

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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A COLLEAGUE PASSES

On August 20th, in the city of Bangalore, Brother B. P. Wadia abandoned the body he had used for nearly 77 years. To many who knew him, on three continents, he was “a friend of old time and of the future,” and in his passing he has left them a sweet fragrance of memory, a rich legacy whose effects still remain to be felt in their entirety. Theosophy was for him the bread of life; its Cause the object of primary concern to him; and to Its strenuous service he devoted the greater part of his life, being active and full of zest till the very last. Believing as he did that no sacrifice is too great for that Holy Cause, he gave all that he could of time, money and work to keep alive in our 20th century the message of genuine Theosophy, adhering to the Original Programme inspired by the Original Impulse whereby the Masters brought the Theosophical Movement into existence, through the help of Their Messenger, H. P. Blavatsky. With his deep insight into the Philosophy reiterated by this greatest Theosophist of our age — not the dead, but the “living H.P.B.” as he was wont to call her — he was a teacher and a guide to all who sought him. Ever kind, ever loving, ever compassionate, he was constantly at the service of those who approached him for counsel in their many problems, given in his own unobtrusive manner.

One of the greatest accomplishments of his life of dedicated service was the revival of the message of *pure* Theosophy in this ancient land of Aryavarta. Since H.P.B.'s passing, perhaps in no country was the name of Theosophy so abjectly degraded and its teachings so twisted beyond recognition as in this land, and what passed for Theosophy was a kind of childish mysticism, highly sectarian and dogmatic. The Cause of Theosophy brought him back to India in 1929, after his travels and work abroad, and ever since the inception of the United Lodge of Theosophists in Bombay in the November of that year he has been its life-force. Since then the U.L.T. Movement has grown in India, mainly under his inspiration and guidance. “India has to be served,” he said, “not because we have been born on its soil, but because it is ‘the Motherland of my MASTER’ as H.P.B. put it, and there is more to the words than ordinarily appears.”

The readers of this magazine who have derived some help and guidance from it owe him a special debt of gratitude, for he has been its chief editor from the beginning and has contributed countless valuable articles to its pages. One such article by him, "On Philosophical Anarchism," is published in this issue.

While working for the visible and concrete aspect of the Theosophical Movement, revolving round the teachings of H.P.B., it was his constant endeavour to broaden the horizon of student-practitioners of Theosophy; and to prevent "sectarianism" from developing in their ranks, as also to make the essence of Theosophy known to a larger public, he made the service of the wider aspect of the Movement an essential part of his work. Activities like *The Aryan Path* and the Indian Institute of World Culture at Bangalore, which owe their inception to his inspiration and have had his constant active support, subserve that broader aspect, diffused and expansive, calculated to introduce into this age of transition certain seminal ideas, thus providing the leaven which may affect the Manas and the Buddhi of the race.

Theosophical students who understand the meaning and purpose of death know full well that we do not lose anyone when he drops his mortal coil; that the "dead" can and do affect the lives of those left behind in a very potent manner. They can become a presence to be felt and known by those who want to feel that presence. Life divides; death joins together. Brother B. P. Wadia is not dead and gone. He lives — lives in all that he has succeeded in accomplishing through the decades; lives in the hearts of those who have known him and loved him and been inspired to greater devotion to the Masters and Their Cause through their contact with him.

Looking back at the history of the Theosophical Movement, often and often do we find that the older workers have had to depart from the scene when their time comes, so that the younger ones may have the opportunity and the privilege to carry on the work, to keep the link unbroken, and to develop the resourcefulness to face tests and trials as they come along, holding fast to the truth as their lamp.

Our salutations to the soul of our friend and colleague — not the dead, but the living B.P.W.!

THE MASTERS AND THE WAY TO THEM

If an age-old body of teachings, which we of the present era and generation call Theosophy, exists, then the inquiring mind has no difficulty in arriving at the logical corollary that there must exist Those who are its Custodians and Teachers. And once the existence of these Exalted Beings is accepted, not only as ideals but as facts, the next step the aspiring neophyte feels an inner urge to take is to seek the way, the mode, the method, whereby he can reach these Great Ones and ultimately become like unto Them.

How can we find Them? Not by going out in search of Their physical habitat, but by endeavouring to build in our own consciousness the qualities which They fully manifest. Their very titles indicate Their chief characteristics: They are spoken of as the Masters of Wisdom, the Lords of Compassion, the Lords of Light. They are perfect sages who possess the Truth of all truths. They are perfect saints who manifest the power of perfect goodness or compassion. They are also perfect artists in life, so that every word They speak, every gesture They make, is the expression of the beautiful, the dispeller of the darkness of ignorance, the builder of joy universal. They embody in Themselves the soul of the true, the good and the beautiful.

They are Masters of Wisdom, and so the first step to become worthy of relationship with Them is to "take knowledge." This requires a well-controlled and alert instrument of the mind which we are able to handle and concentrate on any subject with which we want to be familiar. But we need to differentiate between the knowledge gathered through the activity of the senses and the brain and the knowledge which comes from within. William Cowper has very truly said: "Knowledge dwells in heads replete with thoughts of other men, Wisdom in minds attentive to their own." Let us then develop the power of gaining knowledge from within. For this we need more than the unfoldment of faculties pertaining to the mind. The faculty of intuition, pertaining to Buddhi, has to be awakened. It is the common heritage of man and only needs unselfish effort to develop it. Says *Light on the Path*:—

... this positive and certain intuition is the only form of knowledge which enables a man to work rapidly or reach his true and high estate, within the limit of his conscious effort. To obtain knowledge by experiment is too tedious a method for those who aspire to accomplish real work; he who gets it by certain intuition, lays hands on its various forms with supreme rapidity, by fierce effort of will; as a determined workman grasps his tools, indifferent to their weight or any other difficulty which may stand in his way.

So the taking of knowledge implies more than the mere reading of books, and more books, as is the common tendency in our age. It is rather long, earnest and careful thought upon that which is read that is

needed. Unfolding our capacity to take wisdom, we come within the sphere of influence of the Masters who embody that Wisdom.

The Masters are also the Lords of Compassion. What is compassion? It is not the ordinary kind of sympathy which is expressed in daily life by all decent men and women, but the ability to feel ourselves one with all that lives and breathes. To understand and help our fellow beings we must learn to look intelligently into their hearts and study the loves and hates, the likes and dislikes which sway their minds and emotions. We are willing enough to recognize as our brothers the great and good people of the world. Are we equally willing to identify ourselves with the sinners and criminals of the world so that we get to know them and serve them and recognize them as our "other selves"? Are we willing to admit that the sin and shame of the world are our sin and shame? We think we are tolerant when we say, "I cannot agree with so-and-so, but he can go his way and I shall go my way." There is a higher tolerance which says, "I see differently from my brother, but for the moment let me put aside my point of view and look at the subject as he looks at it; there may be some reason, some seed of truth, in his viewpoint also, which I must find out." This reverence for the true, the good and the divine in each and every being leads to the attitude: "All the world is my country; all mankind my countrymen" — not as a mere lip profession, but in a very real sense. That is a manifestation of compassion, the mother of all virtues.

The Masters are also the Lords of Light. Shall we not live by the power of the inner light which is beauty? Shall we not make ourselves artists in life, so that we not only admire beautiful pictures in art galleries, beautiful dramas on the stage, beautiful music by great composers, but also express that beauty in all the affairs of daily existence, the beauty which is joy, the beauty which through its power enables us to give the vision of the beautiful to all those who are struggling in the mire of ugliness?

Let us work for the unfoldment of the faculties of the mind, of the heart and of the hands; and thus will the triple qualities of the true, the good and the beautiful make themselves manifest in our lives. And will that life be whole or departmental? We separate business life from home life, labour from recreation. The spiritual life, which is guided by wisdom, mellowed by love and inspired by the sense of the beautiful, has to be lived hour by hour, day by day, month after month and year in and year out. That persistent living of the higher altruism brings us to the world of the Masters, the Real World.

If there are Those who have reached perfection and stand on the mountain-tops of purity, bathed in the sunlight of wisdom, we also can do so. Why do we not attempt it? Because we are pursued by a fear that arises out of a materialistic concept of life. The beginning of the Path is to recognize ourselves as human souls. When can we begin?

This moment. Where can we begin? Right here. As the *Gita* points out, he who has resolved rightly must be accounted righteous. It requires an act of will, a resolution of the heart, a vow that is registered in our consciousness, to assert: "Come what may, I shall live by the power of wisdom; I shall act by the power of love; I shall manifest the power of beauty." Poets, philosophers, religious visionaries and mystic seers have from time to time inspired us. In our own moments of inspiration we catch a glimpse of the task to be accomplished. But the will to accomplish it, that we lack. Knowledge we have, as also the power of love, but the will to manifest that power needs to come to birth.

The road that winds uphill all the way can be walked by all, and the Masters from Their mountain heights watch, guide and help all wayfarers by the power of thought and inspiration. We are all energized by that; we are all inspired by that; we all labour for that, once we drop the bondage of the animal in us. The process and the method by which we can scale the heights on which the Great Ones stand can be summed up in these words written by One of Them:—

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions.

The following announcement was read from the platform of the U.L.T. in Bangalore on Friday, the 22nd of August, at the very first meeting following the passing away of Brother B. P. Wadia:—

Brothers!

It is our sorrowful duty this evening to announce from this platform the passing away here at "Maitri Bhavan" on Wednesday last, the 20th of August, between 7-30 and 7-45 p.m., of Shri B. P. Wadia, the chief promoter of our U.L.T. both in Europe and in our India. An ardent devotee, an indefatigable worker, a brother to all men, B. P. Wadia lived a consecrated life in the Cause of Masters and the service of Humanity and remained Their servant to the last. While we cannot help grieving deeply that we have been deprived of the sunshine of his physical presence and of his daily counsel and wise guidance in all departments of our Work, we know that we have not lost him in reality and that providing we remain true to the lines he showed to us all and followed himself we can still be near, ever nearer, to him. May his shining example inspire us all to continue and carry on the labour so magnificently begun and sustained steadfastly by him for many long years. The best tribute we can pay to him therefore is to go on and forward, grateful that our lives have been made the richer and the sweeter for having had him with us physically.

“ EQUAL-MINDEDNESS IS CALLED YOGA ”

This statement, appearing in the Second Chapter of the *Bhagavad-Gita*, is echoed and amplified in several others. It has implications which we shall do well to seek out and apply. A few of these may be suggested, but every student can find more upon reflection.

