



Vol. XXVI No. 12

October 17, 1956

The synthesis of occultism is therefore the philosophy of Nature and of Life ; the full— or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost ; capable of being again and again reborn, or like man himself—reincarnated.

—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th October 1956.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1956.

VOL. XXVI. No. 12

IMMORTAL IDEAS AND EPOCH-MAKING WORDS

Toy-bewitched,
 Made blind by lusts, disherited of soul,
 No common centre Man, no common sire
 Knoweth! A sordid solitary thing,
 Mid countless brethren with a lonely heart
 Through courts and cities the smooth savage roams
 Felling himself, his own low self the whole;
 When he by sacred sympathy might make
 The whole one Self! Self, that no alien knows!
 Self, far diffused as Fancy's wing can travel!
 Self, spreading still! Oblivious of its own,
 Yet all of all possessing! This is Faith!
 This the Messiah's destined victory!

—SAMUEL TAYLOR COLERIDGE

Service of human souls in particular and of living Nature in general is the aim and purpose of the millennia-old Theosophical Movement.

The First Object of the Movement inaugurated by H.P.B. for our cycle stresses deliberately the Universal Brotherhood of Man. The conditions of the cycle in which she was sent demanded this course. Race and religion, beliefs and customs, had so degenerated that the humanity of 1875 was armed to the teeth with the dangerous weapons of false knowledge to fight truth wherever it was expressed. Religious bigotry has opposed and suppressed the emergence of truth; scientific intolerance has opposed and scorned the very idea that there exist Men of Knowledge superior to the modern experimenter and his inventions.

The ideal of the Universal Brotherhood of Humanity was looked upon as utopian when H.P.B. and her colleagues formulated it as the First Object of the Movement. She did not stop with the promulgation that Universal Brotherhood or

Unity was a fact in Nature. She offered instruction for the right practice and personal realization, however partial, of that Unity and its cause. From the beginning, in her *Isis Unveiled* (1877), she pointed to the necessity of knowledge and of its application, if man as an individual was to gain Light and Peace in his own life, for which the radiation of that Light and the spreading of that Peace for all was a *sine qua non*.

In answer to inquiries she offered more detailed instruction about the Brothers who had realized the Light and Peace of Brotherhood and who were ready to teach all who were willing to fulfil the necessary conditions. In the second volume of *The Secret Doctrine* she detailed how the Celestial Wisdom of the Primitive Sages became a great focus of light, and how its rays became weak in the process of time. She further taught that "alone a handful of primitive men ... remained the elect custodians of the Mysteries revealed to mankind by divine Teachers." They are the Custodians of the Ageless Wisdom. They

are the Guardians of Immortal Ideas in their pristine purity and their complete effulgence. From cycle to cycle, They make use of opportune times to strike an appropriate Note of Wisdom, to restore an aspect of the mighty Art that always gets lost in the mundane world. These cyclic Notes form Epoch-Making Words. Some of these have survived the ravages of time; many are now lost to the world of mortals.

For students of Theosophy such Epoch-Making Teachings are of peculiar and particular value. With the help of the recorded message of H.P.B. the modern aspirant is able to understand the parables and allegories, the metaphors and symbols, used by the old-world Buddhas and Christs.

The practice of Theosophy implies discipline founded upon knowledge and the study of the human constitution and its kinship with the structure of the cosmos; of who the Elder Brothers are; how the Path of Brotherhood and Unity can be trodden; what strength of nerve and muscle, physical, mental and moral, is needed to start on the great march; and how to sustain oneself as a soldier-soul on that march.

Numerous are the methods by which Sages and Seers have imparted this knowledge. One important piece of instruction is to be found in a single verse of the *Dhammapada*, viz., verse 182. To the earnest and aspiring devotee of Right Living the Buddha conveys in a single, terse, aphoristic verse the profound truth of the long march of human evolution. He points out that from the start to the finish human evolution demands overcoming four major obstacles. The unfoldment of knowledge and powers begins in the seed of one difficulty and ends with its fruit which carries within it the second seed. The Master taught:—

- I. Difficult it is to obtain birth as a human being.
- II. Difficult it is to live the life of a man.
- III. Difficult it is to get to hear the True Law.
- IV. Difficult it is to attain to Enlightenment.

The position and value of the human form are important. The Esoteric Philosophy teaches an origin and evolution of the human body which are totally different from what modern

science teaches. According to modern science, the origin of our body can be traced to the ape kingdom. The Esoteric Philosophy teaches that the model of the erect human body is rooted in the gift of the Lunar Fathers called *Pitris* in India. Its evolution presents a different story from that which is to be found in *The Origin of Species*. The evolution of the human body is compared to the building of a Temple. Especially in the Judaic tradition, which reflects Chaldeo-Egyptian Wisdom, numerous details are to be found about the evolution of the human body in the allegory of King Solomon's Temple.

The great Shankara in his *Crest-Jewel of Wisdom* also points to the importance of the human body:—

Gaining at length human life, hard to win; and manhood; and an understanding of the revealed teachings; he who strives not for liberation in the Divine Self, deluded in heart, self-destroying, slays himself through grasping at the unreal.

To gain the human body is regarded as a very important step on the path of evolution.

Unless this truth is grasped we are apt to fall into the error in which modern civilization is steeped. All men have overcome the first difficulty and have secured the erect human form with the power to hold its head high and to march forward "to live the life of a man." Incidentally, it is well to recall the teaching of the Esoteric Philosophy—"Once a man, always a man." Man can degrade himself by his animalism and become worse than a beast because of his human constitution. Man's care of his body depends on his understanding of its original purpose. Why and how the Lunar Fathers gave the model on which the human body is built must not be regarded only as a fascinating story; it is also of practical value. The knowledge helps man to take his evolution into his own hands, now and here. The building of the Temple, without any hammer or chisel, is going forward. The correct attitude to that work, based on right knowledge, enables a man to shoulder his responsibility for his own evolution, and that responsibility consists in living "the life of a man." Even educated and so-called cultured men and women live the life of animals—not always of the

ferocious wolf; a singing *bulbul* also belongs to the animal kingdom, and so does the intelligent elephant, the useful horse, the self-sacrificing cow. But animal man has to become human, and modern knowledge does not help him much in that endeavour. Modern psychology and psychiatry are apt to mislead him.

If esoterically the genesis and evolution of the human body are strange and different from what modern knowledge teaches, the genesis and evolution of the human mind are even more strange and fundamentally different. The mind, according to modern science, is born of the senses and the brain. The Esoteric Philosophy teaches that the human thinker is a self-conscious being; by a process known as the lighting up of the mind, man in form but not in mind was endowed with self-consciousness by the Solar Fathers, known as *Manasaputras*, Sons of Prajapati or of Brahma, born of his Mind. Man is not an animal born in sin and inequity, but is born a potential god, with divine powers which are latent but which his manhood calls upon him to make patent. This particular teaching gives strength; without it the modern man is not able "to live the life of a man"—the divine thinker. Human thinking in the best of educated circles is devoid of divinity.

At the present stage of human evolution, mankind may be divided into two groups: the larger one, "the flippant crowd," and the smaller one composed of men and women who try to live intelligently, according to their own understanding of the meaning and purpose of existence. *Light on the Path* mentions these two classes and the passage provides a good and a useful link in our study. He who possesses the human body has come a long way in evolution. He has been instrumental in transforming this earth of ours into a man-bearing globe. But he has to go a long way to complete his task, to fulfil his responsibility to himself and to Nature. Let the reader study the passage:—

Life in every form bears a more or less strong resemblance to a philosophic school. There are always the devotees of knowledge who forget their own lives in their pursuit of it; there are always the flippant crowd who

come and go—Of such, Epictetus said that it was as easy to teach them philosophy as to eat custard with a fork.

Let any man try to seek out his own philosophy of life. His religion, his tradition, his environment, his education, the intelligence of his heart, his head, his hands, all combined, are bound to reveal to him his own philosophy. It may be crude, befogging, confusing—but it is his, his own. Because he fails to eat liquid with a fork he is bound to discover the uses of a spoon. Because he is going round and round he is bound to come upon the question—Whither am I proceeding? Thus, soon or late, he will find himself a hedonist, an epicurean or an ascetic, ready for the single life, or a doer of good works, or a man of good heart, or a truth-seeker endowed with mind, and so on.

Once again a great step forward is made when a person is able not only to estimate his own philosophy (his own inner attitude to life and life's problems) but also to identify it with a particular school of philosophy. No mortal mind's philosophy is unique: each one's philosophy is a variant of what many others also regard as their own philosophy of life. He may recognize himself as belonging to the atheism of the Charvaka at one end or to the monism of the Advaita at the other; but once he finds his bearings he is bound to study and find out the depth of heart contentment and the breadth of mind understanding which his philosophy bestows. In his search he is bound to enter the field of comparative study and soon he will find that to secure real peace and light he must recognize the dual nature of man, the higher and the lower. Ere long his sincere search will reveal to him that man is triple and not only dual; that animal man's becoming a human man does not complete the story of human evolution; that there is also the divine man.

