

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE TEXT-BOOK OF THE TWENTIETH CENTURY

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This work is written for the instruction of students of Occultism.—*The Secret Doctrine*, I. 23

The rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a “scholar,” in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For 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; and finally, that its teachings antedate the Vedas. This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.—*The Secret Doctrine*, I. xxxvii-xxxviii

The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say “a few truths,” advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths.—*The Secret Doctrine*, I. xxii

*The Secret Doctrine* of H. P. Blavatsky has been rightly called the

text-book of the 20th century. To many this will seem a fantastic claim, to be straightway rejected. To others it will seem a puzzling statement. A fair familiarity with the two volumes, as originally published in 1888, alone will bring the truth of the statement home to the reflective and studious mind. He who considers the contents of these two volumes dispassionately will evaluate the teachings of *The Secret Doctrine* as profound, will recognize the uniqueness of its method of imparting knowledge to our civilization, and will find its canvas staggeringly large. The picture is as rich in background as in details of the past of this earth and of man's evolution thereon. *The Secret Doctrine* presents arguments which demolish the false in modern knowledge and in modern civilization; its portrayal of the future which awaits humanity on earth is as fascinating as it is logical and inspiring. For over 60 years the two volumes have puzzled and provoked, drawn scorn from some and admiration from others, but they have continuously influenced the *Zeitgeist* of the 19th-20th century.

W. Q. Judge has said that he would use *The Secret Doctrine* and *The Bhagavad-Gita* to educate the young. Both these texts — the former stupendous, the latter concise — may well be called archetypal books; only a very few such are in circulation today. The instruction of the *Gita* seems to be meant for the entire Kali-Yuga; it deals only with fundamental principles of the cosmological and psychological sciences and with practices necessary for men of this Dark Age to make soul-progress. *The Secret Doctrine* not only sketches those principles but also illustrates and amplifies them with innumerable demonstrations and details. To awaken the mind of the century to the false assumptions of modern knowledge, *The Secret Doctrine* offers many arguments, ever drawing the mind towards the truth that the ancients with their glorious civilizations knew in many spheres more and better than the moderns. It also attacks the theological falsehoods of separative and warring creeds and unveils that most inspiring truth that true Religion is ever one and indivisible and that the practice of this Universal Religion leads to the realization of Universal Brotherhood — the goal of human evolution.

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments,

and shows the root of each to be identical with that of every other great religion. (*The Secret Doctrine*, I. xx)

The teachings recorded in the two volumes of *The Secret Doctrine* are not new—and yet are in many cases new to modern minds. The new in them includes arguments and points of view presented which enable the student to see the defects in modern knowledge, how these can be remedied and in what direction the next step must be taken for the correct solution of the problems which confront modern science, from Astronomy to Zoology. Again, what is new offers positive evidence that the warring religions, each with its claim to uniqueness, are enemies of truth inasmuch as they all engender blind belief in dogmas and shut the windows of the mind to universal truths. In advancing what is new in the book, H. P. Blavatsky points to the Real Source of Knowledge. She proves the existence of a Body of Knowledge, tested and verified, which has influenced the mind of humanity for millennia.

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. (I. xxxiv)

Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the “*divine*,” was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round. (I. 516)

Modern science traces the growth of human mind from savagery. Unable as yet to say definitely where and how human civilization began, or even from which particular species of the animal kingdom man's form evolved, it finds itself entangled in innumerable contradictions. That which specialists in one branch of science teach, their colleagues in another branch contradict. Modern knowledge is analytical and science wars against religion, philosophy now siding with the one, now with the other.

The unifying principle underlying true knowledge is lost in the babel of tongues on every plane of modern life. Wisdom synthesizes—synthesizes not only the branches of science, the schools of philosophy, the creeds of religion; but also synthesizes science, philosophy and religion

themselves, as fields of human thought. These three form the sides of an equilateral triangle -- the figure which perfectly symbolizes Wisdom. This synthesizing Wisdom is the foundation of the great book, *The Secret Doctrine*. Because modern knowledge lacks that synthesizing aspect, it threatens to destroy human mind and engulf modern civilization.

