the physical medium in which evolution was unfolding. But even more basic than the happenstance of geophysical location to evolution, the rhythmic organization of temporal processes maximizes the stability of living things and ensures that they not waste precious energy.

Life's absolute need for stability requires continuous readjustment to external and internal dynamic requirements. The adjustment can be pictured as cyclical....

One of the most important and practical applications of the emerging understanding of the role of cycles in biology is the treatment of disease. The abnormalities associated with virtually every disease—from allergy, arthritis, and asthma to cardiovascular disease and cancer—are themselves organized cyclically and, in particular, along circadian lines. The treatment of such illnesses according to daily rhythms is commonly referred to as chronotherapy. Only recently has the medical community integrated chronotherapy into the development and delivery of pharmaceuticals. Circadian variations in symptoms and in the ability of certain tissues to absorb certain drugs help determine whether a given treatment will be successful or dangerously toxic. A growing body of evidence suggests that therapy could be improved and toxicity reduced by administering drugs at carefully selected times of day.

Dr. Hrushesky goes on to give a brief survey of the diseases in which chronotherapy is most effective. A growing body of data suggests that by timing the medication and optimizing the relation between dose and time of day, one can better control the symptoms and reduce the side effects

of drugs.

Here, as in much else in life, cycles play an important role. Besides the physical cycles of vitality, strength, resistance, there are also the sensitive cycles of mood, sensitivity, feelings, and intellectual cycles of memory, alertness and reasoning power. Studies suggest that these cycles begin at birth and continue throughout life. But most people are not aware of such rhythm within themselves and so are unable to take advantage of the cyclic ebbs and flows in their bodies, minds and feelings.

Transplanting animal organs into human beings is now within the realms of possibility, we are told. Researchers at Duke University Medical Center in North Carolina, U.S.A., led by Dr. Jeffrey Platt, reported this May in the *Journal Nature Medicine* that they are getting closer to transplanting pig hearts into humans, by altering the genetic makeup of a strain of pigs. The researchers are confident that within two years they will be able to overcome the many obstacles Mother Nature has put in the way of transplanting organs between species. The rejection response is a major hurdle; transmission of animal viruses to humans, leading to new diseases, is another.

Such experiments raise basic questions, not merely medical but also ethical, affecting the integrity of the human individual. In *The Secret Doctrine* (II, 92), H.P.B. hints at the septenary division of the heart, "answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower." She adds that every physical organ, and psychic and spiritual function in man, "is a reflection, so to say, a copy on the terrestrial plane of the model or prototype *above*." Present-day researchers, knowing little of the real nature of the heart or of other bodily organs—knowing little, in fact, of man himself as a whole—are so taken up by the technical challenge of transplanting animal organs into humans that they have ignored some vital issues. If, as Theosophy says, our organs are not merely physical, if they have a psychic-spiritual counterpart (*cf.* H.P.B.'s "Psychic and Noetic Action"), then the really objectionable aspect of such transplant operations, their subtle and far-reaching deleterious effect, is not difficult to perceive. Our medical men can learn much from Paracelsus, who wrote that the organs "are only the material and bodily representatives of invisible energies that pervade and circulate in the whole system."

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