As spiritual aspirants we have to learn to look with equal mind on objects, circumstances and — perhaps most difficult of all — upon all the individuals with whom our self-made lot is cast.

The *Gita* calls that man devoted “who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same” (VI. 8). This obviously does not imply ignorance of the difference between gold and stone or of their respective values for use or for barter. Rather does it mean that both are equally valueless for acquiring the real objects of spiritual striving: and what are these but wisdom, compassion and the power of selfless sacrifice?

Gold and stone stand as types of material objects to which the world assigns greater or lesser value, but from the glamour of which, and of all that which either can procure, we have to free ourselves. They also symbolize, respectively, prosperity and adversity and the pleasure and pain associated in the ordinary mind with the one and the other. One meaning of *Viraga*, given in *The Voice of the Silence* among the *Paramitas* or divine virtues, is “indifference to pleasure and to pain.” None of these pairs of opposites has any power over us save what we give to them by our own attitude.

A prescription of great practical value for freeing ourselves from the power of alternating cycles of prosperity and depression was given in answer to a question at an informal “*Ocean*” class and was published in our January 1954 issue (Vol. XXIV, pp. 63-4). That prescription was: “stepping outside the vicious circle of self-interest of which these two words, *prosperity* and *adversity*, mark the opposite poles.”

It means to cease to identify Self with the body, to cease to identify Self with either the good side or the dark side of life Self is neither prosperity nor pain. Pain and pleasure come from identification of Self with what is experienced. The moment the identification is cut off, the body is here if we choose wise, we are outside their sphere of influence. It is difficult for us to get this view, but that is the very purpose of our struggle on earth.

Only in the measure in which that is achieved shall we be “unsolicitous about the event of things . . . content with whatever cometh to pass” and unattached to any particular habitation (XII. 18-19). In other words, to have a heart full of devotion we must have emptied it of worldly things.

We are not to shirk our duties, whether congenital obligations or those

which we have voluntarily assumed. Krishna, indeed, praises devotion to natural duty as leading to perfection (XVIII. 45).

Nor are we called upon to cease to love all beings or to renounce pity for man or beast. On the contrary, Krishna describes that man as dear unto Him who not only has his mind and heart fixed on Him alone but is at the same time "free from enmity" and "well-disposed towards all creatures." It is, indeed, he who is "alike towards all creatures" who attains to supreme devotion to Krishna.

For, to become indifferent to outer things and to material circumstances and the enjoyment or suffering arising out of these is only part of the struggle to attain equal-mindedness. It is in our relations with other people that an important part of our testing comes. It is relatively easy to become indifferent to objects of perception and even to rise in some measure above pleasure and pain. It is far more difficult to feel neither elation nor resentment when experiencing honour or ignominy and praise or blame, whether merited or, in our view, unjust.

Krishna calls that man his beloved servant who is "equal-minded to friend or foe, the same in honour and dishonour . . . to whom praise and blame are as one" (XII. 18-19). We are called upon to be of equal mind, irrespective of the company in which we find ourselves.

. . . he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind. (VI. 9)

This is not contravened by the indubitable assistance which keeping in the company of the righteous gives in the leading of the spiritual life. It is recorded that when Ananda once said to the Buddha, "Half of the holy life, O Lord, is friendship with the beautiful, association with the beautiful, communion with the beautiful," the Buddha replied, "It is not so, Ananda, it is not so! It is not half of the holy life: it is the whole of the holy life."

We are, certainly, greatly helped by the sympathy of fellow aspirants, encouraged by their good example, sometimes perhaps also, alas, warned by their failure to live up to their highest possibilities. But even fellow aspirants are to be regarded from an impersonal point of view. As *Light on the Path* puts it, "No man is your enemy: no man is your friend. All alike are your teacher" (p. 24).

Friendship of the right kind is a holy relationship; of the wrong type, a curse, according to whether the magnetic attraction is sympathy or fascination, "the one holy and natural, the other evil and unnatural" (*Isis Unveiled*, I. 210). But inordinate personal attachment, whether to parent, wife or husband, child or friend, will constitute a hindrance in spiritual service. Even if not interfering with our best service here, the attachment must hold us in Devachan until its force is exhausted, unless our Karma is so good as to make possible extraordinary help in return-

ing sooner to the field of service. But even here and now there is a danger if we allow ourselves to be influenced against our better judgment by one no wiser or more devoted than ourselves. Gandhiji put it succinctly, "Don't listen to friends when the Friend inside you says, 'Do this.' "

The way out of the difficulties posed by exclusive attachments is not attempting to love the objects of legitimate affection less but all men more, trying to expand the circle of our friends and having as our ideal an immense, all-embracing love for mankind as a whole.

What a release full equal-mindedness would give! Freedom from all apprehension, full resignation to whatsoever the Good Law may bring us and courage to face the vicissitudes present and in store for us — the crop of our own sowing — with a confidence as tranquil as the babe's who looks on his surroundings from the secure shelter of his mother's arms. Full freedom also from the moods that darken life for oneself and for those linked with one by the ties of blood or friendship or the still more sacred ties of aspirations shared, a common aim and purpose and a common teaching. Craving naught and unapprehensive, feeling for all a friendliness that asks for no return and recognizing that, under the Great Law, what comes to us is ours, what does not come to us is not, what shall we covet or desire?

The quality of *Viraga*, dispassion or detachment, must be more or less developed in our inner nature by our own efforts if we aspire to perfect Chelaship. It is listed thus among the qualifications expected in a Chela in the Chapter on "the Laws of Upasans" in Book IV of *Kiu-ti*, compiled from the very old Book mentioned in the opening sentence of Chapter I of *Isis Unveiled*:—

Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

The ordinary man expects, not to take equal fortunes with the rest of the world, but in some points, about which he cares, to fare better than the others. The disciple does not expect this. Therefore, though he be, like Epictetus, a chained slave, he has no word to say about it. He knows that the wheel of life turns ceaselessly. . . . Each in his turn is crushed as the wheel turns on. The disciple knows that this is so, and though it is his duty to make the utmost of the life that is his, he neither complains of it nor is elated by it, nor does he complain against the better fortune of others. All alike, as he well knows, are but learning a lesson; and he smiles at the socialist and the reformer who endeavour by sheer force to re-arrange circumstances which arise out of the forces of human nature itself. This is but kicking against the pricks; a waste of life and energy.

—*Light on the Path*

SOUND AND MANTRAMS

The Puranas name sound as the one attribute of *Akasha*, "the subtle, supersensuous spiritual essence which pervades all space," and from which all physical phenomena proceed. And, just as Ether was the first formed of the five elements, though still not apparent to our senses, so according to the ancient teaching, hearing was the first sense evolved. Hearing got limited to the physical plane at the beginning of our Fifth Race, but were there no Ether, the vibrating sounding-board in nature, there would be no sound.

Sound is described as "but the translated symbol of *Logos* — 'Speech' in its mystic sense." And Brahma or the *Logos* has his female complement in *Vach* — like *Kwan-Yin* in China, *Isis* in Egypt, and other goddesses — "the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech." Uttered speech and the objective *Kosmos* have been held to lie in the province of *Vaikhari Vach*, the lowest of the four forms of *Vach*.

Even the ordinary spoken word has a potency undreamt of by the modern savant and inconceivable to the ordinary individual who chatters or gossips, flatters or berates, without a thought of consequences beyond the reactions of his hearers. But words and tones have lasting and far-reaching effects which earnest student-aspirants should bear in mind.

... sound and rhythm are closely related to the four Elements of the Ancients; and ... such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (*The Secret Doctrine*, I. 307)

All know the soothing or disturbing influence of tone of voice, though it may be more often noted in the effect of others' tones upon ourselves than in that of our own on them. Our usual tone in speaking, however, is worth noting. It offers us a valuable clue to knowledge of our character, while telltale variations in it bear their own witness to our moods. Harsh or sentimental, friendly or inimical, whining or blustering, sincere or hypocritical, our tone makes a faithful record which we might blush to hear "played back" to us.

The earnest Theosophist aspiring to wisdom and unselfishness is not recommended to strive to master, at this stage at least, the Occult Sciences, one of which offers knowledge of the mystic powers residing in sound. Rather, his striving must be directed towards *ATMA-VIDYA*, translated "Knowledge of the Soul," *true Wisdom*, by the Orientalists, but meaning far more. He will do well, however, to recognize that a scientific basis for the power of sound exists, and to try to use with greater care "those living messengers called words." For,

there are words which have a destructive quality in their very syllables, as

though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. (*Isis Unveiled*, II. 411)

This effect is not a fleeting one, for “every sound produces instantaneously an image” and “any sound once made is preserved in the Astral Light from whence the inner sense can take it and from within transmit it to the brain, from which it reaches the physical ear.” That is to say, the Astral Light, penetrating all things, registers tones and sounds as well as thoughts, actions, colours and events. The fact that it reflects itself into the minds of men underlines the importance of peopling our current in space with sounds, as well as thoughts, which shall exert an influence for good alone. It may besides throw new light on the warning in *The Voice of the Silence*: “A harsh word uttered in past lives is not destroyed, but ever comes again.”

In India, from ancient times, the occult power of *Mantras*—sacred verses chanted in a particular way — has been recognized, their wonderful effects depending on the inflection or accent given and the resulting sound. The language of incantations or of *Mantras*, it is explained, is the language of the superintending Powers of the respective elements, “sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals.*”

The following statement by P. Christian is pronounced by Madame Blavatsky “strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism” :—

... names (and words) are either BENEFICENT OR MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters. (*S.D.*, I. 94)

Every letter, she adds, in the Sanskrit and all other alphabets, has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies.

In this connection she describes the *Mantras* chanted by the Brahmans as “esoterically, magical rather than religious.” Their mystic powers, she tells us in “Occultism versus the Occult Arts,” depend upon the rhythm and melody used.

The value of musical tones in the cure of disease, described in more than one passage in *Isis Unveiled*, is perhaps outside the scope of the present study, but the statement is suggestive that

harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psycho-

logical as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses. (*Isis Unveiled*, II. 411)

“*Mantrika-sakti*,” in regard to which Madame Blavatsky wrote in 1888 when science was completely in the dark, is defined as

the force or power of letters, speech or music. The *Mantra Shastra* has for its subject-matter this force in all its manifestations. The power of the ineffable name is the crown of this Sakti. (*The Secret Doctrine*, I. 293)

The word “*mantram*” is, however, used in our teachings in a more general sense. We are given more than one hint of its significance for the earnest student of Theosophy. In the fifth of the “Conversations on Occultism” recorded in *Vernal Blooms*, a *mantram* is defined simply as “a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.”