To each fumbling scientist, no less than to each groping philosopher and theologian, *The Secret Doctrine* offers the next step by revealing his error in observation, in deduction or in judgment. Fully recognizing the place in human thought of many sciences, philosophies and religions, *The Secret Doctrine* puts each in its proper position, assigns to each its correct value, enables each to reject that in itself which is false and to progress along its own right path, accepting what is true. These admittedly are tremendous claims, but those who have carefully examined the two volumes have noted hints and suggestions for every sincere researcher. They have also perceived the unifying synthesis which transforms knowledge into Wisdom and are ready to concede the claims put forward here.

The reader must not overlook the fact that we are calling *The Secret Doctrine* the text-book of the 20th century. It has been doing its work indirectly these 60 years. The number of copies published and sold enables us to determine approximately how many there are in circulation. This is one gauge of its influence on the minds of modern men. It is not a book that he who runs may read and understand. It is, moreover, a costly book. Those who buy it cannot but be educated thinkers, and each of them doubtless uses what he gets out of the copy in his hands. Furthermore, Theosophists who keep in touch with books, periodicals, newspapers — the tremendous output of modern knowledge — and again with sermons, addresses and lectures, from a million pulpits and platforms, are aware of the profound influence that *The Secret Doctrine* has wielded ever since its first publication in 1888. The analytical mind has been exploiting the two volumes to get what it can for its own personal purposes. So far, so good, but the time has come, it seems to devotees of this great work, to bring forward for wider study what its contents offer to mankind. The turn of the cycle brings an opportunity which Associates of the United Lodge of Theosophists should embrace, endeavouring to popularize the book for the synthetic outlook which it offers. Some who call themselves Theosophists have been misled by their leaders' having described *The Secret Doctrine* as a book of reference — a kind of encyclopaedia. *The Secret Doctrine* is encyclopaedic in its scope, but it is

not merely a book of reference. Its Wisdom is one and indivisible — its philosophy is a religious science and a scientific religion.

To perceive the synthetic Wisdom contained in the two volumes, the reader needs a concentrated mind, but he needs more than only the analytic mind of the scientist, more than the logical reasoning mind which functions according to principles and categories; if reason is necessary to evaluate correctly the data gathered by sensuous perception, intuition is necessary to evaluate the work of the modern logician, philosopher and theologian. As sensuous observation needs the light of mind and reason to arrive at truth, so reason in its turn needs illumination by the intuition.

Now, *The Secret Doctrine* is the book *par excellence* for developing intuition in the educated mind today. That is one reason why we call it the text-book of the 20th century. It is sometimes complained that H. P. Blavatsky has not written *The Secret Doctrine* in a straightforward style, giving information, imparting knowledge, proving her propositions after the fashion of the modern scholar and savant. This is true if the book is viewed from the standpoint of the man of reasoning mind; it is not true when *The Secret Doctrine* is viewed from the standpoint of the man of developing intuition. To such a reader almost every page reveals the soul of knowledge. The limbs of knowledge assume a coherent form — vital and vibrant. This does not happen all at once, not even in a year or two, but the book does gradually unfold the faculty of intuition in its devoted student.

Because *The Secret Doctrine* is not written for the man of mind or even for the man of intuition (as, for example, is the *Bhagavad-Gita* or the *Tao Teh King* or *The Voice of the Silence* or *Light on the Path*), but for the mind on its way to the development of intuition, its manner of presentation sometimes irritates alike the thinker who uses his mind and the mystic who depends on his intuition. But to the earnest student it provides the key — the sure way to develop intuition, namely, by the proper use of the Law of Correspondence and Analogy. That way of getting at the knowledge about any subject or object implies a universal synthesis, the relationship of each subject and object with all others in the Macrocosm.

Man lives and functions in a threefold Universe — Moral, Mental and Sensuous. These are not three separate and distinct universes but One Universe with three aspects — One Triangle of three sides and three angles. The stone has its mind and soul, however different they be from

those which manifest, let us say, in a human body. Further, the body not only is a concretization of mind and soul but also is touched by other bodies, minds and souls. Man is the Microcosm; the Universe, the Macrocosm.