In connection with the second "difficulty," or the living of the "life of a man," the Buddha recognizes the teaching common to all practical spiritual psychologies:—

Rouse your self by your Self, examine your self by your Self. Thus self-guarded and mindful you will live happily, O Bhikkhu.

For Self is the lord of self; Self is the refuge of self; therefore curb yourself, even as a merchant curbs a fine horse.

This is the *Gita* teaching:—

Raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy.

His comparative study of the various schools of knowledge—of science, of philosophy, of art, of literature—leads the earnest, sincere student to an Inner Religion called Mysticism, a Superior Teaching called the True Law or Dharma which instructs man how to “live the life of a man” and transform it into the life of a superior man. Between the second and the third difficult stages much time is wasted; this is unnecessary; but personal pride and personal attachments die hard. “My family religion,” “my national tradition,” and such like, tempt man to go round and round instead of cutting across the diversified branches of knowledge to the main River of Wisdom, clearly indicated by the Epoch-Making Words of Master Minds, crystal-clear and true reflections of the Ageless Wisdom.

When in his learning he acquires the power to rise above the personal conditions which spring from the dire heresy of separateness, he becomes a humble follower of all the Master Minds. He belongs to no cult or sect, yet belongs to each and all. He is overcoming the difficulties which arise when the True Law is being heard—the True Law which belongs to no one prophet, but to all the Buddhas; to no distinct school of teachings, but the Ageless Wisdom. He has to seek for no inner companionship and affiliation save with those who are trying to be cosmopolitans in mind as well as in heart, the compassionators of all mankind.

“The life of a man” is lived when, recognizing his innate divinity, man lives as a brother—an elder brother to all younger souls, including the animals and the still lower kingdoms of Nature; a younger brother to all who are his elders in age of body, but especially in age of mind and of heart; and a brother loving all his own age in body and in mind, all who are educating themselves in the great school of the hidden Light.

From that hearing of the True Law to the attainment of the *summum bonum* the way is easy and not easy. The perils of acquiring knowledge are great; the grave responsibilities of knowledge acquired are greater. The blunders and crimes committed by those possessing knowledge are apt to become sins. A different aspect of the Law of Karma begins to operate. The Law of Cause and Effect works differently in the human kingdom from the lower kingdoms of Nature; similarly, a different and more complex aspect of the Law comes into operation when attention is paid to the True Law of Righteous Living leading to Enlightenment.

What will help? What will protect the aspiring and devoted learner and hearer, practitioner and server, in overcoming the last group of difficulties? Longing for Enlightenment is one thing; attaining it is another. Enlightenment is not only liberation from the bondage of passions, from the fetters of ignorance; it is even more than realization of the one impersonal Self or Brahman. True Enlightenment consists, it is said, in the realization of the truth that humanity is an orphan oppressed by worries and woes, in the acceptance of the responsibility of fatherhood for the Great Orphan, and in the renunciation, not of and from this humanity, but of the glorious state of Bliss and of Light and Peace, so that the Orphan may be fed and taught. By Compassion the mighty Renouncer attains the profound and unique Enlightenment which makes him ubiquitous. The goal to which the Esoteric Philosophy points is the end of the Paramita Path of Divine Compassion, called the Path of Renunciation.

If the hearing of the True Law yields the fruit of the greatest of all aspirations we are on the right road of Royal Wisdom. Therefore it is said:—

If thou would'st reap sweet peace and rest,
Disciple, sow with the seeds of merit the
fields of future harvests. Accept the woes
of birth.

To learn to step out of the sunlight of spiritual life into the shade of obscurity to make room for others is the beginning. The spiritual greed which craves opportunities for gaining merit; the

lust for power more insidious than the lust of passion; the "righteous" indignation against sinners and criminals—these three subtle gates of hell open their gaping cavities, compared to which the gates of hell mentioned in the 16th Chapter of the *Gita* seem innocuous. The Path of Renunciation demands the unfolding of the Paramitas, which are not human but divine virtues.

We must acquire the strength of resignation which is born of the realization that our Karma is a gift from our Guru; and therefore whatever our Karma, it is not only right for us, but is the only way of real growth. And that growth is made possible by another gift of the Guru—Dharma, knowledge of the Law and the laws. The gift of knowledge enables us to enjoy the gift of Nemesis or Karma.

Each one of us is a sinner in the flesh, a soldier in the mind, a saint in the heart, a seer in the soul. The soldier in us fights the sin; the saint in us develops chivalry and the power to protect in the soldier; the seer in us gives wisdom to the saint and transforms him into a Sage.

Not to defile the Temple of the body, to live in it as a Man, to learn in it the Wisdom which is Love, to obtain in it the Light of the Most High—this is man's task which enables him to evolve from the stage of the animal to that of the human, and then to that of the divine.

SHRI NEHRU ON ENGLISH

A highly important statement was made by Prime Minister Nehru in New Delhi on the 2nd of September. It is on a subject which is of considerable interest to students of Theosophy all over the world, *viz.*, the place of English in Indian education. Addressing a conference of State Education Ministers, he stressed the urgency of technical training for young men. *The Madras Mail* reports him as saying:—

"This manpower for industrial, scientific

and agricultural purposes cannot be trained in any Indian language in the foreseeable future.

"It is absolutely clear to me, and it is not an arguable matter, that scientific and technological training has to be given in English. I am talking about now, and not about 10 or 15 years hence. It does not, therefore, become a question of choice. It is an absolute necessity. You will not get through your plan, if you do not do it."

The Prime Minister said Hindi should take the place of English as a kind of unifying link, but not to take the place of other languages. He had no doubt that during the last 100 years or more English had been a certain unifying force in India. It was not a question of choice that Hindi should replace English, because all languages in India were uniformly great and good. Only a large number of people happened to speak Hindi, and that was why it was chosen as the *lingua franca*.

English had been the unifying force in the country so long because business, politics, public affairs, and other activities were largely in the hands of certain classes—English-knowing classes—at the top.

The Prime Minister insisted that everyone should study one foreign language. Scientists, particularly, should know three or four foreign languages. He wanted the study of foreign languages to be viewed from the point of view of trained manpower.

It is not only for technical and scientific training that knowledge of the English language is necessary. English literature in the original and also translations of Continental literatures into English are of high value. The tongue of Shakespeare and of Milton is not the language of the people of Great Britain alone; culturally as well as commercially it has become a world language. Under Karma, India benefited in the past because this language was introduced into the country by the British rulers. She should retain the language if the work of unification of the country which it has accomplished is not to be undone.

THE CASTLE OF REASON OR THE BRIDGE OF THOUGHT?

The rational mind is like a sharp sword with a double edge; guided by the master hand of intuition it is an invaluable aid in our journey on the Path; directed by the personality it will harm us and not our enemies. We must learn to value reason aright.

Reason should never be ignored or denied. The acceptance of self-contradictory beliefs does not lead us onwards on the Path. Nor should reason ever be worshipped. To refuse to consider propositions which, while not illogical, cannot immediately be demonstrated to reason, is to block our progress on the Path.

Reason may tell us what is wrong with the creeds and dogmas of worldly religions and systems of thought. Using our questioning reason we may begin our search for the way to the Path. This is the first step; a step which demands courage and self-reliance, for it means the rejection of the comfortable security of mass beliefs. But this is only the first step. To replace a castle of dogmas with a castle of doubts is a poor way to defend ourselves against the assaults of illusion. To quarry from reason material for a castle in the world of illusion is the wrong course; rather we must use it to build a bridge to get to the world of *Nous* or *Buddhi*, the Higher Mind. Socrates said that the loss of faith in reason was the greatest evil that could happen to a man; the fixed believer and the fixed doubter have both succumbed to it. The one irrationally accepts an illogical creed; the other is unreasonably given to disbelief. An open mind and a loving heart will find out the way to the spiritual life.

Our first reaction to Theosophy should be to examine it carefully to see if it be logically consistent. If it is, then we must apply it in action and judge from the results of actions theosophically performed whether its doctrines

be true or not. Blindness of belief and disbelief are equally dangerous.

The wise use of reason will stimulate and make active on our plane the faculty of intuition. Intuition is the faculty which gives true knowledge. Reason works from without within and tries to reach the universal from the particular; having, however, no root beyond the world of illusion, it cannot reach beyond it. Intuition works from within without and illumines the particular with the light of the universal. Reason is fallible; intuition once properly active gives certain knowledge. Reason, however, will help us not to mistake emotion and self-interest for the stirrings of intuition.

The alternatives to a proper development of reason and intuition are all full of moral danger. The first is blind belief. To believe blindly is to believe personally and partially until reason is eventually used to defend as moral conduct which is immoral, like that defence of political and religious persecutions which makes them out to be genuine expressions of compassionate concern for the welfare of humanity. The second alternative, blind disbelief, must lead either to an amoral hedonism in practice, or to eventual collapse in the arms of some comfortable absolute creed, or to a dangerous bifurcation between mental disbelief and a life of unprincipled goodness. There is also a third alternative, a complete disavowal of reason in a passive quietism which also leads to moral indifference; this when it occurs is often mistaken for mysticism and used as a stick with which to beat the mystics. The appearance of such quietism is, like all other things, a cyclic phenomenon.