It is there mentioned that there are single words, such as “wife,” which are natural *mantrams*, used continually by the common people in almost every country. Numerous *mantramic* phrases also are in use by them, though largely ignored by the cultured classes. Proverbs crystallizing aspects of folk wisdom suggest themselves as possibly having often a *mantramic* quality. Besides the possibility of controlling elementals by *mantrams* used with knowledge, that “Conversation on Occultism” deals with their effect in intercourse between human beings. A dynamic slogan has sometimes played a potent part in fanning revolutionary sentiments, e.g., the “*Liberté, Égalité, Fraternité*” cry of the French Revolution. Again, a *mantramic* phrase may produce in a particular individual a peculiar and lasting vibration that may lead to a total change of life. Whatever may have been in the mind of the poet who wrote of strains “that whoso hears shall hear for evermore,” his words could well apply to such *mantrams*.

There may be phrases that, even on the printed page or in handwriting, would fall among the things of which the same poet wrote that they, “upon him who sees, a strong vocation lay.” How wide and powerful for good may, for example, have been the silent influence of the lines of Shakespeare’s contemporary, Samuel Daniel, which somebody, years ago, had chalked up on a wall in Harlem:—

Unless above himself he can
Erect himself, how poor a thing is man!

The following lines of Lowell, engraved on the facade of an American railway station, offer their own inspiration to members of the passing throng, year after year:—

Be noble! and the nobleness that lies

In other men sleeping but never dead,
Will rise in majesty to meet thine own.

How many sentences and phrases of power there are in our Theosophical teachings, which have a marked *mantramic* quality! *The Voice of the Silence*, for instance, abounds in them. Truly has H.P.B. written that “the teachings of the ‘Order’ are like precious stones — whatever way turned, light and truth and beauty flash forth. . . .” And guidance too, for him who will accept it.

There have been individuals, including famous statesmen, who have exhibited the faculty of coining phrases with a *mantramic* quality, but truly scientific *mantrams*, we are told, are hidden in the ancient Sanskrit and the language that preceded it. In the latter, they are inaccessible to the public, but

. . . all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth. (*Vernal Blooms*, p. 143)

The Sage in this “Conversation on Occultism” recommends that Theosophists imitate the Adepts in studying simple forms of *mantramic* quality, for the purpose of reaching thus the hidden mind of all who need spiritual help. “You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.”

Some lecture titles of the United Lodge of Theosophists seem qualified to have this effect. But even without the spoken or the written word “the mind of man is capable of bringing about results through . . . other minds about him.” But let this not be done selfishly!

A practical hint for the beneficent use of *mantrams* by the convinced and earnest student of Theosophy is given by Mr. Judge in “Each Member a Centre,” where he writes:—

. . . if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion. (*The Heart Doctrine*, pp. 57-8)

Refrain from speaking much. Out of a thousand words uttered there may be one, and one only, that need in truth be uttered. The rest but cloud the mind, and stuff the ear, and irk the tongue, and blind the heart as well.

How hard it is to say the word that need in truth be said!

—MIKHAIL NAIMY

ON POWER

[Reprinted from *The Irish Theosophist* for June 1896.—EDS.]

When you laugh much it goes against your power. I have told you this before. This does not mean you are to be disagreeable or strained. Too much laughter is as bad as intense sorrow, jealousy or anger. When you are spoken to, smile if the occasion demands it, but try to curb laughter which tends to emotion only.

Never tell people what you intend to do, but do it. When you speak of your intentions the power to do it is decreased.

Never debase your idea of yourself to others; it is a form of vanity and lessens your power just that much, weakens your ability to help those you wish to help. Keep up to what people think of you or you'll drop flat. Never think, "I cannot do it." You can do it if you will; you can be what you desire to be. If you think you cannot learn to do any certain small or difficult thing you will never do it. This does not mean that it is necessary to get "big head"; that is an extreme which lessens your power. But stop regarding your personal self, neither debase nor regard yourself in the matter at all, and do not go to extremes either way. A week of this plan if followed will show you the power gained by following what I say.

When you speak give things of value or people will say it is rubbish. When you get up to speak try to feel what is needed by those who hear you, of value to them in practice. When you have said the words cut yourself off from them. Your audience will thus get what is needed, and forgetting you will carry home the ideas. Your power will lie in this.

When you write don't state things you can't explain, but tell what you see and feel as though directly to the person who wishes to know. This will give you power of expression in writing. I have told you as to speaking. These are a few ideas as to power you can gain, on which you had better practise and get a grip of them. They seem trivial and of little importance, but if you are to learn you can begin in no other way and I have not time for talk. Act on it or I'll stop. Therefore get hold of yourself, get wisdom, for this is power.

Love is the strongest force the world possesses and yet it is the humblest imaginable. My goal is friendship with the whole world and I can combine the greatest love with the greatest opposition to wrong.

—M. K. GANDHI

“IN SEARCH OF REALITY”

The above is the title of the latest book by Viscount Samuel. It repays reading in two ways: it is an attempt by a fine and liberal mind to survey the cosmos and man as a whole; and it describes in words which a layman can understand the kind of impact scientific advances are making on contemporary philosophic thought.

The book begins and ends with the plea that “Philosophy, Science and Religion must survey the universe as a whole — one in its past history, one in its present substance.” Its general spirit is conveyed, for example, by the author’s discussion of the present religious situation. He distinguishes three trends of thought: that among those who are content with established customs and the beliefs of their forefathers; that which is modern, adventurous and critical, which discards theology and religion with it, and which accepts physical science as its intellectual guide; and the third, which accepts neither the dogmatic affirmative nor the dogmatic negative, which seeks truth freely wherever it may be found.

Particular points of interest to Theosophists occur throughout the book. Many times the author stresses the importance and the responsibility of the individual. There is a familiar ring about the passage in which he states that actions form habits and habits build character, adding, “And since actions are determined by ideas, it is the thoughts behind the deeds that matter most.” Elsewhere he suggests that, just as on our earth are to be found different degrees of mental capacity from an earthworm to a Shakespeare, so in the cosmos, and that in this range of mental capacity we may touch the inner significance of the whole rather than in the range of forms in the physical substratum. In yet another context he quotes Heisenberg as going so far as to speak of a “fundamental principle which our science has taken over from antiquity; that is the idea of a purposeful and directive force inherent in mathematical formulations.”

Viscount Samuel begins by trying to answer the question: What is Reality? He contrasts idealism, which in the words of Einstein considers that “Our knowledge of the universe consists only of our own mental concepts,” with realism, which begins with the premise that an objective universe exists independent of man’s perceptions. The author himself takes a middle position. He believes in an objective universe but rejects “a narrow materialism which does not admit as real anything that is outside the range of the physical sciences,” and accepts human beings as integral parts of the universe and human minds and the ideas they form as real.

Later in the book he submits the proposition:—

There must exist, as a fundamental element in the real universe — underlying all its phenomena but itself imperceptible and as yet unrecognized — a Continuum, universal and perpetual. This is the medium that conveys all

radiations, including gravity. It may also be the seat of all motive force.

He adds that the proposition "is offered as a necessary inference from our own direct experience." He calls it ether and suggests that it may be nothing but energy. By analogy with the different states of solid, liquid and gas in which ether in the form of matter can exist, this energy can exist in the quiescent or active state. In the quiescent state it produces no phenomena which we can observe. It cannot be observed or defined because there is nothing beyond itself with which it can be related; but we must suppose it exists because all the phenomena which we do observe lead us to infer that there must be something outside the range of observations from which they emanate. Ether in the active state is the energy with which we are familiar. All phenomena may be caused by transitions from one state to the other, these transitions being caused by underlying changes in the condition of the matrix outside of our knowledge.

In the active state, ether can exist in different forms such as light, heat, sound, physical matter; and in different patterns of activity corresponding to those to be found in the ocean: tides, swell, currents, eddies and so on. This attribute of ether may serve to extricate scientists from a present dilemma. Under certain conditions both radiation and matter behave as waves and under other conditions as particles. A characteristic of particles is their coherence; a characteristic of waves is their lack of coherence, for they spread outwards in all directions in the medium in which they are travelling. The two characteristics would seem to be mutually exclusive. If, however, both are regarded as patterns of activity in the ether then it becomes possible to visualize a transition from one to another and back again. Although this is not an illustration given by Viscount Samuel, we can perhaps consider a vortex in water as a pattern of activity possessing coherence, and a ripple as a pattern of activity possessing the characteristic of radiation of spreading outwards in all directions.

These ideas may differ possibly in many important ways from what is given by Madame Blavatsky on the subject of ether, but it would seem fair to say that, broadly considered, they have these points in common: (1) No forms of manifestation in the physical world are permanent but are undergoing continual transformation. The idea of continually existing objects is a delusion. (2) All forms of manifestation in the visible world are emanations from an underlying matrix or continuum. (3) Although changes in the underlying continuum can produce manifestations which are visible to us, both the continuum itself and the underlying causative factors lie outside the range of our sense perceptions. It is also interesting to compare Viscount Samuel's identification of ether with energy with this passage in *The Secret Doctrine*: "ÆTHER, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this universal agent (composed of many *agents*)

that all the manifestations of energy in the material, psychic and spiritual worlds are due" (I. 508).

We mention one last point of interest. Anyone who has seen conclusive demonstration that the sensation of sound is produced by vibrations in the atmosphere, who has observed that an electric bell cannot be heard in a vacuum across which light travels freely, must at first find it difficult to understand that there can be a correlation between sound and light, or to comprehend such statements as these in *The Secret Doctrine*: "Ether produced Sound" (I. 587), and "where there was no Ether *there would be no sound*, as it is the vibrating sound-board in nature in all of its seven differentiations" (I. 536). For him the following passage in Viscount Samuel's book will be instructive:—

We say that the difference between them is that the sound-waves are waves of air and the light-waves are not. But when we examine the matter more closely we must recognize that, while the sound process is affected by the atoms or molecules of air, it is not they that do the work. Each atom or molecule of oxygen or nitrogen or carbonic-acid gas is not self-moving. It may be swung to and fro, but it has no dynamic powers of its own. Like water waves in the sea or radiation waves across space, there must be something else underlying that is dynamic. That something can only be the ether. So we are brought to the conclusion that these processes are not similar because of some mysterious and inexplicable coincidence. They are not analogies at all. They are one and the same process, an ether-process.