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (I. 177)

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

Their interrelationship cannot be fathomed by sense-perception or by mind-perception; only by intuitive soul-perception can the parts of the One be comprehended as such. And this, as already indicated, demands the correct use of the Key of Correspondence and Analogy.

*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. (II. 153)

Intuition is slowly developing in the most progressed intelligences of our race; that development can be consciously advanced by such as aspire to know more than modern knowledge can teach. Higher than the eye of the mind is the Eye of the Heart; the former imparts partial knowledge; the latter instructs the mind in Wisdom as old as man's soul, and as immortal. Only the immortal aspect in man can know that immortal Wisdom. Logic and Philosophy train the mind for accurate thinking and as it learns to use the Law of Correspondence and Analogy it receives flashes of intuition. Therefore symbols, glyphs, emblems, allegories, myths, etc., become valuable aids to the mind; for this reason, parts of *The Secret Doctrine* are devoted to these.

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every

one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian olla, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*.

This every scholar now knows. The able lectures of Mr. G. Massey alone are sufficient in themselves to convince any *fair-minded* Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists — whether Aryanists or Egyptologists — seem to remain blind, is the fact that every symbol in papyrus or *olla* is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences. (*The Secret Doctrine*, I. 305)

It is precisely because the book touches and awakens the now latent or only partially functioning faculty of Intuition, that *The Secret Doctrine* has been called the text-book of the century. Intuitive men or mystics will be the true leaders and guides in the coming cycle — not men of mind, but men of intuition. A new era has been opening in the affairs of humanity; the Sun of intuition will follow the Dawn which has been upon us since 1877, the year in which was published *Isis Unveiled*, the precursor of *The Secret Doctrine*.

*The Secret Doctrine* attacks what is false and confirms what is true in modern knowledge. The rise and fall of a civilization are intimately related to its knowledge. When the parts are held to outweigh the whole, when specialization narrows the understanding of the ALL, the analytical and sensuous way of learning grows, the synthetic vision is first befogged and then lost.

*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (divine) nature.” When those circulations — which Eliphas Levi calls “currents of the astral light” — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining

to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*. And philosophizing alone, how can it understand the "SOUL DOCTRINE"? (II. 74)

To save the modern global civilization an attempt was made by the Immortal Lovers of the Wisdom and They gave out all that was necessary for the 100-year cycle which dawned in the last quarter of the last century.

THE SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. (*The Secret Doctrine*, I. xxxviii)

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show landmarks: let the wayfarer follow them. *What is given here is amply sufficient for THIS century.* (*The Secret Doctrine*, II. 742)

Not Wisdom in its entirety is to be found in these two monumental volumes, but sufficient for the men of our civilization — be they materialistic scientists, speculative philosophers or dogmatic religionists — to carry forward their research and to sustain and spiritualize the life of humanity. Also, as shown above, these volumes offer a veritable shortcut to the mystic who waits for his intuitive faculty to function. Enough to quicken that faculty into activity has been given in the correspondential links between Man and the Cosmos, each of which acts like a magnet for intuition to flash its message to the mind.

As a closing thought, *The Secret Doctrine* contains seed-ideas and shows their lines of growth. It indicates how ideas can and should unfold in the entire sphere of modern knowledge. To the aesthete and the artist, the ritualist and the religionist, the metaphysician and the mathematician, the scientist and the sociologist, the mystic and the occultist — to all, *The Secret Doctrine* reveals the immediate step of advance and the distant whither. This, among other reasons, justifies the claim we make for *The Secret Doctrine* as the text-book of the 20th century.