A truly open mind is a rare and valuable thing. It comes from a wise use of reason. It leads to a development of intuition. Let us strive for it ourselves and strive to encourage it in children; apart from the example we set, one of the ways of developing it in the young is to make them acquainted with the Dialogues of Plato; one of the ways of developing it in ourselves is to question all things sympathetically.

HINDUISM AND BUDDHISM

Some narrow-minded and shallow-hearted Hindus (Jains included) indulge in belittling the deserved recognition which the entire educated world is giving to Gautama Buddha in this year of cyclic significance. And yet Hinduism looks upon this Enlightened Master as the Ninth Avatara of Vishnu, in line with Rama and Krishna. From one point of view this is right. Buddha carried forward the work of the Upanishadic Rishis in such a grand and thorough manner that He had to be accorded the Place of Divinity in the revered Avataric Pantheon—an honour not accorded to the great Mahavira or the mighty Shankara. This task of the Tathagata—He who follows in the footsteps of His Illustrious Predecessors—is well sketched in the following article entitled :

THE PRACTICALITY OF BUDDHISM AND THE UPANISHADS

[Reprinted from *The Aryan Path*, Vol. I, pp. 549-54, for September 1930.—EDS.]

[Edmond Holmes is known wherever idealists strive for a higher life or a better state of society. For thirty-five years he was in the Educational Service of the British Government; and he used his experience to write a volume which has become a classic—*What Is and What Might Be*. He belongs to that very small band of Westerners who read correctly the old Eastern philosophies, because they sincerely endeavour to practise the teachings and live the life; this is the secret of success, of the grasp displayed in *The Creed Of Buddha*; this also explains how he was able to make living *The Creed of Christ*.

We consider it a privilege to publish this article which brings ripe fruits of experience born of a venerable age—eighty years. He tells us, "I can honestly say that I mean every word of it." An interesting personal remark we must take the liberty to record—"Here is the paper which you asked me to write. I have written it to order for the first time in my life." Doubly grateful then, we print the article which has not only a message for the individual but also forms one more noble link that binds East and West.—EDS., *The Aryan Path*]

Of all the schemes of life which man has devised for his own edification and guidance, the most practical is that which Buddha, as the inheritor and interpreter of the wisdom of the Upanishads, gave to the world. In it both religion and philosophy are resolved into ethics. The path of life, as Buddha mapped it out, is the path to Ideal Good. It is also the path to Ideal Truth. Knowledge of Reality, the goal of every thinker, is to be won, not by intellectual activity, but by a life-long effort to become real, to find one's real self. And each of us must work out his salvation for himself. There is no need for him to invoke the aid of the priest, the spiritual director, the theologian, the metaphysician. He must take himself in hand and be a lamp unto himself—a lamp which will shine more brightly, the more it is used and trusted. The life of self-control, self-sacrifice, self-development—the life, in plain-er words, of unselfishness, of moral goodness—

will enable him at last to overcome all the forces that war against the soul, and solve all the riddles that perplex the mind.

If we would understand Buddha's scheme of life, how it came to be, and what it stands for, we must go back to the Upanishads. What were the Upanishads? We of the West are apt to assume that there was no philosophical speculation in the world till Thales of Miletus in Ionia appeared on the scene, with his naive suggestion that the one reality which underlies all phenomena is *water*. But centuries before the birth of Thales (494 B.C.) the sages of Ancient India had meditated on the great problems of life and had felt their way towards a solution of them, a comprehensive solution, which, for imaginative insight and largeness of conception, has never been surpassed. But the solution was one which transcended the limits of formal exposition. "The aim of the Upanishads," says Professor

Radhakrishnan, "is not so much to reach philosophical truth as to bring peace and freedom to the human spirit. They represent free and bold attempts to find out the truth without any thought of a system. Notwithstanding the variety of authorship, and the period of time covered by them, we discern in them a unity of purpose, and a vivid sense of spiritual reality."¹

If Professor Radhakrishnan is right—and as an exponent of Indian philosophy he speaks with unquestionable authority—the Upanishads were the outcome of a profound intuitional philosophy which stood apart from orthodox theology on one side, and metaphysical speculation on the other. An intellectual philosophy, whether it take the form of theology (the metaphysics of the people) or quasi-logical speculation (the metaphysics of the "Schools"), must needs elaborate itself into a system; for a system alone possesses the finality which intellect imperatively demands, and without which it cannot have "consummation and rest." And the inevitable shallowness of a purely intellectual philosophy makes it possible for it to formulate its conclusions and present them to us as a system which offers intellectual satisfaction and demands intellectual assent. But an intuitional philosophy is content to be as un-systematic—and yet as sure of itself; as indifferent to precision and formulation—and yet as dogmatic (in the true sense of the word) as is that kindred movement of the human spirit which we call poetry. Finality has no charm for it; for vision has a certitude of its own which enables it to dispense with formal proof.

The unity of purpose which Professor Radhakrishnan discerns, and would have us discern, in the Upanishads reflects itself in a unity of method. The interest which the sages of the Upanishads took in the fundamental problems of existence was practical rather than speculative; and this initial feature of their philosophy determined both their method and their aim.

Why do we want to understand the Universe? So that we may order our own lives aright. This is why I, for one, want to understand it.

¹ *The Philosophy of the Upanishads* by Professor Radhakrishnan.

I want to find out what the Universe means for me, the real Me, being well assured that what it means for my real Me, it means for every other Me. This is a valid reason for wishing to understand the Universe; and the only valid reason; and the only reason which can enable the attempt to understand it to achieve even a partial and provisional success. To make the attempt in a spirit of intellectual curiosity, to degrade the mystery of the Universe to the level of a crossword puzzle, is to go astray at the very outset; for to undertake the quest of Reality in that spirit involves an initial misunderstanding of the scope and purpose of one's undertaking and, correspondingly, an initial misconception of the test and measure of Reality. It is only in terms of moral and spiritual values, of what the ultimate facts of existence are worth to me, of what they demand from me, that the evaluation of the Universe can be attempted by me, with any hope, however faint and fleeting, of success.

It was in this spirit that the Rishis, the recluses of Ancient India, to whose meditations we owe the idealistic philosophy of the Upanishads, set forth on their great adventure. They were not metaphysicians. They worked in no spirit of intellectual curiosity. They wanted to find out what is real in the Universe, in order that they might find out what was real in themselves. And it was in themselves that they sought for what is ultimately real in the Universe. If they could not find it there, where could they hope to find it?

Their method was that of *meditation*, a word which has depths of meaning that few of us Westerners have attempted to fathom. We are apt to think of meditation as a kind of day-dreaming, or, at best, as an intense mental concentration such as that of the mathematician who is absorbed in the solution of a difficult problem. For the Rishis, as for all the great mystics of whatever race or creed, meditation was an intense spiritual activity, an exploration of self which is made possible by a forcible stilling of the surface waves of life so that the voice of the Silence can at last make itself heard. It begins as an attempt to get outside self into a higher reality. So far as its immediate aim is concerned, the attempt must needs miscarry; for what seems to be out-

side self—the outward world, as we call it—is obviously less real (if there are degrees in reality) than the self or spirit which is able to contemplate it, and survey it, and study it, and question it, and make use of it, and even remould it to its heart's desire. Where, then, is Reality to be found? In a world which meditation can unveil to us; a world which is not outside self, but which lies beyond its familiar horizon. To explore that world is the work of the meditative spirit, a work in which there is no finality, for the boundaries of self recede for ever as we approach them, and its depths deepen for ever as we try to fathom them.

But this unknown self, this self which eludes our grasp by hiding itself, again and again, in its own infinitude, must be our *real* self, if there is any meaning in the idea of reality. It follows that the Ultimate Reality which we are in quest of, and which we speak of familiarly as God, is no other than the real self of man. Brahman and the Atman, the innermost reality of the Universe and the real—or ideal—self of man, are one.

This is something more than the conclusion to a chain of metaphysical syllogisms. For the masters of meditation, for the great spiritual mystics, to whose goodly company the Rishis of Ancient India belong, it is an inalienable conviction, the outcome of a self-certifying experience, an experience which is too authoritative to be challenged and too vivid to be ignored. It is the last term, so to speak, in an experience which is common to all of us, the experience of self-consciousness, the revelation of self to self. It is the height to which he carries that familiar experience, it is the unexplored region which it opens to him, that distinguishes the mystic from the ordinary "standardized man." What the Rishis discovered in their forests, the great mystics of every age, of every land, of every creed, have, one and all, found out for themselves. There has not been one of them who could not say, with one of the Upanishads, "What that subtle essence is of which the whole universe is composed, that is the real, that is the self, that art thou"; or with St. Catherine of Genoa, "My Me is God; nor do I know of any other Me except my God Himself"; or with Juliana, the anchoress

of Norwich, "When we verily and clearly see and know what our Self is, then shall we verily and clearly see and know our Lord God in the fulness of joy." The words which this or that mystic used when he spoke for himself might differ widely from these; but they would have the same general trend, the same assurance and the same fulness of meaning.