According to the United States Department of Agriculture, cigarette consumption in the country rose in the year ended June 30th, 1958, to a new record high. Many more have reached "smoking age," it is remarked, but during the year domestic consumption accounted for about 93% of the total production of about 446,000,000,000 cigarettes, about 12,000,000,000 more than the previous year. And this despite scientific findings of a causal connection between cigarette smoking and lung cancer! (See THE THEOSOPHICAL MOVEMENT, May 1957, Vol XXVII, p. 167.)

Meanwhile another survey by the United States Public Health Service, made upon 200,000 veterans and reported upon on July 5th, 1958, found the ratio of deaths from lung cancer approximately ten times greater for smokers than for non-smokers. The death rate of persons who had regularly smoked cigarettes only was found to be 58% higher than that of non-smokers.

Efforts of the tobacco industry to discredit the findings seem worse than disingenuous. But there is food for thought in the apparent readiness of millions to risk life for sensuous gratification.

A THREEFOLD EXERCISE FOR SERVER-STUDENTS

We often hear ourselves called "student-servers." Let us look at ourselves for a moment as "server-students" for a change.

Those who acknowledge the existence of a Band of Servers, who, since the dawn of human history, have kept the light of knowledge burning in the world through Their sacrifice, but who have not examined their reason for doing so, are doomed to find their efforts to learn and succeed in the spiritual life barren of real results. They have not noted that *The Voice of the Silence*, the little book for the use of lay and other chelas, says that the first step is "to live to benefit mankind." Also they have failed to notice that the main purpose of the present Theosophical Movement is to form a nucleus of Universal Brotherhood.

To become a server-student means that one has realized, to however small a degree, that help is mutual. In proportion as one helps the world, one receives, by the law of necessity and harmony, help in return.

How then shall a student become a server-student? Where can he go for advice but to W. Q. Judge, who was himself a true server-student? He explains to us the first steps on this arduous path and, though pointing to the goal and to the difficulties to be surmounted, yet takes us onward step by step from where we are. Therefore his advice is easy to accept, though in practice, like all new things, difficult to apply.

If we realize that the Great Ones serve the world and if we would learn from Them, the first thing, says Mr. Judge, is to "make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world" (*Letters That Have Helped Me*, Vol. II, Letter XIII). The emphasis here is on *making up our minds*. We often hear that the world needs help and vaguely think that from somewhere help is forthcoming. We do not think that it is we who have to make the effort, perhaps because we do not really desire to be of use. So Mr. Judge says that we must realize and make up our minds that there is something in us, somewhere, which does desire to be of use. Note the word "use." "Help" is a vague term and much help is in fact a hindrance. It is to be *of use* that that something in us desires.

But suppose we think that after all we can do nothing? Then, says Mr. Judge, "intellectually realize that the world is not too well off and probably wants a helping hand." This implies a glimpse of unity. The world is not in too good a condition and we are part of it; therefore it probably needs a helping hand.

When shall we help? Mr. Judge says: "Recognize mentally that you should try to work for it sooner or later." That in itself is a step forward. There is no urgency in the statement. It is a seed that has to grow.

So far we are all right. There is time for everything and we can rest

happily, knowing that sometime, somewhere, all this will come to pass. A pleasing thought to hold!

But why do we hesitate to put these ideas into practice? "Admit to yourself," says Mr. Judge, "that another part of your nature — and if possible see that it is the lower part — does not care in the least about the world or its future." So what shall we do? By what slow degrees does Mr. Judge give us insight into ourselves! If we possibly can, he says, let us see that this "couldn't-care-less" belongs to our lower part. If we realize this we shall begin to be ashamed of it and to wish that we felt differently. Mr. Judge tells us how to begin to feel differently. He says: "Such care and interest should be cultivated." Lest we get discouraged at the slow results, he tells us that "this cultivation will of course take time: all cultivation does," and that we must "begin by degrees."

The will in man is his highest power; the mind with its imaginative power can help the will to function. Therefore, "Assert constantly to yourself that you intend to work and that you will do so." How often we make such resolutions and forget them the next day or week! So, our kind and understanding teacher tells us to "keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end...go slowly, do nothing in a hurry, be deliberate."

Having formed these resolutions the thought strikes us — "Yes, but what can I do to be of use? What do I owe to the world? Have I any great powers to offer, any great knowledge to give? Have I, in fact, any possible capacity which is great enough to be of any use? What does the world need?"

"What the people want is a practical solution of the troubles besetting us" (Letter XVI). What is the practical solution? "The Masters have written that we are all bound together in one living whole. Hence the thoughts and acts of one react upon all." Therefore, he says, "present such kindness and brotherliness to [all] that [all] shall, by the force of your living kindness, be drawn into full unity and co-operation with you"; "LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight"; "see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent."

Though admittedly some other forms of help are required to make ourselves of use, we must first have right feeling, right understanding, right endeavour. Precept is good and necessary, but practice, the effect our actions and character have on others, is far more effective. Others, seeing our brotherliness in feeling, thought and action, come to ask the reason for it and are led to see the truth of the precepts.

All this will proceed from thought in the mind. It is the non-recognition of the power of thought that is our stumbling-block. We think we

can get away with our thoughts and feelings since they are apparently hidden, but, alas! this is not so, and the philosophy shows that, even if hidden from sight at present, they will in time have to become manifest. Therefore it is necessary not only to recognize and practise brotherhood but to drive out all unkind or revengeful feelings towards others and put in their place or, shall we say, cultivate in their place, those other thoughts which enable us, in time, to become true server-students of the world. And remember, the world consists of the Great Ones and also of our younger brothers and equals, the orphan humanity. All have to be served; the service is, in fact, one service.

Let us familiarize ourselves with these injunctions:—

“Make up your mind.”

“Recognize mentally.”

“Intellectually realize.”

“Admit to yourself.”

“Assert constantly to yourself.”

“Keep that up all the time.”

“Cultivation will take time.”

“Go slowly, do nothing in a hurry, be deliberate.”

Maha-Prajapati, the Gotamid, went to the Exalted One, saluted Him, and stood at one side and said:

“Well for me, O Lord, if the Exalted One would show me a teaching, hearing which from the lips of the Exalted One I might dwell alone, solitary, zealous, ardent, and resolved.”

[The Master said:] “Of whatsoever teachings, Gotamid, thou canst assure thyself thus: ‘These doctrines conduce to passions, not to dispassion; to bondage, not to detachment; to increase of [worldly] gains, not to decrease of them; to covetousness, not to frugality; to discontent, and not content; to company, not solitude; to sluggishness, not energy; to delight in evil, not delight in good’ — of such teachings thou mayest with certainty affirm, Gotamid, ‘This is not the Norm. This is not the Discipline. This is not the Master’s Message.’”

“But of whatsoever teachings thou canst assure thyself [that they are the opposite of these things that I have told thee] — of such teachings thou mayest with certainty affirm: ‘This is the Norm. This is the Discipline. This is the Master’s Message.’”

—*Vinaya Pitaka*, II. 10

CORRESPONDENCE

UNCHARTED ACCOUNTS

[The letter which we publish here raises interesting questions on the state of civilization in our day and the responsibility which rests upon Theosophists of giving humanity a lead out of the labyrinth through which it is fearfully groping.

Any reactions which other students may wish to express on the points raised here will be welcome.—EDS.]

In business life the gods of production and efficiency receive lavish worship. Your tycoon of industry insists on having (and sees that he gets) the most meticulous detail of every penny spent and every farthing earned. His stock sheets are checked and re-checked by highly paid underlings so that this accuracy will be maintained. Every item must balance. That is the daily picture in every "great" business and financial house, in every "vast" industrial and manufacturing concern.

Conversely, the Accountancy of Human Affairs (Humankind Inc., Branches Everywhere) presents the wildest confusion. No one has bothered with even the most elementary stock-taking. Particularly since the beginning of the Age of Science, the ledgers entitled "The Destiny and Dignity of Humankind" have lain on the international shelves, collecting dust and blue mould, the golden letters of the title becoming tarnished and difficult to read and no one has given a damn.

True, it contains some very valuable entries quoting the values of Mankind's Right to Reason; Mankind's Right to Query the Laws of Creation; Mankind's Right to Negate the Laws of the Jungle and the Jungle Way of Life; but these entries are very old indeed—and no modern person can be bothered with "that old stuff." This is a pity, for, if mankind had even taken the trouble to look at the information, pattern and layout of the Ancient Ledger and to have made sure that its records were kept with reasonable over-all accuracy (from century to century would have done) it would have found it of inestimable value. Unfortunately, instead, man elected to ignore the elementary information and commenced a new set of books heading the folios down the centuries with such items as "Greed," "Hatred," "Fear," "Animalism" and "Superstition." Materials appearing in these accounts were "Dogmas," "Creeds," "Bigotry," "Nation-Worship," "The Colour Bar," "Prejudice" and "Materialism." Even more unwisely, the staff selected to keep the new set of books was adept in priestcraft. As most of the staff hated each his opposite number right heartily (and therefore did all he could to supply wrong information) it is not very surprising that complete nonsense was the only tangible result.

This state of affairs went on down the centuries, gradually worsening, until a new ledger had to be introduced. This was given the label

“The Age of Scientific Discovery,” with the sub-heading “Mechanical Animalism.” Until the introduction of this new account, entries had not altered a great deal in substance, but the staff, already in a hopeless tangle, found themselves frantically unable to cope with the new entries and the hopeless tangle developed into a frenzied muddle. The bin cards bore no relation to the stocks carried, either in makes, types, reference numbers or quantities. The ledger entries became spasmodic and resulted in an awe-inspiring mix-up or in complete blanks. Entries trailed off and got themselves on to the wrong pages; bills, long overdue for payment to the House of Reason, were found to have been ignored in the wildly false hope that they would be forgotten and never called on for settlement. (This unreliable and unfortunate attitude had been adopted with particular reference to the account headed “Mechanical Animalism.” This, instead of being conveniently “forgotten,” carried a steadily mounting interest rate. No pressure had been brought to bear for payment down the centuries, but the entry of Science as a new partner had not only changed the policy but had increased the old, relatively low, rates to some thousand per cent per year, calling now, therefore, for immediate settlement.)

And so it has gone on since the dawn of scientific discovery. Almost daily newer, more dangerous stores have kept pouring in. A few have been used and the remainder allowed to lie on the shelves: no stock-taking has taken place and no balance-sheets have been made out. Messrs. Power Politics and Materialism, Unlimited, have employed new key-men — key-men who combine scientific genius with near-certifiable lunacy; key-men who create materials over which, once created, they can have no control; key-men whose inventive genius is dedicated to the production of destruction and who, wrapped in their own sealed chambers of glorification of discovery, have neither the wit nor the glimmerings of an inclination to come out to see the outcome of their hideously distorted genius.