A fresh perusal of the following will help the student to appreciate the view-point presented in the above article:

- (1) "About *The Secret Doctrine*." By W. Q. Judge. (*U.L.T. Pamphlet No. 15*)
- (2) "Mistaken Notions on *The Secret Doctrine*." By H. P. Blavatsky. (*U.L.T. Pamphlet No. 15*)
- (3) "Hidden Hints in *The Secret Doctrine*." By W. Q. Judge. (*U.L.T. Pamphlet Nos. 15-16*)
- (4) "Universal Applications of Doctrine" and "The Synthesis of Occult Science." By W. Q. Judge. (*U.L.T. Pamphlet No. 3*)
- (5) "Authorship of *The Secret Doctrine*." By W. Q. Judge. (*The Heart Doctrine*, p. 33)
- (6) *Some Observations on the Study of The Secret Doctrine.*

It is necessary to record here that there are more editions than one of *The Secret Doctrine* which are not authentic. The original edition was published in two volumes in 1888. A photographic reprint of it was published in 1925 by Theosophy Company, Los Angeles. Only the photographic reprint of the original edition is authentic and students should confine themselves to the use of that edition. There is a spurious third volume and even a fourth volume, but these were not published by H.P.B. and have nothing to do with the monumental work of H.P.B.

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SPEAKING to those who know and believe that H.P.B. was all the time in communication with the Masters in their retreats somewhere on the globe, I can say that a serious series of consultations was held among them as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths which in a modern book would be announced especially and put down in regular course. It was also said from the same source that this age, being a transition one in all respects, the full revelations were not for this generation. But enough was to be given out in the manner described, as well as plainly, to make it substantially a revelation. All students, then, who are in earnest will do well not to pass carelessly over the pages of any part of the book.

—W. Q. JUDGE

# THE MASTERS OF THEOSOPHY

## II.—HOW TO REACH THEM

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“Awake, arise, seek the Great Ones, and learn!”

MANY STUDENTS OF THEOSOPHY — all those who have firm faith that Mahatmas are Living Perfected Men — have desired, in greater or lesser measure, intimacy with and aid from Them. But even though it is an absolute possibility for us to reach the Masters, and even though search for Them has been an ardent pursuit in some cases, yet few have succeeded. How many who would seek the Masters and become Their disciples have made doing so the dominant aim of their life? How many have centred their whole consciousness in the Divine Life and in the Divine Men who are the Living Embodiments of that Divine Life? How many have pursued the search with a fierce, resolute and indomitable effort of the will and tried to assimilate the Masters? Most of us, if we examine ourselves, will find that it is the petty, personal self which is the centre of our consciousness. Like the rich man in the parable, we are unable to follow the Masters because we have great possessions — physical, mental and psychic — and we cannot let these go. These are the real centre of our universe, not the Masters. Thus we are not able to contact Them, for we cannot respond to Their note, we cannot make Them our all.

The Mahatmas may be said to be everywhere, for They have merged Their individual consciousness into the omnipresent Universal Consciousness. By their very ubiquitous nature They are near to every true aspirant. In our higher nature we already feel and know Them. We must always hold, deep down in our hearts, the consciousness of Their nearness. To direct our ideation and imagination towards Them is to keep company with Them, however indirectly. We are weak in our aspiration to the extent that we forget Them in the incidents of daily life. Many of us are able to feel Them in hours of study and meditation, when the outer world of the senses is shut off, when the inner world of desires and emotions does not distract our attention. But we have to go further and feel Them in the routine of hourly existence if we aspire to make Them real to us. Merely thinking of Them is not enough; thought has to be translated into acts. Whether at work or in recreation, eating or

sleeping, sitting or getting up, Their Feeling-Memory must always form the background of our consciousness. Whatever we do, has to be done in Their name, and then it will always come out right, for it is done without thought of self. There is strength in the effort.

Our aspiration or higher desire constitutes the first step in Their direction. A disciple of the Masters becomes such in heart and spirit through his higher aspiration and inner growth. Discipleship comes from within and is not a matter of bestowal from without. The Lodge of Masters is an esoteric body. The starting point is within ourselves. We are told about the would-be disciple who "rushed off into Sikkim to try and find Master, and met someone who told him to go back *and do his duty.*" That is just what we have to do at our present stage. Some feel disappointed because they are not able to obtain first-hand knowledge of the Masters. "The Master often seems to reject and to hide his (spiritual) face, in order that the disciple may try." Discipleship is a gradual process and our aspiration and effort draw us nearer to the invisible Guru whose presence we may and should feel though we may not see Him or hear His voice. Desire for recognition from a Guru acts as a hindrance and has to be put aside. Each one has to go on tilling that plot of ground which is his under Karma, and he can rest assured that when he is ready the Master will appear.