The identification of Brahman with the Atman, of the soul or self of the world with the real self of man, is the central conception of the philosophy of the Upanishads. But how were the experiences of the Rishis to be made available for, or, better still, to be shared by, ordinary men? The ethical implications of their philosophy are obvious; for if the real self of man coincides with the innermost reality of the Universe, the finding of the real self is at once the destiny and the duty of man. But how is the finding of the real self to be undertaken by the "standardized man"? It was long before an effective answer was given to this question. Meanwhile a belief came into being which made it possible for such an answer to be given. "The hypothesis of rebirth," says Professor Radhakrishnan, "is formulated in this period." This is the only theory of the origin and destiny of the individual soul which fully safeguards the reality of the soul;² and its widespread acceptance by the people is one of the chief features which differentiate the religious faith of the East from that of the West. It is not given to many persons to make so much spiritual progress in one earth life as would enable them to reach an advanced stage in the process of self-realization. But rebirth, as Professor Radhakrishnan points

² The West does not really believe in the soul. Such faith as it has in it is neither sure nor deep. Materialism denies the soul, or at best, explains it away. Supernaturalism teaches that each individual soul—the soul of an idiot or criminal equally with the soul of a sage or a saint—is the direct and immediate creation of the Supernatural God; that earth is its only sphere of action, and its life on earth its only period of activity. The doctrine of rebirth, by throwing the life of the soul back into an unknown past and forward into an unknown future, and by regarding its successive earth-lives as links in a chain of spiritual causation, allows us to think of it as existing by grace of Nature and yet (in virtue of its apparently limitless potentialities) as real in its own right.

out, "offers a succession of spiritual opportunities." How shall we best profit by those opportunities? For many generations this question remained unanswered. The practical deductions from the daring conceptions of the Upanishads were not drawn; and the light of their idealism grew dim. "In the post-Upanishad period," says Professor Radhakrishnan, "truth hardened into tradition; and morality stiffened into routine."

Then came Buddha.

Buddha believed in rebirth, and he accepted the teaching of the Upanishads at its highest spiritual level. How to bring the light of that teaching into our daily lives was the problem which he set himself and which he duly solved. He saw that rebirth offers "a succession of spiritual opportunities"; but he also saw that if those opportunities are not made use of, rebirth may become a "whirlpool" in which the soul eddies round and round like a log of wood in a whirlpool of water.

Must the return to earth go on for ever? Is there no higher level of existence to which the soul may attain when it has learnt all the lessons which earth can teach it? The Upanishads bid us aspire to the unimaginably high level of our own real, or ideal, selfhood. Surely, on its way to that goal, the soul will have broken all the ties which bind it to earth.

Buddha saw that there is a way of living, which, if faithfully followed, will enable the soul to attain to a stage of development in which there will be no return to earth. That stage may not be the highest of all, but if there are any higher it will prepare the way for them.

The way of living which Buddha prescribes is the way of self-transcendence through self-discipline and self-surrender; the way—to speak plainly and simply—of living an unselfish life. It is open to each of us to walk in that path; and he who elects to walk in it must walk in it by himself, and by his own inward light. Buddha has no use for legalism, for ceremonialism, for priestcraft, for theology, for metaphysical speculation. His disciple must lead an unselfish life. This is all that is asked of him;

but it is enough and more than enough to call all his powers and resources into play; for self goes with us in all the efforts that we make to transcend it; and the more unselfish is a man's life the higher does his standard of unselfishness rise. The disciple may have to return to earth again—and yet again; but his way of living, if he will not swerve from it, will release him at last from "the whirlpool of rebirth," by delivering him from bondage to his own lower self.

What Buddha says to each of us is, in effect, as follows: If you would be happy, you must live aright. If you would live aright, you must be able to distinguish reality from illusion. If you would distinguish reality from illusion, you must attain to knowledge of Reality, another name for which is Wisdom. I can tell you where and how wisdom is to be found. But I cannot find it for you. You must find it for yourself. The Rishis in their forests found it by meditation. But meditation, as they practised it, is a gift of the Gods; and, in its fulness, it is given to very few. Yet it is more than a gift of the Gods. It is also the natural reward of a selfless life. Even the Rishis owed their power to meditate, and their consequent vision of Reality, in part to the fact that they lived, and had long lived, selfless lives. Do as they did. Lead the selfless life. Recognize the unreality of what you call self—the separate self, imprisoned in its own individuality, content with its separateness, ready to indulge and enrich, and aggrandize itself, even at the expense of others.³ Realize that this is not your true self, that this is not what you really are. Try to become what you really are. Control self, subdue it, develop it, expand it, transcend it. Little by little the wisdom that you seek will be given to you. With the expansion of self will come the expansion of consciousness; and with the expansion of consciousness will come the higher and clearer vision, the knowledge of Reality. By the light which that knowledge sheds on the path of life you will walk in the path more surely; and the light will become clearer and stronger as the path which it

³ Buddha's apparent denial of the Ego is really the denial of *reality*—not of *existence*—to the individual, the separate, the self-centred self.

reveals takes you nearer to its inward source. In fine, you will gain wisdom by living wisely, by living a selfless life; and the wiser you become the easier it will be for you to lead the selfless life. In all the ordinary affairs of life there is a ceaseless interplay of knowledge and action. It is the same in the main conduct of life. Grow in grace and you will grow in wisdom. Grow in wisdom and you will grow in grace. The power to meditate, as the saints and sages have meditated—the vision of Reality—will come to you in the fulness of time; if not in this life, in the life which awaits you when you have severed the last of the ties which bind you to earth. Enter the Path, then, and walk in it; you will find it is its own ever-increasing reward. Live your way into the heart of Reality; and you will understand the Universe better than if you were to pore over its deepest problems for the rest of your days; for you will find that, at the heart of Reality, Ideal Good and Ideal Truth are one, and that as they become one they lose themselves in Inward Peace.

This is a practical scheme of life; of all schemes the most practical, and therefore, ideally, the most practicable. But what Buddhists have made of the teaching of Buddha (which has much in common with what Christians have made of the teaching of Christ) is a warning against expecting even the most practical of schemes to find early realization in practice. Yet, if any teacher can afford to wait for the seed which he sowed to fructify, Buddha can. The accessories of religion and morals are all perishable, and will all, sooner or later, be worn out by Time. Therefore the future belongs to the scheme of life which, like Buddha's, is largely independent of its accessories; in other words, which is practical through and through. The practicality of a scheme of life varies directly with its latent idealism, with its faith in the power of the soul to respond, with disinterested devotion, to a high

appeal. And this is the greatness of Buddhism that, when we strip it of all its accessories and get to the pure essence of it, we find that it is the interpretation, in terms of conduct and character, of the sublimely idealistic conception which dominates the Upanishads, the conception that "the innermost reality of universal nature is the same as one's innermost self,"⁴ that Brahman and the Atman are one.

EDMOND HOLMES

CAPITAL PUNISHMENT IN INDIA

It is very disappointing to learn that most of the State Governments in India are opposed to the abolition of the death sentence. The Law Minister of the Government of India, Shri C. C. Biswas, made this known in the Lok Sabha on August 24th, apropos of an amendment urging the circulation of Shri M. A. Agarwal's Bill providing for the abolition of capital punishment in the Indian Penal Code and the Criminal Procedure Code.

Shri Agarwal stated that incidents of murder had decreased in countries which had abolished capital punishment. Appealing to the sentiment of the House, he asked if it was not right that the death penalty should be abolished in the land of the Buddha and Gandhi.

Are the members of the Indian Parliament copying the example of the British House of Lords? Capital punishment is an expression of gross violence, which civilized nations should abolish.

⁴ *The Philosophy of the Upanishads* by Professor Radhakrishnan.

RIG-VEDA ON GAMBLING

[The following is reprinted from *The Path*, Vol. VIII, pp. 115-6, for July 1893.—EDS.]

The following excellent remarks are probably the oldest in the world upon the vice of gambling. They are found in *Rig Veda*, x, 34. It is admitted that these Vedic hymns are anterior to the time of Homer and Hesiod. The Hindus claim an antiquity for them which carries us back thousands upon thousands of years prior to the oldest date allowed by European Orientalists. Those who have a theosophical acquaintance with the *Vedas* will incline to the estimate of the Hindus, inasmuch as European opinion is constantly altering on the subject, and besides has not had quite a century of experience in which to form itself. Muir says these hymns were composed certainly 1,000 years before our era, but that is too ridiculously low an estimate and will have ere long to be revised upon further proofs and discoveries. The present hymn is given as showing what was then thought of gambling.

The tumbling airborne products¹ of the great Vibhidaka tree delight me as they continue to roll upon the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Miyavat. My wife never quarrelled with me nor despised me; she was kind to me and to my friends. But I for the sake of the partial dice have spurned my devoted spouse. My mother-in-law detests me, my wife rejects me. In my need I find no comforter.

I cannot discover what is the enjoyment of the gambler any more than I perceive what is the happiness of a worn-out hack horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers cry out, "We know nothing of him; take him away bound!"

When I resolve not to be tormented by them

¹ The seeds of the tree used for dice.

because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound I hasten to their rendezvous like a woman to her paramour. The gamester comes to the assembly glowing in body, asking himself, "Shall I win?" The dice inflame his desire by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself, itself disposing men's destinies like the God Savatri whose ordinances never fail. They bow not before the wrath of the fiercest. The king himself makes obeisance to them. They roll downward, they bound upward. Having no hands they overcome him who has. These celestial coals when thrown on the dice-board scorch the heart though cold themselves.