Once the product is made they step out of the picture and in comes the Sales Force, headed by the propaganda boys and yes-men, with all the hereditary “know-how” of their forebears on how to put across False Values and False Gods. The Peoples of the Earth will “buy it,” just as they “bought it” in 1914-18 and in 1939-45. That is the picture. Do you like it? You find it fails to cheer? Yet that is how *twice in only 25 years it worked out* (1914-39). That is an undeniable, factual statement. World War I saw the beginning, *en masse*, of Mechanical Animalism, purveyed to eager millions. World War II stepped up production on a large scale. World War III will see a still more intensive campaign — the churchbells will crash, the gongs will boom, the muezzin will make his call through a high-amplifying public address hook-up, the machines will roar, the politicians will howl, the priests will whine, the nationalists will rave, the missiles will scream

and the war or wars rage and the scientists will pedantically ponder on more accurate murder of the millions by the few. Blasphemous "prayers" will be coldly concocted, later to be delivered with impassioned theatricalism "to the glory of God and the victory of our arms." This was the 1914-18 version and it did very nicely, thank you, as a sales line in 1939-45. Doubtless for the sales talk required for World War III, it will still be "to the glory of God, etc.," but with a special intercession written in "beseeching" that some bulbous-headed, near-certifiable lunatic, peering myopically through his (or her) pebble-lensed glasses will press the requisite button on the control panel just that little bit quicker than his (or her) opposite number does.

In this cacophony of Scientific Animalism the soft, cool Voice of Reason will be overwhelmed and heard no more for æons of time. Can we who hear the Voice do anything to help? There are two courses open. The first is for us to come together and come out into the open: for we cannot be "a mere few"; rather are we "a great many," but working as individual units, each in our own way and within the pitiful limits of our own circle. Among us there must be many possessed of Intuitive Knowledge in degrees ranging from a spark to a flame. Working alone the sparks are barely discernible, even at close range; the flames shed more light but are blown hither and thither by the blasts of prejudice, bigotries and hatreds. But, gathered together, the flames and the sparks could add up to a sizable beacon beckoning more and more people to the safe haven of Reason. The alternative course is for us to remain apart and hope that, somehow, the Voice of Reason will survive the threatening onslaught of Scientific Mechanical Animalism and be heard again when the hurricanes of hate are spent and the hush of desolation and despair sets in.

Twice in 50 years the Voice of Reason has spoken and been heard only to be howled down. The second time millions of shattered spiritual ear-drums could no longer hear. No use trying to help the millions of spiritually deaf people to listen to a soft, cool voice! All they can now hear is the discordant crashing of the church bells, the screaming propagandist on the radio and television, the devastating explosion of the guided nuclear missile. Those sounds they know and accept as overtones of the Age of Discord bound together by the wailing undertones of world priestcraft and of the false prophets of materialism. The overture is now being played for Act III. The programme sheets (newspapers) sensationally announce that it will be super-colossal and far bigger and better than Acts I and II. They foretell that there might even be a stampede . . . and how right they are! There WILL!

It is up to the Theosophists of the Earth either (*a*) to get in NOW, or (*b*) to try to devise a safe haven whence to emerge and start to offer succour when the panic subsides.

J. W. GRAY

ON PHILOSOPHICAL ANARCHISM

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

Theosophy considers humanity as an emanation from divinity on its return path thereto.

This Sloka [Stanza IV, Sloka 4, of the *Book of Dzyan*] gives again a brief analysis of the Hierarchies of the Dhyān Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof.

Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units.

—H. P. BLAVATSKY

“Anarchy” and “anarchist” represent, to most, evil and bloodshed. The ordinary man feels that horror is entombed in these words, as in the words “Devil” and “Satan.” The root of the words points to the concept “without authority.” An anarchist is one who is “opposed to all government.” This is the view which the populace have; but “anarchism” and “anarchist” have a philosophical history, like the terms “Devil” and “Satan.”

In her article on “The Fall of Ideals” (*U.L.T. Pamphlet No. 27*) H. P. Blavatsky describes Satan as “the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality.” She adds, however:—

In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness.

Similarly the Greek term “*anarchos*,” from which are derived the words “anarchist” and “anarchism,” has a philosophical implication.

The French philosopher Proudhon (1809-1865) was the first to apply, in 1840, the term “anarchy” to his political philosophy—but not in its revolutionary sense. He used it as representing the highest perception of socio-political organization.

Personally Proudhon was one of the most remarkable figures of modern France. His life was marked by the severest simplicity; he was affectionate in his domestic relations, a loyal friend, and strictly upright in conduct. (*The Encyclopædia Britannica*, Vol. XVIII, p. 634)

He aimed at “a superior conception of political and economic laws.” He was practical and so he distinguished between “the transition and

the perfection of achievement," and he knew and recognized that society could not be changed offhand by a "ready-made and complete scheme of reform."

Proudhon was the first to apply the name of anarchy to the "no-government" state of society; this was in 1840. But the idea has a much longer history. According to Kropotkin, himself a great and well-known expounder of the philosophy of Anarchism, Zeno (342-267 or 270 B.C.) was "the best exponent of Anarchist philosophy in ancient Greece" (*Encyclopædia Britannica*, Vol. I, p. 874). Kropotkin further says:—

He repudiated the omnipotence of the State, its intervention and regimentation, and proclaimed the sovereignty of the moral law of the individual—remarking already that, while the necessary instinct of self-preservation leads man to egotism, nature has supplied a corrective to it by providing man with another instinct—that of sociability. When men are reasonable enough to follow their natural instincts, they will unite across the frontiers and constitute the *Cosmos*. They will have no need of law-courts or police, will have no temples and no public worship, and use no money—free gifts taking the place of the exchanges. Unfortunately, the writings of Zeno have not reached us and are only known through fragmentary quotations. However, the fact that his very wording is similar to the wording now in use, shows how deeply is laid the tendency of human nature of which he was the mouthpiece.

Kropotkin also named other teachers of this philosophy of Anarchism in mediæval times. But according to him it was William Godwin who in 1793 was "the first to formulate the political and economical conceptions of Anarchism." What did Godwin teach? According to the *Encyclopædia Britannica* (Vol. X, p. 465):—

Believing in the perfectibility of the race, that there are no innate principles, and therefore no original propensity to evil, he considered that "our virtues and our vices may be traced to the incidents which make the history of our lives, and if these incidents could be divested of every improper tendency, vice would be extirpated from the world." All control of man by man was more or less intolerable, and the day would come when each man, doing what seems right in his own eyes, would also be doing what is in fact best for the community, because all will be guided by principles of pure reason. In a day when the penal code was still extremely severe, he argued gravely against all punishments, not only that of death. Property was to belong to him who most wanted it; accumulated property was a monstrous injustice. Hence marriage, which is law, is the worst of all laws, and as property the worst of all properties. Perhaps no one received the whole teaching of the book. But it gave cohesion and voice to philosophic radicalism. Godwin himself in after days modified his communistic views, but his strong feeling for individualism, his hatred of all restrictions on liberty, his trust in man, his faith in the power of reason remained.

We have purposely quoted at length the early expressions of Anarchism as a philosophy before Proudhon christened it. How these noble

ideas degenerated in the hot heads of lesser men and became violent weapons of tyranny and bloodshed can be read in any history book of the period.

Has ancient Indian tradition something to offer us so that we may be in a better position to evaluate the truth underlying Anarchism? In the *Mahabharata* the origin of the science of politics is given, in the *Shanti Parva* (Section 59), where it is named "*Dandaniti*," and it is described as divine in source. Students of esoteric lore may study this section with great profit, to gain light on the subject.

In the same *Shanti Parva* we come upon the following passage:—

In the early years of the Kṛta-Yuga, there was no sovereignty, no king, no government, no ruler. All men used to protect one another righteously. [This is the age or *régime* of the Perfection of Innocence with which all phases of evolution begin, as indicated by H.P.B. in her monumental works. — Editors.] After some time, however, they found the task of righteously protecting each other painful. Error began to assail their hearts. Having become subject to error, the perceptions of men became clouded, and, as a consequence, their virtues began to decline. Love of acquisition got hold of them, and they became covetous. When they had become subject to covetousness another passion, namely wrath, soon possessed their minds. Once subject to wrath, they lost all consideration of what ought to be done and what should be avoided. Thus, unrestrained licence set in. Men began to do what they liked and to utter what they chose. All distinctions between virtue and vice came to an end. When such confusion possessed the souls of men, the knowledge of the Supreme Being disappeared, and with the disappearance of the highest knowledge, righteousness was utterly lost. The gods were then overcome with grief and fear, and approached Brahma for protection and advice. . . . Brahma then created by a fiat of his will a son named Virajas. This son, born of the energy of Brahma, was made the ruler of the world.

Compare this with Milton's view in his *Tenure of Kings and Magistrates*, wherein he says that all men were born free, that wrong sprang up through Adam's sin, and that, to avert their own complete destruction, men agreed "by common league to bind each other from mutual injury and jointly to defend themselves against any that gave disturbance to such agreement."

But what has the Theosophy of H. P. Blavatsky to say on these ideas?

The purpose of all evolution, according to Theosophy, is to bring man to the realization of his divinity, not merely latent, but divinity which shall have become fully patent. Man, by and through the process of evolution, becomes God, knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the

stage of Superman, to that Perfection which is embodied in the *shastraic* conception of the Supreme *Purusha*. Man is striving to become a Perfect Individual — free in mind, morals and activities. The purpose of all evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose — to give man the necessary shelter while he is engaged in the herculean labour of growth into a perfect Individuality.

The aim of political evolution on our globe seems to be the production of the Free Man, who will live and love and labour among Free Men, uninterfered with by State laws of any kind or description. Our emancipated Free Man will have unfolded his divinity to the extent which will enable him to understand and apply the laws of his being to his own good, and without injury to anyone else. He will not require the aid of any set of rules or regulations, laws or enactments, made by others; further, the laws of his life, which will be the outcome and the manifestation of his unfoldment, however different from those of his neighbour, will not interfere with the latter's existence. Our Free Men will each have a different outlook on life and the world; but each of them, in his individual freedom, living according to his own enlightened conscience and the set of laws and rules which he has made for himself, will live without interfering with or harming his fellow Free Men. Their enlightened consciences will have given them their points of view and their outlook, in terms of which they will have made for themselves their own concepts of the laws of life and their own corresponding rules of conduct.