But we must know what is expected of a disciple of the Masters so that we may aim at right preparation, using discrimination. In a sense every sincere and unselfish student of Theosophy is a lay chela, but accepted chelaship is a different matter. The qualifications for chelaship and the rules and regulations of chela life have been revealed to us in the writings of H.P.B. and Mr. Judge. We may find these qualifications and rules most difficult, almost impossible, to practise at our stage; real discipleship becomes possible after *long* training and study. But what we can and ought to do now and here is to fit ourselves to receive this training.

The first thing a would-be disciple has to keep in mind is that higher things can be sensed only by higher faculties. It would be futile to seek the Masters in the "pleasure-grounds of senses." The mists created by *maya* must be dispelled; "the sweet-tongued voices of illusion" must not be heeded. It is in the Hall of Wisdom, says *The Voice of the Silence*, that the Masters can be truly found, for in that Hall alone can we be free from the undesirable influence of the senses and organs, the uncontrolled mind and the turbulent desires. It is in our heart-con-

sciousness that Their Influence and Inspiration can be felt. Most people, from the time of H.P.B. to the present day, have tried to reach out to Them with the aid of their mind and ordinary thinking, and the best of them have failed in their attempt. Apprehending the Masters and Their Work is a matter more of Higher Feeling, of Devotion, than of philosophical thought. More of the higher imagination should go into our ideation. Making study and service our basis, we have to reach out to Them with our Heart. By strong search on the path of enquiry, by gentle service of the souls of our fellows, by humility in both study and service, Wisdom will spring up spontaneously in ourselves and we shall know Them.

Faith and devotion, if ardent and unshakable, raise us to a higher plane and bring us nearer our ideal. We can know and see our Guru only by means of that devotion which has Him alone as the object. Devotion puts us in a condition in which aid can be given to us, even though conscious intercourse with the Masters may not be possible for us at present. What is required is not mere blind belief in Their existence, but enlightened faith — faith accompanied by knowledge. Faith and devotion can be *tamasic*, *rajasic* or *sattvic*; it is through the last that Masters can be contacted. Pure or *sattvic* devotion has to be developed by study and reflection. Devotion is the mother-virtue. It was born in us at the time of the lighting up of Manas and we have had it ever since as an innate feeling. The Path to the Masters is the Path of Devotion.

It is also the Path of Dispassion or Desirelessness — *Vairagya*. By the purification of the heart-consciousness and the planting therein of seeds of *Vairagya* and *Bhakti* we grow silently, inch by inch, into discipleship. With devotion and dispassion as the starting point, we shall gradually build into our natures all the other qualities a disciple of the Masters must have. The Masters Themselves are perfect *Vairagis* and to that end we too must work. *Vairagya* is the higher indifference which proceeds not from *tamas* but from *sattva*, or the higher resignation which has been called “the first step in *becoming*.” *Vairagya* is popularly understood to mean running away from the world; what it really implies is an equipoised consciousness which nothing can disturb. It is the power to evaluate correctly men, things and events, without letting ourselves be affected by any of them. The very opening aphorisms of *Light on the Path* point to the first essential requirement of the would-be disciple — to attain an equilibrium which cannot be shaken by outer in-

fluences or personal emotions. His "eyes" have to become incapable of "tears"; his "ear" must lose its "sensitiveness"; his "voice" must lose the "power to wound"; the "feet" of his soul must be washed in the "blood of the heart." Only then is he ready to stand in the presence of the Masters.

Out of *Vairagya* arise as the first fruits *Kshanti*-Patience and *Virya*-Energy, and they bring forth *Shila* and *Dhyana* and, finally, *Dana* and *Prajna*. All these virtues are necessary for us to develop, for they build in us the inner stability, the inner stamina to live purely, to help knowingly, to consecrate completely. It is this that makes for real discipleship. The would-be disciple must gain accuracy as far as space is concerned, punctuality with reference to time, purity with regard to causation. By study, meditation and constant practice at control of the lower self; by the giving up of the personal "I" notion; by rising above the distinctions of caste, class, community, race, sex, condition, etc., and recognizing oneself and others as souls; by the permeation of all our activity with the spirit of self-abnegation, so that work assumes the form of worship; by adapting ourselves to any and every circumstance, so that we do not give way before difficulties but overcome them — by so living our life we shall draw closer to the invisible Gurus. Those who live the Life can know Them — none other can.