The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife and then to observe the wives and happy homes of others. In the morning he yokes the brown horses—the dice; by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your board, the first king of your troop, to him I stretch forth my ten fingers to the east in reverence. I do not reject wealth, but I declare that which is right when I say:

Never play with dice; practise husbandry; rejoice in thy prosperity, esteeming it sufficient. Be satisfied with thy cattle and thy wife, the god advises.

O dice, be friendly to us and no more bewitch us powerfully with your influence. Let your wrath and hostility abate: let others than we be subject to the fetters of the brown ones, the dice.

THE WISDOM IN FAIRY TALES

An interesting booklet by Ursula Grahl, entitled *The Wisdom in Fairy Tales* (New Knowledge Books, East Grinstead, Sussex), draws our attention to the living spiritual truths which lie concealed in the fairy tales that have been handed down to us through the centuries. Based on the Anthroposophical philosophy of Rudolf Steiner, who had once been associated with the German Section of the Theosophical Society, it brings out indirectly important Theosophical ideas.

Miss Grahl rightly deplores that in our present "advanced" civilization fairy tales should be so little understood by most people and be condemned as "utter nonsense, the product of ignorance or of wild and childish phantasy." Lacking insight into their real meaning, parents and teachers are beginning to doubt whether they should tell fairy tales to children. When we study seriously the Science of Symbolism as taught either by Theosophy or by Anthroposophy or by any school of true mysticism,

we find that light is thrown on many riddles of the world, and by this light fairy tales too begin to show us their truth. We discover that their content is far deeper, their meaning far greater than we had ever suspected. We know then that the genuine fairy tales can only have been told for the first time by people who had knowledge of the spiritual world.

Such knowledge may come to men in various ways. At all times there have been a few human beings who went ahead of the rest of mankind to prepare the way for future epochs.... Their knowledge was not of a kind that could be clothed in ordinary language, in words which the uninitiated could easily follow. It could, however, be clothed in stories whose pictures spoke to the hearts rather than to the minds of the listeners, so enabling them to receive the great truths of the world and to live with them, even without realizing it, long before

they had advanced sufficiently to become the bearers of conscious knowledge....

As time went on, it became more and more difficult for human souls on earth to cross the threshold from the material to the spiritual world.... People began to take as foolish and fantastic inventions the accounts of earlier ages that spoke of realms hidden deep within the earth and of the spheres of the stars. The dark ages began when man's perception became limited and was fettered to the material aspects of the earth.

Miss Grahl explains the hidden meaning of a few important aspects of some well-known fairy tales—*e.g.*, "Catskin," "Cinderella," "Sleeping Beauty," "The Tailor and the One-eyed Giant."

The educative value of fairy stories and the technique of telling them to children are discussed at some length by Miss Grahl. When told by people who have knowledge of their deep spiritual content they "nourish the soul of the child and make it strong and healthy for later life."

Miss Grahl concludes:—

...in the real old fairy tales we find many keys to the riddles both of the world and of the human soul. They speak to us quite freely of the "open secrets": the creation of the world, the origin of man, the meaning of human life on the earth and the ultimate goal of the evolution of man and of the universe.... The really old myths, legends and fairy tales contain more truth, more knowledge, more wisdom than the abstract theories of many modern scholars, who base their views on superficial or insufficient investigation....

The keys to the riddles of the world are offered to us. We need but accept them, receive them, and make good use of them, unlocking one door after another. We will then be greatly enriched in our comprehension of the world, and we will know that myths and fairy tales were certainly not invented for the passing amusement of children, but that they were told by initiates, for all those who are ready to receive from them truth and wisdom.

LESSONS FROM FAIRY TALES

The following story, a condensed version of an Arabic tale, is based on the age-old theme of the union of the human and spiritual consciousnesses.

Some of the points so delightfully made have most appropriate lessons for the present time.

THE BRIDE OF THE SEA

A Sultan had three sons. When he was grown old he bade them travel, and by whatever object each brought back from the world would he judge which one was most fitted to rule after him.

The eldest son set out with a grand equipage, till he came to a great hill, where he pitched his camp for the night. While he slept, a terrifying Jinnee came out of the hill and woke him, saying, "Have no fear; you are my guest. Though I cannot offer you food, yet I have gold in this hill. Take as much as your servants and pack-animals can carry."

He showed the Prince his caverns inside the hill, all crammed with gold. The Prince, overjoyed, bade his servants throw away his baggage and load themselves and the animals with gold, for he felt sure this would win him the kingdom.

The second son also set off with a vast retinue, and when he came to the hill and saw the baggage left by his brother he too camped there. The Jinnee came to him too and said, "Take courage, for you are my guest, as was your brother. Food I have none to offer, but take of my gold as much as your servants and pack-animals can carry."

When the Jinnee showed him the caverns they were still full to the roof with gold, for all that his brother had taken was like a few specks of dust brushed from the pile. So the second son threw away his equipment and loaded his followers up even more heavily, to make sure that the throne would be his.

The third son, having bathed and commended himself to Allah, set out alone, with nothing but his mare and his sword. He too came to the hill and, seeing his brothers' baggage, camped there

for the night. When the Jinnee came the Prince fearlessly welcomed him.

"I cannot offer you food," said the Jinnee, "but take of my gold as your brothers did before you."

But the Prince said, "Nay, I seek not gold. With a sword one needs no gold."

Then the Jinnee bowed with reverence and said, "Command me to do what you will, for the offer of gold was only a test. It has proved you a man of integrity, unlike your brothers. Shut your eyes, then, and tell me your heart's desire."

The Prince did so, and desired the hand of the daughter of the Sultan of the Hejaz, whom men called the loveliest princess on earth.

The Jinnee drew forth a ring. "Your search will bring you strange adventures," he said. "This ring I hold from her father as a pledge for his life, and it will make him bestow her upon you."

So the Prince took the ring and stayed for three days and three nights with the Jinnee, who feasted him full well. Then he rode off, with his mare, his sword and the ring, and took ship for the Hejaz. But the envious captain drugged his food, to make him a prisoner and sell him as a slave. He robbed him of everything, including the ring and dressed him in rags, with chains on both hands and feet, so that the Prince's struggles were useless.

For three days and three nights the ship sailed on; then a great storm came that sank it and threw the fettered Prince into the sea. But as he sank to the depths his plight was seen by some sea-nymphs, who carried him to a cavern where he could breathe once more. And there

in the centre, on a golden throne, was a wonderfully beautiful maiden, black-haired, blue-eyed, with a silver-green fish's tail.

"I am the Bride of the Sea," she said. "You must be my Bridegroom."

The Prince gazed at her incomparable beauty and said, "You blind my eyes with the beauty of the sea, but I am to marry the Princess of the Hejaz, the loveliest maiden on earth."

The sea-maiden said, "Men speak of her beauty of face, but what of her heart?"

"Are they not one and the same?" asked the Prince.

The sea-maiden replied, "You will see. But you must become a girl to be able to know her heart."

So she bade her nymphs fetch back the ring to the Prince; then she told him to turn himself three times round, whereupon he became a girl. They placed him upon a dolphin who carried him to the land of the Hejaz, where the Sultan, finding the "girl" all alone on the shore, sent him to serve his daughter. The Prince attended her faithfully and, though the beauty of the Princess dazzled his senses, her harshness and cruelty outraged him. The Sultan and courtiers believed her to be wholly lovely and good, yet she cursed and whipped and ill-treated her servants without cause.

Then one day as the Prince-girl was drawing water, a fish spoke to him at the well, "Now that you know the Princess of the Hejaz, do you still love her?"

"No," said the Prince, "I hate her with all my heart."

"Turn round three times," said the fish, and there he was a man again, dressed as a Prince.

As he went to buy a horse at the market, he saw there a beggar without any legs. He threw him the ring and told him that the Sultan would give his daughter in marriage to the man who could show the ring. So the beggar scrambled as best he could to the Sultan, who had to give him the hand of his daughter, most unwillingly.

The Prince, meanwhile, rode off to the sea,

where the nymphs carried him to the throne of his Bride. Her loveliness was fairer than anything on earth, and her nature was beautiful also, so that everyone loved her. When the Prince had become her Bridegroom, the sea-nymphs brought a ship of silver and gold, with two thrones in it. They pulled it to the land of the Sultan, the father of the Prince. All the people and court were amazed and the Sultan himself came out in welcome. And when the Prince lifted his Bride ashore, the moment her fish tail touched the ground, it changed to two slim, beautiful legs, so that she was no longer a fish-girl, but a complete and perfect maiden.

The Sultan bade each of his sons display what he had brought, in order to judge between them. The two eldest showed their stores of gold, while the youngest had the Bride of the Sea, with her ship of gold and silver.

The Sultan proclaimed, "Gold is but gold and anyone can get that. He who loves gold must live with gold."

He commanded the two sons to become treasury clerks, to count gold for the rest of their lives; but he placed the third Prince on the throne, for he said, "My youngest son has won the best of brides and proved himself the best of men."