Bearing in mind this purpose of the political evolution of mankind on this globe, we shall endeavour to study the principles which should guide that evolution. The production of the Free Man, who lives according to self-made laws and therefore is self-reliant, is the object which Nature strives to attain through the political evolution of humanity. To use technical Theosophical language, the Free Man is one who has realized the Power of his Atma to a certain extent; this realization has made him find and adopt the law of his being, which law finds expression in his own life. He lives in the company of other Free Men, who similarly, through Atmic realization, have found and adopted their individual laws of being and of life. Imagine a community of men and women who have realized the power of Atma, whose individualities, therefore, have attained freedom of thought and movement, who are detached, each a monarch unto himself, and yet live in harmony because each has lost the power to impose his will on others or to wound them. The common tie between them all is the self-effort of each to live his life in terms of the laws of his own being — a life of inner richness and reality which receives only one kind of aid from without, *viz.*, the self-effort of each to see the viewpoint of the others.

The main factor of political evolution is the individual. The family,

the tribe, the community, the nation, and their respective theatres of growth—the home, the village, the province, the country, and the institution called the State—common to all, which grows from simplicity into a complex organism—these are all playgrounds for the unfolding of the individual, are all instruments by whose aid our Free Man will eventually come to birth.

In this, once again, we differ in our ideas from the modern thinkers and exponents of political science. The evolution of the State, the growth of political institutions, cannot be studied by itself without any reference to the individual. In the study of the institution of the family in the home, or of the tribe in the village, the individuals who are the component parts of the family and the village are the most important factors. In this materialistic age, a scientific medical man hardly takes into account, when consulted about the bodily ailments of a man, the influence of that man's emotions and thoughts on his disease or of the play of his soul-forces. Similarly our political "doctors" of modern times have divested the study of political institutions of its most important factor, the individual, and concern themselves mainly with the rules and laws which affect the environment, and which the evolving individuals frame at different stages of their life-journey. This is the great obstacle. Also their expositions do not take account of the fact that the individuals who once formed the original, simple State of the family are exactly the same individuals who, as they go on unfolding their powers, form the more complex States of the village or the nation. Again, they overlook the fact that family ties and blood-relationships evolve into communal and racial bonds, and that war between country and country is not to be traced merely to feuds between family and family, or tribe and tribe, but that the causes thereof have to be traced back ultimately to the individuals whose warring propensities are the outcome of insufficient soul-development.

It will be seen from this that family, tribe, country—in other words, the State, the ever-growing, complex State—are not of primary but of secondary importance. The individual, as he evolves, leaves behind him these institutions.

The State at its different stages of evolution is an institution which we come across in our study of the divine scheme. The State is an archetype of the world of Spirit; the State is an Idea, in the sense in which Plato used that word; the State is a concept—*arupa*, formless, as Theosophists would say. That archetype bursts into many shapes in the world of matter, just as many triangles spring from the archetypal triangle; that State-Idea is the womb of all States, large and small, political or religious, autocratic or bureaucratic or democratic, family and tribe and nation States; that *arupa* State is, like Professor Owen's strange archetypal mammal, made up of all the States of which we are aware, and of those of which we do not yet know.

The manifestations of that archetypal, formless State, which exists in the realm of Spirit, are to be found in the world of matter. The archetypal State is thus projected for the purpose of affording a playground for the individuals who are evolving on this earth; even these projections are more or less sorted out and a few particular ones are assigned to our globe; we shall come across others on other globes when we have quitted this theatre of strife. This projection we can study when we study the divine plan, and by studying the sorting process we come to know of the divine helpers and co-operators who work to further the plan.

The function of the State is many-sided; it has to do with the whole individual and not only with any particular aspect or aspects of him. In understanding the function we have to bear in mind the purpose of the State. That purpose, as already indicated, is to afford a playground for the progressing individual, and its functions comprise a deliberate handling and influencing of the whole individual. The Theosophical "man" is different from the creature science has brought into existence. Man is sevenfold and tenfold from the point of view of the Theosophist; he is dual, or, at the most, triple, from the point of view of modern science. Therefore from our standpoint the function of a State — any State, family-State, race-State or nation-State — is sevenfold or tenfold.

The State has certain virtues, to put it concretely, and these the individuals passing through the State have to, and do, acquire. These virtues may not be acquired to the full; the individual may not, and in almost every case does not, acquire all that the State offers him; but under a certain law of evolution — which is another fascinating study which theosophists may take up with advantage — any individual passing through a particular State does not leave it altogether until after repeated rebirths, continuously or at intervals, he acquires definitely the virtues of the State. We may put it differently and say that he does not leave that State till he has been sufficiently influenced by it. Looking at this proposition from the point of view of the individual, as a soul, he takes birth repeatedly in that environment which affords him opportunities to take the next step in advance. An example will make this clear. Suppose a man's further step depends on the development of a certain virtue; he will then find himself in the State which has within it the power to help him to evolve that virtue.

Now human evolution — for the purposes of our study especially — may be said to comprise the evolution of material organisms, physical as well as superphysical, and the unfoldment of the Spirit's instruments and channels — Will,¹ Pure and Compassionate Reason,² Reasoning Mind,³ Mind,⁴ Emotional Mind,⁵ Feelings,⁶ and Instincts.

¹ Atma

² Buddhi

³ Buddhi-Manas

⁴ Higher Manas

⁵ Kama-Manas

⁶ Kama

Political evolution aims at the production of the Free Man, through the help of States which are natural institutions. The development of man, material and spiritual, referred to above, is many-sided, proceeding along many lines, and the political is only one of them. Political evolution implies man's making himself one with the State with a view to learning everything that the State has to teach and acquiring every virtue that the State has to offer. A man passes through one projection after another of the archetypal State, building faculties, unfolding powers, acquiring virtues. He does all this through the instrumentality of the grouping arrangement of Nature. This grouping arrangement is a very economical one for Nature as it is also most sympathetic to the evolving entities, always providing short cuts and paths least difficult, however full of obstacles they may seem to us to be.

The State is the outcome of the grouping arrangement; there may be other outcomes, but the State appears to be the main one; at any rate it is so for the purposes of our study. The individual passes through State after State, arriving at more complex States as he progresses further and further, but at the same time he is gaining ground in another direction — he must "regain the child-state he has lost." He is becoming self-reliant, able to stand alone, and will be in a position, in his capacity as Superman, to render help to others. Political evolution is over when the man needs no more the aid of the State, when he has become an Anarchist in the best sense, capable of exercising *Swaraj* (Self-Rule) wisely, justly and beneficently.

Aristotle was right when he said that "Man is naturally a political animal; and one who is not a citizen of any State, if the cause of his isolation be natural and not accidental, is either a superhuman being or low in the scale of civilization"; to this we would add the class of those who do not belong to the human kingdom at all. Man, by entwining himself in the meshes of the ever-growing complex State, acquires the virtues the various States have to give him, but all the time he is also endeavouring to cast off the fetters which are the concomitants of that acquirement. There is in political evolution, as in other kinds of progress, the time of forthgoing and the time of return — the *Pravritti* and *Nivritti Margas*.

Now it is very difficult to describe the process which a man adopts when he is passing through States, at first simple and later complex, till he begins to return to the simple, and eventually reaches it. The detailed picture can be painted in many ways, but there is one which facilitates our comprehension.

We are familiar with the idea of yoga, of union with the Higher Self, or with the object of devotion, or with the Supreme. We also know of the union of the consciousness of the disciple and the Master — the yoga between the Teacher and the pupil, which goes under the name of accepted discipleship of numerous degrees. If we bring this idea of

yoga or union of consciousness to bear upon the matter of States and individuals, we get a not altogether inadequate idea of the process whereby an individual grows politically, through the instrumentality of the State, and in the end triumphantly emerges a Free Man, a perfect Anarchist — using the term in the philosophical sense — the perfect man of Leo Tolstoy and Walt Whitman, of Kropotkin and Proudhon, of Godwin and of others.

Picture, therefore, an individual, say, in the family-State: even there, he is, to use the Aristotelian phrase — not a very complimentary one to budding Gods — “a political animal.” In that elementary State of the family,⁷ he is evolving politically — learning something which will enable him to become the Free Man, the Perfect Citizen of a Perfect Commonwealth, where each man lives his life by the laws which he has made for himself. He is learning this lesson by the process of yoga or union with the family-State, and the consciousness of that State widens and continues to widen, till the complete family-State — *i.e.*, a State where laws of consanguinity predominate and guide human endeavour — is realized by the individual. It begins at an early stage of human evolution, and even in modern civilization human beings, by and large, have not emerged from it. Complex family-States, suitable for highly evolved beings, exist today, in which human beings are acquiring the virtues of the householder. This State is not yet transcended. The man of the family today is performing yoga with the consciousness of his family, and thereby with that of the family-State.

The process has two definite stages to which passing reference has already been made. There is the first factor — the entwining of the individual with the State, and the second — his extricating himself from the State when he has nothing more to gain therein. Before our very eyes is taking place a somewhat strange phenomenon; settled family-life is more and more being given up by members of the evolved races under economic and other pressures. The inclination to marry and settle down is less strong and general today than in ages past. Time was when civilization had no lifelong bachelors, when family life was supreme and the chief function which members thereof had to perform was going through the marriage rite and living the married life.⁸ In its place today

⁷ We must not forget that there are evolved family-States which are more complex than evolved tribal States.

⁸ Cf. Maine's *Ancient Law*. He says: “The idea that a number of persons should exercise political rights in common simply because they happen to live within the same topographical limits was utterly strange and monstrous to primitive antiquity. The expedient which in those times commanded favour was that the incoming population should *feign themselves* to be descended from the same stock as the people on whom they were engrafted; and it is precisely the good faith of this fiction, and the closeness with which it seemed to imitate reality, that we cannot now hope to understand. One circumstance, however, which it is important to recollect, is that the men who formed the various political groups were certainly in the habit of meeting together periodically

we find a more complex State than the family-State, and we are all evolving through the nation-State and the race-State. The principles of nationality are being utilized today as those of the family-State were once made use of. We are making ourselves one with our respective nations and races, and in a few years we should have completely transcended that and should be engaged in making ourselves one with a more complex organism of an international and inter-racial character. Even today there are men and women who are dreaming some such dreams and aspiring after some such State. Therefore we see that it is also a question of escaping from a State when the lessons it has to teach are learnt, just exactly as a disciple becomes a Master and leaves behind the stage of discipleship. Thus we get a picture of the function of the individual in the State, and indirectly of the duty of the latter towards the former. This applies to all the members of the human family — for they are “political animals” and will be perfect citizens of an anarchical commonwealth — once again in the philosophical sense.