Here we have a delightful picture of the "gold-grubbers," the collectors of facts, and of the one who gains understanding, the realization of Truth. The terrifying yet benignant Spirit of Life offers a limitless store of information, infinite data about all the innumerable aspects of existence. A man can spend a lifetime specializing in one subject of study alone, gathering and mastering volume after volume about it, and yet not come to an end. It may be a survey of match-box labels, a study of the variations of *Drosophila melanogaster*, the gathering of evidence for ESP, an inquiry into the minor Venetian painters of the 18th century, verse rhythms of the Persian lyric, or what not. Or it may be an endeavour to cover a vast field, a universal encyclopædia, in all its ramifications, political, social, technical, religious, psychological, philosophical, scientific

and cultural. But, no matter how much information is gathered about life and nature, whether by one man's effort or by team work, no matter how many libraries swell and overflow with floods of books and periodicals on every conceivable subject, no matter how large a quota is added by wireless and television and other means of communication, the subjects still left untouched or undeveloped are unending. All the information one can possibly collect is only like a few specks of dust brushed from the Jinnee's unending store of gold.

Of the two Princes who gather up the gold because they think it will bring them power, one perhaps has the viewpoint of the arts and the other of the sciences, but they both collect the gold with the aid of a vast retinue of servants and pack-animals, which represent the senses, the feeling-desires and mental capacities by means of which data is gathered. But the youngest Prince does not depend on these for obtaining truth. He is carried by one desire alone, his mare (for the horse is the symbol of the vital desire nature), instead of being attached to a thousand and one desires (the pack-animals attending his brothers). He takes with him "the sword of spiritual knowledge," that intuition that pierces through the outer form to the essence of things. With this he goes to the heart of the matter, without needing "gold," without the laborious collecting of facts, the weighing of pros and cons, waiting for a pattern to emerge from the mass, or even forgetting the possibility of a pattern.

Yet his desire and understanding are still engaged in matter. The desire to know, to be one with, and lord of, Nature, is there, but Nature is still thought of as merely physical. It will be noted that the Prince rides a mare (representing the feminine matter aspect). So, when the Prince is offered his heart's desire, he asks for the hand of the princess acclaimed the fairest on *earth*. He wishes, as so many do, to have power over material Nature. Even his intuition of truth is more of the nature of a blind, instinctive awareness than an awakened perception.

The Jinnee presents the ring, for Man's will, by which he conquers Nature, comes from

Life itself, and by it Man can make material Nature obey and love him seemingly. He can make many ears of wheat grow where one grew before, and dig out from the bosom of the earth her mineral wealth and jewels for his satisfaction. Nature opens up her other territories of water, air and fire for his explorations. She will produce, at his command, new forms and substances, display new force and even change her very climates and contours because of his actions. Such is the power of the ring.

But the search for Nature brings "strange adventures." Everything that Man has created of evil and folly in the past now comes back at him and enslaves and fetters him. And, paradoxically, he who aspired to power finds himself stripped of everything he has hitherto considered his; even the ring, the will to power, is taken away and he is plunged into the depths, the dark night of the soul. Yet within those depths is the true, divine, pure Nature. For, while the sea may sometimes stand for gross matter, here it represents the pure Akashic substance that is the home of the Real Nature, the Soul of the World. But though the Prince responds to her beauty, he is still glamoured by his original aim. Then, by the effect of the divine influence, his relationship to material Nature changes—he is transformed into a girl, which puts him in the same polarity as Nature, so that he sees it from within, free from the positive-negative attraction. At the mercy of Nature, he begins to learn that this aspect of it is indeed cold and cruel and heartless.

Beauteous is Earth, but all its forest-broods
Plot mutual slaughter, hungering to live;
Of sapphire are the skies; but when men cry
Famished, no drops they give.

It is the same great lesson that the Buddha learnt and taught—the fact of Sorrow, that shadows all material existence. Thus the Prince comes to his former quest and seeks a *horse* to carry him to his real love, the Divine Nature. He gives away the power of the conquest of material Nature to the legless beggar. For indeed only the materialist crawling on the earth, who begs bounty from life without making any return, values that power. The story does not relate

what happened to him after the marriage—perhaps we can see that in present-day conditions—for though he may bend material Nature to his purpose, yet she will take her revenge.

Meanwhile the Prince has become one with Nature in its real aspect. His human consciousness complements its being, and the two sail back together. As he carries his bride ashore, her fish-tail changes, enabling her to walk the earth. The Spiritual Soul, the Princess of Divine Nature, too pure by itself to make contact with the material plane, is yet able to manifest and rule there, when “carried” by the human self-consciousness. This, indeed, is the best of marriages; and the one who achieves it, the best of men. But for those to whom data is an end in itself, there is only the prospect of arranging and re-arranging it perpetually.

THE CRADLE OF MANKIND

The possible “cradle of mankind” forms the subject-matter of a recent French publication, *Les Neandertaliens*, by Etienne Patte. It is interesting to find the author positing a conclusion similar to that pointed out by Madame H. P. Blavatsky in her *Secret Doctrine*, published in 1888. It showed that the Palæolithic men were not the aboriginals of Europe but were the outcome of an immigration dating back into the unknown past. Madame Blavatsky remarked:—

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as “ape-like” by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and “Africo”-Atlantean stocks. (II. 740)

M. Etienne Patte reinforces many of the arguments put forward by Madame Blavatsky and concludes that one must look farther East than Europe for the origins of prehistoric men. According to him, Western Europe was an area of overspill from centres of evolution in Asia. Phases of human evolution were represented in

Europe which were in all probability abortive branches of the human stock.

An international symposium on Neanderthal man is now being held in Düsseldorf to celebrate the discovery of the famous skull of Neanderthal, which has given its name to the first species of prehistoric man as yet recognized. The skull, it may be recalled, was found in 1857 by workmen who were clearing out a limestone cave high in the valley side above the river Düssel in Germany. Professor Schaafhausen of Bonn University, to whom it was handed over for detailed investigation, published his monograph on the subject in 1858, one year before Darwin's *Origin of Species*.

M. Patte's new book contains as much detail as can be found in most anatomical descriptions of *homo sapiens*. Although other human fossils had been discovered before that of Neanderthal, writes a correspondent in the *London Times*, reviewing this French publication, none was as complete or as well authenticated as that from Neanderthal. During the second half of the 19th century discoveries of this classic type of Neanderthal man began to accumulate from Belgium, France and Germany. In this century their number has increased and their distribution spread, so that today 60 individuals are recognized, the remains of 10 having been discovered since 1950. They came from sites as far apart as Gibraltar and Uzbekistan, Jersey and Ethiopia. Whereas earlier scientists recognized the Neanderthal skull as that of an animal, representing a prehistoric “barbarous and savage race,” it is gratifying to note that recent archæological researches as also M. Etienne Patte's findings incline to the view that Neanderthal man does not belong to the pithecoïd group, but is purely of the human stock. In view of this welcome change in the unravelling of the intricate branches of the human family tree, is it too much to expect the Düsseldorf centenary symposium to come to conclusions that would at least be a partial fulfilment of Madame Blavatsky's prophecy that

in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined. (*S.D.*, I. xxxvii)

LET US CONQUER TIME

We are the children of our past. We are now the present and the generators of futurity. This idea is valuable, collectively and individually alike.

We are both the past and the future. Influenced by the past, we create continually for the future. Our actions are placed in eternity; life never ceases to be. By the fact that we are self-conscious, however, we limit our perception and our concept of this eternal duration. The notion of time arises in our minds.

One of the difficulties in our age is the rapidity of existence. We are living in the *Kali Yuga*. During the golden age of childhood, time appears to pass slowly. On the other hand, adults consider that their life passes too swiftly.

Diversities, temptations, sense gratifications fascinate a man. His desires are awakened, nourished and vivified; his existence becomes a foolish round. A day of twenty-four hours cannot suffice for him. A schemer, he is not able to realize all his hopes. So, face to face with essential work to do, he says: "I have no time, I am too busy."

We are this man. All of us, in greater or lesser measure, know this difficulty of handling time.

Is there any answer to this problem?

Turning our attention to the Theosophical teachings, we find, first of all, that Life works from within without. Keeping this principle in mind, we shall search for the real cause of our difficulty in ourselves. "...Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic." (*The Secret Doctrine*, I. 14)

Coming from the universal point of view to the particular: "No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature." (*Bhagavad-Gita*, III. 5)

The second deduction that we are drawn to is to admit that we never cease to act consciously or unconsciously. A new question arises: How to perform any more actions if our time is fully occupied? In fact, we may not be able to perform

more actions, but we should *modify* the nature of our deeds.

"Every action without exception is comprehended in spiritual knowledge" (*Gita*, IV. 33). It is the duty of each one to discover where this spiritual knowledge is enshrined. Various are our actions in our daily life. Some bring pure nurture to the Soul; others are steps towards renunciation; some thwart and deceive the Soul. Let us remember this: "All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone." (*Gita*, III. 9)

Self-study will help us to find how useless many of our actions are. They are seen as useless now, because our understanding is clearer. But even in performing these actions have we lost our time? Not quite, for we have acquired experience which will help us to avoid such behaviour in the future.

When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. Mind, heart, brain, all are obscure and dark until the first great battle has been won. Be not appalled and terrified by this sight; keep your eyes fixed on the small light and it will grow. (*Light on the Path*, p. 19)

A day is always of the same duration—24 hours—but he who is able to fix his mind and heart on the highest ideal cannot lose time.

In so far as we see how unprofitable our mode of action is, we shall try to make our daily life conform to our ideal. Slowly we shall modify our desires and centre them in one desire: the Search for Unity. Unity includes Devotion, Knowledge, Service—three in One.

Our incarnation is the theatre provided us for attaining this aim. Each minute is a treasure gained or lost for the Soul. Each deception of the Soul is a deception of all Humanity.

We are responsible for our actions, thoughts and words—and also for our failures to act, think and speak as we should.

Time is our friend if we so handle it as to enable us to serve.

THOUGHTS ON "THE VOICE OF THE SILENCE"

The three Fragments selected by H.P.B. from the *Book of the Golden Precepts* all deal with the Spiritual Path in its threefold aspect—Truth grasped by the Mind, Compassion felt by the Heart, Discipline-Sacrifice embodied in the Life.

In each Fragment one of these aspects seems dominant, though they are all correlated. In the first ("The Voice of the Silence") the main theme is the gradual freeing of the Mind from layer after layer of unreality, of illusion. In the second ("The Two Paths") the Dharma of the Heart is stressed, for without it the search for Reality becomes merely the treading of the path of spiritual salvation. In the third Fragment ("The Seven Portals") the stages of embodying the spiritual virtues are dealt with.

In treading the Path, the blending of Mind and Soul is fundamental. For, just as the whole universe depends on the equilibrium between its twofold force, centripetal-centrifugal, so the power of the individual to remain in self-conscious existence depends on the equilibrium between his Mind and Heart energies. He has to concentrate all his perception and understanding on the Truth, the Reality at the very core of Life (the centripetal action), sloughing off, step by step, the shells of illusion he has built up. But, at the same time, his Heart must expand in all directions from its present centre to the uttermost circumference of Life (the centrifugal action), until it includes "all that lives and breathes."

The Path has four levels. If the centripetal energy only is engaged—the meditation on and search for Reality—the Path becomes the "Samtan of 'Eye Doctrine,' fourfold Dhyana," and the human being, seeking freedom from unreality, cannot prevent himself from being swept into the centre out of the plane of manifestation into "oblivion of the World and men for ever." The centrifugal energy of the Heart must accompany and balance at every stage the centripetal energy of the Mind. The Path is then "two Paths in one." The three steps then are each dual, instead of single, and

the final stage of the now sevenfold *Paramita* Path "makes of a man a God, creating him a Bodhisattva, son of the Dhyanis." Only by the dual power is he able to continue to exist, in a life of Sacrifice, "unselfish till the endless end."

THE VOICE OF THE SILENCE

This Fragment at once strikes the centripetal note, indicating that one "has to learn the nature of Dharana," concentration. It is the Mind (which now is the Slayer of the Real) that has to be transformed in its mode of functioning. The domination of sense-impressions has to be destroyed, the personal criterion eliminated, the thinking power cleansed of impure thoughts.

The stages by which the consciousness divests itself of its dark garments of illusion are described in various ways. There is the state of the ordinary man, whose Soul smiles or weeps according to external conditions, the state of escapist withdrawal into a subjective "shell"; even the state of "goodness" deludes the Soul in its identity. The Three Halls, the ladder of the mystic sounds, the Four Modes of Truth, all point out the steps of enlightenment.

Yet the power of the Heart is not ignored. Love and charity, responding to the pain of others, make possible the Bodhisattva, the Saviour of Mankind. The *practical* clue to the insight of Spirit is found in selflessness, the replacement of transient, personal desires by obedience to Universal Law, thus working with Nature. Instead of asking, "How can I get what I desire?" the aspirant must question, "What is the *natural* way to do what has to be done?"—a most important guiding rule for life.

The third aspect of the Path is to be found in the need for discipline, the purification of the nature. The consciousness cannot climb when its instruments and its energies are laden with mud. Yet—and this is found in all three Fragments—after painting a stringent, and, to the personal nature, a frightening, picture of what has to be achieved, the difficulties, the weariness, the unremitting watchfulness, the

relinquishment of everything, the Fragment goes on to give encouragement. From the very first the disciple is aided. The "unfading golden light of Spirit" already shines on him, even though it only sheds thin rays through the jungle growth.

Finally, to draw the aspirant on, there is the picture of that happy state when consciousness is fully centred in the changeless, undifferentiated, all-inclusive bliss of the Real.

THE TWO PATHS

Perception of Truth is not enough. Compassion helps to free the Mind from the dust of false notions and aids it in its flight to Wisdom. Head-learning engenders the notion of possession and encourages egotism, however exalted. For, in the uphill struggle of the Mind-search for Reality, it is easy enough to get out of the illusions arising out of ignorance, only to fall into the worse delusions of pride—pride that, acquiring knowledge, says, "Behold, I know"—and then, by reaction through sorrow, into the false idea of perfectionism. The aspirant believes that the Mind is freed, that perfection is reached, by separation from sin and faults, by absolute inaction, a casting away of all human, imperfect relationships. This ideal of a quietist Self-perfection can only lead to the *Pratyeka* goal, the point where there is nothing to hold the being to existence. Only the Dharma of the Heart, loving deeds, produce true Wisdom, the equilibrium of full Perfection that fuses Light and Darkness, Spirit and Matter, into one. The World-Saviours, by countless links of sacrifice, hold their position in manifested life, accepting its woes as the price to be paid.

To fix and hold the attention on the real, immortal Centre is only a half-power. The power of the opened Heart completes it. The union of Mind-insight and Heart-compassion is expressed in the power "to live to benefit mankind," the ability to embody the glorious virtues, to focus and radiate them from centre to circumference as benediction to all.

Once again, when it seems as if the high-winged task is almost impossible of achievement, encouragement is given to the aspirant. There

is time ahead; no effort is wasted. If he does what he can at the point where he is, he is preparing for the future. And, just as the principle of working with Nature purifies the desires, so, in like manner, the technique of following the wheel of duty to friend and foe clears away obstacles. Whether important or a "nobody," "noonday sun" or a star "lost among the host," each one can, by his actions, still serve as an example and a help to others. The value of the Heart lies in its altruism, a contentment that is unconcerned about its own success or failure. Over and over again recurs the theme of the heart humility that accepts all, without desire in either direction. The disciple should not expect to succeed in one life, and, even when he fails, something is achieved, for "renunciation of the fruits of action" is the greatest step of all.

THE SEVEN PORTALS

The Path has seven levels of enlightenment, seven stages of heart unfoldment. What bars the way at each step are the impurities, passions incarnate, already embodied in our material nature from past lives, the self-shadow cast on the darkness of sins. The virtues transform the very substance of the Soul's sheaths, so that they respond to a higher, finer note. The *Paramitas* can be viewed as indicating successive stages, but, at the same time, they operate together simultaneously; the activity of one involves and rests upon all the others. When there is (1) true love there is (2) integrity, harmony in the relationship, (3) acceptance that is patience, and (4) indifference as to whether love be returned or not. There is (5) the courage to overcome obstacles, for love casts out fear. There is (6) the insight that understands from within and not from without, and, finally, there is (7) love's supreme transforming power. The seven-principled human being unfolds, in his own degree, each principle successively in a dual way, during the cycle of his life, but at each stage he is still a seven-principled being.

Yet success itself (the subduing of the great delusion of separateness) is but a half achievement. Only when success is melted into one with

renunciation of success (for the sake of other Souls) is there fulfilment, the perfect round. The Pilgrim has reached the goal of Bliss, the triumph of Light, but still, paradoxically, he must ever travel on in the shadow of "failure," in mental woe and helpless pity at the evils wrought by poor foolish men who will not learn. Not even Sages can stay the hand of Nemesis. And in this final holy Sacrifice, this dynamism of Spirit-Matter, lies the clue to the twofold discipline to be followed even by beginners on the Path.

Make pleasure and pain, gain and loss, victory and defeat the same to thee, and then prepare for battle.

WHAT WE HAVE: WHAT WE HAVE NOT

What lies between the virtues we possess and those we do not possess?

What lies between the mental recognition of the facts given out to us by Theosophy and their realization in the heart?

Is it not effort, self-effort, that we lack? Do we not sometimes rely too much on virtues growing of themselves, misinterpreting the advice to grow as the flower grows? All Nature shows us that nothing grows without effort. Why then should virtues grow without effort, or vices be slain without effort?

A difficulty arises in our minds, for effort can be emotional or mental. We can *force* vices to disappear; we can *force* virtues to appear; but in neither case are the results permanent. Virtues grow and vices disappear, knowledge grows and realization dawns, through mental effort. But mental effort has to be made with the help of the desire principle, or the will

will not work in us at present. Therefore we have been told to make ourselves *want* to do this or that. If in our lower nature we do not *want* to do something which in our higher aspect we know is necessary, we must make the effort to *want*. It is this that we do not recognize. We force ourselves to get what we know is right, without first training the lower to appreciate the need and to sense the joy of achievement.