We have referred above to the simultaneous processes whereby a man gets entwined with and also extricates himself from the State—the two *margas*, as it were, of human political evolution. The first has been described in terms of yoga, union with the State; the second may be aptly spoken of as the spiritual counterpart of the struggle for existence and the survival of the fittest — the emergence of the Free Man, not a “political animal” but the fit “Anarchist,” one who has freed himself from all the bonds and fetters that long evolution has imposed on us. These two aspects lead us to the inference that there must be also two fundamental principles on which they rest. A little careful study confirms our expectation, for we find that, common to all States, simple and complex, are two factors, the principle of union (with co-operation as its central manifestation), and the principle of unity (with the Supreme *Purusha*, the Perfect Citizen, the Free Man, as the goal ever held in view). Let us put it a little more clearly.

for the purpose of acknowledging and consecrating their association by common sacrifices. Strangers amalgamated with the brotherhood were doubtless admitted to these sacrifices; and when that was once done, we can believe that it seemed equally easy or not more difficult, to conceive them as sharing in the common lineage. The conclusion, then, which is suggested by the evidence is, not that all early societies were formed by descent from the same ancestor, but that of all of them which had any permanence and solidity either were so descended or assumed that they were. An indefinite number of causes may have shattered the primitive groups, but wherever their ingredients recombined, it was on the model or principle of an association of kindred. Whatever were the facts, all thought, language, and law adjusted themselves to the assumption. But though all this seems to me to be established with reference to the communities with whose records we are acquainted, the remainder of their history sustains the position before laid down as to the essentially transient and terminable influence of the most powerful Legal Fictions. At some point of time—probably as soon as they felt themselves strong enough to resist extrinsic pressure—all these States ceased to recruit themselves by fictitious extensions of consanguinity.” (p. 131)

We find that an individual belonging to a particular State, in the process of yoga with that State, entwines himself, by the help of this principle of union, with other members of the State. The State is not apart from the individual, though it is created for him; the individual is, so to say, part of the machinery of the State; without him the necessity for the State vanishes. The divine scheme provides for the State because individuals have to have a playground for exercise or progress. Where would be the need for a playground if no players have any game to play? The playground implies players — the latter being part of the former. Now the individual and the State have a similar relationship. The individual acquires the virtues of the State through the instrumentality of fellow citizens. In performing yoga with the State an individual co-operates with other individuals in that State. All the time the individual is learning how to co-operate — in the family with a few, in the tribe with a few more, as a nationalist with many, as an internationalist with many more, and as a humanitarian with all. That is the first process, which is predominantly in manifestation in the first half of human political evolution. Progress is rapid, and is mainly achieved, in the first period, by this co-operation. The second phase is predominant in the second half, and in that period the individual, as individual, emerges and receives his due. His mastery over the State, his independence of the State — he being, as it were, more than the State — are phases of the second half of political evolution. The keynote of the first is union, co-operation with others; that of the second is unity, as a result of which the individual, self-reliant, self-satisfied, flowers as the Free Man, the perfect Citizen of a Lawless Kingdom.

Lest this be misunderstood, we will say that we do not contend that in simple and early State-conditions men co-operate with each other, and in the second half they are warring entities. There are no two periods; rather are there two phases common to all States. These States may be simple or complex in structure; they may be stable or moving in space; they may be early or late in time. In the remotest past and in the simplest of family-States, both processes were at work, as a little observation shows. In the most complex world-State of the future also — the world-State of Free Men — these two will be found. Thus it will be seen that we have to evolve through uniting with others and yet retaining our individuality. Thus co-operation and competition are not opposed to each other, but are supplementary, or complementary, whichever way one likes to look at the pair. It is a strange idea, but it is apparently true, that we are engaged in the work of obtaining something only to leave it behind, to reject it, to throw it away. We make ourselves one with our family, and then we want to escape it; with our tribe, and then we have to leave it; with our nation, and then we have to quit it. Get and give away; try to be rich, gain wealth, and then aspire to be possessionless! And this through tens of thousands and millions of years!

This tremendous drama has seven acts which, in Theosophy, we call the seven root-races. Each root-race has seven scenes which we call sub-races, and each sub-race several parts. In each act one phase of the sevenfold man plays the leading part, the remaining six phases being also at work on the stage. The perfection of the whole is aimed at in the very end, but the greatest impetus for the perfection of each is given to it when it plays the leading part. Take an example: in one particular act or root-race Kama plays the leading part; Kama will not show perfection at the end of that act, but only at the end of the play, but it receives the greatest impetus towards perfection in the particular act or root-race. The Kama in man will manifest perfection at the close of evolution, but it receives the greatest help to attain it in the root-race where Nature plays upon that particular human principle. All the States, from the simplest to the most complex, in that particular root-race, are engaged in aiding Kama to progress towards perfect manifestation in the individual. The double process of union, or co-operation, and of unity, implying competition in all the States of that root-race, is mainly in reference to Kama. What happens in root-races, also happens in the sub-races of each root-race.

Lest the reader may think that all the above implies some kind of a fixed plan guided by the fatalistic aspect of Karma we must point out that this is not a correct inference. "Nature unaided fails"; but the aid given calls for effort on the part of the evolving intelligences. If the latter fail to rise to their cyclic possibilities the door is closed for them and further progress is delayed. Consider the teaching about the "Moment of Choice"; consider how and why the door into the human kingdom was shut in the middle of the Fourth Round; correspondentially there will be a closure in the middle of the Fifth Round.

The ideas presented here are all derived from *The Secret Doctrine* of H. P. Blavatsky. H.P.B. was One Free Man — Internationalist, Philanthropist, Humanitarian; a Soul of Power, of Devotion, of Sacrifice. Her pupils should follow the Path she showed, seek the Masters she pointed to. Knowledge, service, self-abnegation will enable us to osmose from her writings the strength to progress towards perfection.

Two cheers for democracy: one because it admits variety and two because it permits criticism. Two cheers are quite enough: there is no occasion to give three. Only Love, the Beloved Republic deserves that.

—E. M. FORSTER

IN THE LIGHT OF THEOSOPHY

“An amazing series of projects looking toward amplification and positive control of brain waves” is reported by the Military and Aviation Editor of the *New York Herald-Tribune* as receiving serious study from the research branches of the United States armed forces. The real idea, he says in his release of July 13th, is to employ the measurable low-intensity electrical impulses given off by the human brain “for long-range transmission of messages and even for the near-fantastic purpose of moving or influencing inanimate objects at great distances.”

To students of Theosophy this will seem rather ominous than “near-fantastic,” especially when sponsored by the armed forces of a powerful nation. One theory mentioned, that “the true brain waves make possible extra-sensory perception,” seems topsy-turvy. No doubt there is a relationship between them, but the astral senses and the astral light, the medium of thought transference, will hardly yield up all their secrets to physical research.

It is true, as Mr. Judge writes in *The Ocean of Theosophy*, that “man is a great dynamo, making, storing and throwing out energy,” and that “the human brain is an exhaustless generator of force”; and in “Conversations on Occultism” we are told:—

Electricity is a most powerful force not fully known to modern science. . . . The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. (*Vernal Blooms*, p. 168)

Mr. Crosbie’s warning in *Answers to Questions* seems very pertinent:—

Cataclysms of nature are brought about by the separative and destructive effects of selfish and wrong thinking by human beings. A cataclysm may be traced to a physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created by the dynamic power of human thought. (p. 141)

Man is hardly putting to such responsible and beneficent use the immense powers already his that purposeful efforts vastly to expand their scope can be viewed with equanimity.

At the 44th annual meeting of the American Association of University Professors, held in Denver towards the end of April, was debated the question of the proper balance between science and the humanities in higher education. Dr. Eugene Rabinowitz, an atomic scientist from the University of Illinois, suggested that “science should be taught not

as a separate body of technical facts but in relation to other disciplines, including history, political science, sociology and religion.”

Commenting on this, *The New York Times* (April 27th) stated editorially:—

To those who listened it may have seemed that the discussion was at last getting somewhere. Why should there be an arbitrary distinction between the working of the mind when it is applied to what we call science and its working when it is applied to history, sociology and art? It continues to be the same mind. The greatest scientists have not been mere thinking machines. Dr. Einstein wasn't — he even played the violin quite well. There is something of the poet in every creative scientist and something of the scientist in every creative poet. The good mind is not lost in any subject.

We need whole men today, even more than in any preceding stage of history. . . . We must now seek to humanize the sciences and enlarge and co-ordinate them with the other disciplines. Education need have no conflict. What we require is a sort of brotherhood among all those who in the various branches of learning seek to understand and to guide man in his relationship to the universe.

Education has tried to divorce science from life, which accounts for the discord in the various spheres of life and for the narrow-mindedness on the part of men of science. H.P.B. persistently maintained that the science of her day was most unscientific in brushing aside without investigation the explanations of mystical philosophies. The Theosophical view of man, she averred, was never apprehended except by those who sought to combine the gleanings of truth accumulated through threshings in many fields. She warned also that the Theosophists of her time could easily become “sterile” if they drifted off on to some “sandbank of thought” and neglected the great enterprise of synthesizing diverse beliefs — something which Theosophists of the present day would do well to bear in mind.

The first free Homœopathic Clinic in Bangalore, sponsored by the Lions International Club of that city and inaugurated by Mysore's Minister of Health, Shri K. K. Hegde, on July 19th, brings into prominence this system of healing. (See the articles on homœopathy in our pages in June 1946 and March 1947.) Shri Hegde mentioned in his address the bill proposing Government recognition of homœopathic practitioners and the Government's sponsorship of the College of Indian Medicine in Mysore. These are indeed commendable, but Shri A. G. Ramachandra Rao, former Minister of Education, Mysore, who presided, felt that allopathy was greatly favoured in the apportioning of funds available for health projects under the Second Five-Year Plan.

Shri Ramachandra Rao proposed experimental evaluation of the respective merits of allopathy, homœopathy and the indigenous medical

systems. It would indeed be well if the best elements in all these systems and in nature cure could be determined and pooled for the health needs of India. But are the medical men of today in general more open-minded than in 1877 when Madame Blavatsky wrote that one school sternly ignored whatever was developed by other schools? Are they free from the narrowness of spirit, rigid materialism and sectarian dogmatism which she deplored in their profession? Certainly it is as true today as when she wrote, that "it would require a convocation of the hostile physicians of the different schools to bring together what is now known of medical science." (*Isis Unveiled*, I. 20)

She recognized, however, that medical knowledge was not the sole factor in healing and, while disclaiming any desire to deprecate the value of any system of medicine, she believed more in the physician than in his medicines.

As far as statistics are concerned, they can only be relied on, if we know all the attending circumstances of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.

Dr. V. M. Bedekar of the Bhandarkar Oriental Research Institute, Poona, writes significantly, in a very refreshing article entitled "Ahimsa in the Mahabharata—and Gandhi" (*Gandhi Marg* for April 1958):—

It was the unique contribution of Mahatma Gandhi that, deeply saturated as he was with religion, he gave a new orientation to the ancient conception of non-violence. He tried to make it applicable in the complex and complicated field of human relations and raised it to a cardinal conception of dynamic social ethics.

Gandhiji maintained that

the author of the *Mahabharata* has not established the necessity of physical warfare; on the contrary he has proved its futility. He has made the victors shed tears of sorrow and repentance, and has left them nothing but a legacy of miseries.

The whole situation and setting of the *Mahabharata*, full of poignant dramatic irony, is a tragic commentary on the futility of violence and war. The dissertations on non-violence, in the *Shanti Parva* and the *Anusasana Parva*, appear in the most meaningful setting. In this context, then, the highly tuned philosophical discussion of the *Mahabharata* is not "disfigured by a warfare of savages"!

Dr. Bedekar classifies the thoughts on *Ahimsa* in the *Shanti Parva* under four broad heads: (1) the feeling of moral revolt and compassion, as a reaction against the killing of animals during sacrificial rituals; (2) a cloistered virtue to be practised by an individual for his peace and

final salvation, as an escape from the sense of dread of the shadowy world of death; (3) non-violence motivated by a mystical sense that all life is sacred; and (4) non-violence actuated by an awareness of the dignity of the human being; that a man, be he the worst criminal, hides in himself a "soul of goodness." Whatever the motivation, Gandhiji emphasized always that non-violence is to be practised by all as "a rule of conduct," as "the largest love, the greatest charity." We must, in the words of Mr. Judge, "try to follow the law of charity as enforced by the inexorable law of Karma." Any other sort of thought or conduct is sure to increase the sum of hate and continually to keep up the evil, misery and sorrow in the world. Non-violence or Love is the logical necessary corollary to the practical understanding of the philosophic import of Karma.

There must be many besides students of Theosophy who deplore the poisoning of family relationships through the wide dissemination by Freud and his successors and their followers of the unwholesome "Œdipus complex." Their claim that a strong attachment to the parent of the opposite sex, with antagonism towards the other, is a normal stage in child development (becoming abnormal sometimes in neurotic disorders when carried into adulthood) is gainsaid by the happy relations of very many with both parents from their earliest years. The psychiatrists, to be sure, offer a canny corollary of their proposition—that the attachment and antagonism claimed are typically unconscious! But then on what do they base their claim, as far as children are concerned?

The Œdipus complex obviously rests on ignorance of man's real nature and takes no account of the Karmic affinities that draw one to those particular parents. Professor A. N. Moorthy Rao, Director of Literary and Cultural Development in Mysore, has a different quarrel with it, contrasting, in the *Journal of the All-India Institute of Mental Health* (Bangalore) for July, "The Œdipus Legend and the Œdipus Complex." He ably summarizes *Œdipus Rex*, the greatest drama of Sophocles, whose tragic hero's name has been attached to a modern psychiatric speculation. He concludes:—

To Aristotle the "Œdipus Rex" represented the peak of poetic achievement in tragedy; and later criticism has endorsed his opinion. The student of psychology who reads about the Œdipus complex without reading Sophocles gets a distressingly vulgarized notion of the old legend unless he has his wits about him. The poetry of the play, the marvellous skill with which the mounting horror is worked up; the stature of Œdipus, great in his sin (the horror of the situation is admirably brought out... though it is clear that Œdipus sinned in ignorance); great in his arrogant gusts of fury, his ruthless search for truth, and his suffering; the unrivalled dramatic irony in the play; and the vast background of inscrutable fate—all these are lost to those who talk glibly of the Œdipus complex. The vaguely realized and possibly hypothetical

devil-dance of primitive emotions which they have in mind is hardly any compensation.

Truly!

According to "The Chemistry of Madness" (*The New York Herald-Tribune*, June 16th) "evidence is growing that 'madness' is the result of an imbalance of body chemistry." The conclusion is premature and the assumption misleading. "A sound mind in a sound body" is an ancient maxim, recognizing an actual relationship. "Body, soul and astral man properly in relation give us a sane man," says Mr. Judge.

Certain drugs disturbing this relation through their effect on the human brain, "the canal between two planes — the psycho-spiritual and the material," bring about abnormal states of consciousness. Alcohol and several narcotics such as hashish, opium, etc., paralyzing temporarily the functions of the physical brain, can produce hallucinations, visions in the Astral Light, but their habitual use is destructive to the development of the inner powers. The student's attention may be invited to the "Note" in *The Aryan Path*, July 1954, Vol. XXV, p. 305, and to "No Psychic Short Cuts to Realization" in our August 1954 issue, based on tests with mescaline.

The New York Herald-Tribune article mentions that ergot, a fungus that grows on wheat and also is produced by certain mushrooms, can produce schizophrenia. The hope that "if mental illness can be produced by chemicals, other chemicals in time may be found which relieve it" may be wishful thinking. It is easier to take a watch to pieces than to reassemble its parts in effective partnership. "The human brain is simply the canal between two planes — the psycho-spiritual and the material," writes Madame Blavatsky. And Mr. Judge says:—

Remember the mind of each is connected with the body in a certain definite manner . . . by certain channels and filaments or nerves: among the most difficult to explain are the magnetic and electric ties for the mind.

And he adds that acts in one life may set up tendencies which must, under Karma, produce in another "a disarrangement of astral and physical forces resulting in a total inability to correlate the soul and body," which is his description of insanity.

In the *New Statesman* (London) of July 12th is an article, "After Ten Years," by Brian Abel-Smith — a survey of the first 10 years of the National Health Service of Great Britain. It makes interesting reading.

Has the scheme failed? If so, in what respect? Can it be brought up to be the national service that it was planned to be? These are questions that can easily be asked and answered, but great difficulty will be found

in applying the necessary remedies.

As always the true answer lies in the individual, whether Health Minister, doctor, dentist, patient or his family. Whereas before the Health Service, paying patients who were constantly calling in the doctor made a fair proportion of the doctor's income, now the same people, taking the same amount of the doctor's time but without payment, tend to be regarded as "troublesome hypochondriacs."

Also it is a human failing to want something for nothing, and it is true that there was a very great initial rush for spectacles, dentures, wigs, etc., but this has naturally subsided. The rush was not always on the part of those who could not afford these amenities but very often on the part of those classes who could have afforded them but took the chance of getting them free.

One point is not generally known — how much the Health Service is costing in taxation. Before the war about three per cent of the national income, Mr. Abel-Smith tells us, was spent on medical care, half of it being paid with public money, half privately. In the first full year of the Health Service about four per cent of the national income was used for medical care, one per cent more than in 1938. Much of this extra one per cent was spent on better pay and a shorter working week for people who had been underpaid and overworked before the war, on settlements with dentists, chemists, etc., and on superannuation for all grades of staff. Before the war taxation paid for only half of the bill; after the war it paid for nearly all; therefore the burden now falls not on the sick but on the fit. The Health Service, therefore, should not be viewed as a "free" service, as it is, to a great extent, paid for by the people themselves, well or ill.

One thing is certain: Psychologically much has been achieved, for the *fear* of illness has been taken away and many now go to the doctor whereas previously because of the expense involved they could not go.

Where there is great need of improvement is in the relationship between doctors and district nurses, etc. The family-doctor atmosphere needs to be brought back.

More attention is being paid to preventive treatments and to the psychological aspects of physical illness as well as to symptoms of mental disorders.

It has been repeatedly suggested in our pages that modern psychology has much to learn from the vastly older and richer psychology of the East and the powers acquired by its practitioners down to the present day. It is therefore interesting to find tentative but not unsubstantial results claimed in the July *Journal of the All-India Institute of Mental Health* for some experiments on a "Yogi" in controlled states. The subject of the tests described was apparently a Hatha Yogi, 48 years of age and well-developed. He demonstrated his ability to cut a

leaf in two, as if with scissors, between his forefinger and middle finger, claiming that he did so by concentrating all his energies on the finger. He also showed remarkable control of his chest muscles, as also of his abdominal muscles, breaking in two a chain, made of a $\frac{3}{8}$ inch iron band which he wound around his waist and then extended with his foot. "C could see the chain gradually give way to the pressure."

The illustrated article, however, signed by five scientists, including the Institute's Director, Dr. M. V. Govindaswamy, is chiefly devoted to reporting trials designed chiefly to test the subject's claim to be able to control his breath. On April 26th, May 25th and June 6th, 1956, C was buried for two, nine and eight and a half hours, respectively, in a pit $2\frac{1}{2}$ by 3 by 4 feet, in which he is pictured sitting with legs extended with electrodes attached to his head for electroencephalograph recording, and to his arms and legs for the cardiogram. He carried two simple spirometers. Humidity and temperature tests were made in the pit, in addition to gas analyses. The pit was covered with an inch-thick wooden plank, through small openings in which passed a hygrometer, a thermometer and a glass tube, for collecting samples of gas in the middle air at the end of each experiment, and a shielded cable containing the leads attached to the various electrodes. Six inches of earth were put on top of the plank.

It is interesting that, allowing for a margin of error due to the suspicion of the spirometer not being sufficiently sensitive and the possibility of leakage of gases through the earth walls of the pit, the spirometer, which at first recorded a normal respiration rate of 16 per minute, later showed irregular respirations at the rate of about one in one or two minutes. The irregular recordings seemed to be borne out by roughly parallel variations in the cardiogram. It seems, moreover, suggestive that analysis of the air in the pit at the end of the experiment showed "a surprisingly low concentration of carbon dioxide," indicating "a lowered rate of basal metabolism."

The fact that the electroencephalograms recorded from the subject in the pit were in no way different from his resting record led the authors to conclude that the "Yogi was alert and relaxed throughout the period, showing no tendency towards drowsiness or sleep. The authors may be justified in their tentative assumption that some changes might have been expected if the subject had indeed, as he claimed, been in *Samadhi* during his interment, although according to Theosophy the sentient principle of the brain is alive and active even in a state of deep trance except in the case of a true seer-adept.