So often we say, "But I do not feel the reality of this or that truth." This negative approach will bring a negative result. Let us rather say, "I am trying to feel the reality of this or that." Logic is of great help, though it does not go all the way. An ever-growing devotion to the ideal must be fostered with logic. We need to read more about the Great Ones, to think more about Them, to read more of the lives of the great men of our own time and of the past to widen our horizon. We need to develop, *i.e.*, work for, a *devotional* attitude while studying *The Secret Doctrine*, *The Ocean of Theosophy* and other Theosophical books. Somehow, by strong effort, H.P.B., W.Q.J. and others down the line of those who help us must become real to us, real teachers, real helpers in our struggle to live—for, if Theosophy does not make us struggle more to *live*, it is of no use to us. We all need help, but often we do not know that we need help! Humility of approach is the first necessity. We have a difficult task ahead; we need all the help we can get. All that help is there; we have but to see it and humbly take it.

If we do not see the need now, if we do not feel the need now for acting as indicated above, let us think along these lines and cultivate in our lower personality the germ of this idea. To some of us the birth of this attitude is as difficult as the birth of a child. But it must be worked for if we would not waste our incarnation.

IN THE LIGHT OF THEOSOPHY

Writing in the *News Chronicle* of August 20th, Iain Colquhoun uses a striking sentence in reference to the South African problem of *apartheid*: "It could be that where white men have failed, black men may succeed."

He is reviewing together three books: *You Are Wrong*, *Father Huddleston*, by Alexander Stewart, *Black Power*, by Richard Wright, and *Communism*, by George Patmore. The first is an answer by the South African Government's principal information officer in London to Father Huddleston's book, *Naught for your Comfort*. Father Huddleston had written that the South African "is walled in, enclosed, not only by his own pride of race, but by this barrier of fear. . . ." Fear, says Mr. Colquhoun, can never be stamped out by moral indignation.

If this basic fact of fear were honestly faced, it is possible that a way out might be perceived, unexpected and unlikely, but still possible.

The people who in the end take fear out of Africa could be the Africans. It is hard to see how they could be anybody else.

He refers to Nigeria and the Gold Coast and to Tanganyika where steps, successful ones, are being taken towards a society "where black and brown and white can make a way of life together."

Mr. Colquhoun ends by writing:—

Fear sharpens Mr. Stewart's pen. Indignation gives both power and weakness to Father Huddleston. But I think the two writers (both negroes—Mr. Wright, an American Negro, and Mr. Patmore, a Negro born in Trinidad) from the other side of the fence may have the better sense of prophecy. There is nothing in the Scriptures to say that the instruments of Providence must always have white skins.

The curse of alcoholism is formidable. Legislation prohibiting the manufacture and sale of alcohol has not altogether succeeded. Prime Minister Nehru remarked in the Rajya Sabha on the 27th of August:—

The real difficulty was that legislation by itself could not wean away people from "drink." Even if they passed laws there were all sorts of country-made illicit liquors. People could not be prevented from drinking merely by waving flags or flourishing lathis.

Educating the public along different lines is necessary. A well-organized league for the abolition of liquor drinking is needed. Not manned by government servants or even by government nominees, such an organization should be brought to birth by public-spirited citizens; it should seek the help of social servants, doctors and lawyers. In this connection we would draw the attention of our readers to the experiment undertaken by some French doctors as shown in the paragraph which follows.

Dr. Lereboullet, a physician connected with Paris hospitals, asserts that of every 2,000 alcoholic patients 900 can be definitely cured and 600 considerably improved.

This doctor, helped by Drs. Vidart, Gasteau and Cohen, produced a short film on the overcoming of such patients' addiction to alcohol. Of course, this cure is only possible when undertaken in good time. Also, the patient must have a sufficiently strong will to develop a dislike for alcohol.

Stages of medical aid are described by Dr. Lereboullet, who concludes that it is proved that the overcoming of addiction to alcohol is possible. He adds, however, that it is the education of young people and of their parents that must be looked to for arresting the spread of alcoholic addiction.

The treating of patients is very important, but it is better to avoid the causes of disease. Man needs to be enlightened on his responsibilities.

We know some effects of alcohol on the physical body. But do we know all its consequences? Man is a unit, and he is more than his body. Alcohol degrades not only the physical body but also the incarnated consciousness. It paralyzes the control of the mind and liberates

the animal tendencies, making a man no better than a beast, and thus frustrates the purpose of the Soul.

Madame Blavatsky writes in her *Key to Theosophy* that

alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs. (2nd Indian ed., pp. 259-260)

And Mr. Judge wrote in answer to a question in *The Theosophical Forum* for October 1890 that spirits "dynamically obstruct and spiritually degrade." He also wrote in a letter quoted in the Semicentennial Edition of *Letters That Have Helped Me* (pp. 177-178):—

Generally speaking, the habit of drinking intoxicants is due to a desire to get rid of what might be called the present personal consciousness. When people drink to try and drown sorrow, pain, worry, they clearly do it with that motive in view. But others drink without any such ostensible motive, though still with the same actual motive, for they long to get rid of what is to them an intolerable sense of identity, of monotony, of sameness. It is an effort to produce by extraneous aids what can only be done properly and lastingly by interior development. People read trashy novels, gamble and so forth with the same motive, that is to say, with the intention of getting rid of their personal identity for the time being. Ultimately, the race will come to realize that this can only be achieved by identification of the ego with the higher instead of the lower nature. Meanwhile, and for the ordinary person, healthy and interesting occupation is the best cure for such a habit. If possible, he should be made to understand that the desire for drink is now a habit in certain lives in his body whose very existence depends upon their being fed with alcohol. The desire is not in himself unless he is foolish enough to identify himself with the desire. Once he ceases to so identify himself, the desire will lose more than half its power over him.

Two items of late August news bear on the establishment of One World. One deals with the

"common man," the other with the function of international law.

Delegates from the United States, Belgium, France, Germany and Austria met at Cardiff from August 27th to 30th for the Constituent Assembly of the Commonwealth of World Citizens. They envisaged the reality of an independent world people where each would combine supranational loyalties with his national citizenship. As reported in *The Manchester Guardian* of August 28th:—

The experiment was in the sphere of government on a world scale, but was not a world government. It would provide an auxiliary nation composed of world citizens, each one of whom remained a good citizen of his own country.

At the same time, in Dybrovnik, the 47th conference of the International Law Association was taking place, attended by 500 delegates from 38 countries. As reported in *The Manchester Guardian* of August 28th, Dr. Vladimir Dedijer spoke on the rule of law among nations. He said that "full, active co-existence" was impossible if not based on international law, and he did not believe that law was on the side of force. He continued:—

There can be no doubt that the concept of international law has become the universal property of mankind. Even devoid of coercion law represents a social value in contemporary civilized society....The democratic and peaceful organization of the world is conditioned by the priority of consciousness over sanctions, the recognition of international law as that social force to which sanctions will be subjected and not *vice versa*.

The latest information on world trade in books is given in *Books for All*, a recent study published by Unesco. According to this report, some 5,000 million copies of books are produced annually throughout the world. About three-fourths of this total seems to be coming from the following ten countries: China, France, Germany, India, Italy, Japan, Netherlands, U.K., U.S.A. and U.S.S.R.

If these impressive figures are any index, more is now being poured out for public reading than in any known historical age. But can one be

sure that all this quantitative literature is of good quality also? How much of it is put out for propaganda and publicity, how much read for curiosity and amusement, from the "pricking of some cerebral itch," and how little studied for profit, information and instruction? It is only the right answers to these questions that would decide whether the present age, when everyone can have ready access to so many millions of books, is more cultured and progressive than previous centuries.

This facility is not altogether an unmixed blessing. What about the widely prevalent public craze today for reading trashy and sensational literature? Is not this "cerebral itch" simply a drug or alcohol habit removed to another plane? Is it not something which, in the words of W. Q. Judge, "stupefies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power"?

It may be pertinent to remind ourselves of his warning not to

make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

It is encouraging to find that the U.N. survey does not ignore this dangerous trend. It sounds a note of caution that without good reading "there is a serious danger that literacy might by a tragic irony lead to an actual lowering of the

cultural level."

The school year in France was concluded last June with a very difficult examination for children of eleven and twelve years. Many candidates met with a check and consequently their school future is no longer sure.

Ever since, parents and teachers have been vigorously opposing the present method of education. They assert that children have too much to learn and that the curriculum contains unprofitable matter. This event, and the reaction to it, has had a good result: there is a project for revising the whole programme of child education by the Minister of National Education.

The Key to Theosophy helps us to understand the problem of education in the true light. The school should be a centre of guidance, not for learning by rote, but for learning to exercise the thinking faculty; not to encourage competition, but to awaken feelings of love and respect and the desire to serve. Erudition and wisdom are not incompatible if the former is at the service of the latter. Erudition alone is the cultivation of intellect and memory—it is cold and sterile. To acquire wisdom is to make a part of our immortal self what we experiment on with the mind, the heart and the senses. It results in the harmonization of the mind with the spiritual nature. Education should have this as its aim. But to this end, parents and teachers themselves must be educated.

We hope that the new teaching will be such as to awaken in children the possibilities for a better mankind.

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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