More than ordinary goodness is expected of the would-be disciple. Many are the good people in the world, but they are not all drawing near to the Masters. We must distinguish between goodness and spirituality. A good man is a man of good feelings, but often and often because of lack of knowledge he blunders. A spiritual man is both virtuous and wise. He embodies in himself all the qualities a real disciple of the Masters should possess. The picture of a complete chela-devotee given in the twelfth chapter of the *Gita* should serve as a model for all willing and determined aspirants.

Virtue and wisdom are sublime things, but they turn to dust and ashes if they create a sense of pride and a feeling of separateness from the rest of humanity in the mind of the individual. Such an one is incapable of discipleship and is in fact moving away from the Masters. Mere desire for intimacy with the Great Ones is not sufficient. The Great White Lodge exists for the service of humanity, and only those souls who aspire and are endeavouring to serve and labour unselfishly, irrespective of any distinctions or conditions, are worthy of receiving Masters' recognition and, when deserved and required, such guidance

and help as Karma permits. If in the mind of a would-be chela there lurks the shadow of a desire for self-benefit, it at once acts as a bar and retards his progress. Part of the service the Gracious Gurus render is to let Their knowledge touch the disciple; the sole reward They claim is that the disciple shall in his turn impart that knowledge to those who know still less. This is an inexorable law of the spiritual life.

But the Masters are also honest debtors. The least thing we do for Them and for Their Cause, the Cause of Orphan Humanity which They have adopted, is taken note of by Them and They always repay. How and when They repay we may not know, but it is certain that They silently and secretly help Their true servant-devotees. They have promised, "If you take one step in our direction, we will take one in yours"; and They always keep that promise. Every sincere effort is answered; every earnest endeavour receives a response. The Guru never abandons a chela, but disciples of all ranks and degrees may go away from the Guru. "Where thought can pass, They can come." When a disciple involved in difficulties, or bewildered about the right way of service, thinks of his Guru, promptly the response comes. Our pride and selfishness alone shut the door; consecration opens the door of the heart and the blessed influence of the Master flows in and floods that heart.

"A sense of pride would mar the work." To boast, even to ourselves, of our inner development is the surest way to weaken our relation with the Great Ones. The Masters Themselves labour unobserved. The Master hides His spiritual face, and expects His disciples to do the same. To learn the value of silence and secrecy is one of the first requirements of the spiritual life. A disciple has to hide himself by endeavouring to "appear as nothing in the eyes of men."

Discipleship is not so much a privilege as a tremendous responsibility. A disciple is but a window through which comes the light which others may gladly use for purifying their own natures and illuminating their minds and hearts. He should expect no personal favours from the Masters save those earned by his own merit. The kingdom of heaven is not given away; it must be "taken by violence." The Masters want us to be self-dependent, to follow the dictates of our Inner Self, and not depend too much on Them or on any other outside source. The effort of becoming disciples we must make for ourselves, without anybody's aid. And, having become disciples, we must not expect our Guru to lead us by the hand, or to feed us with knowledge, or in one way or another to interfere with our Karma. The Masters guide the chela

and readjust his mind if he goes wrong in his surmises and deductions. They do not pour vast masses of knowledge into his mind, but help him to seek out knowledge for himself, leaving him free to absorb what he can. This is necessary for the chela's progress. It is on the Inner Ruler that he should rely, and the Masters help him in this.

Knowledge of our true Being and knowledge of the Masters go hand in hand. The Light of the Higher Self and of the Mahatma are not different from each other. The "Great Master" is the term used by chelas for the Inner Ruler, the God within, the Higher Self, whose presence we must feel at all times. The Masters are the Bridge with whose aid we can come to know our own inner Monadic Being; and beyond that is the Creative Logos, Ishwara, the Divine Krishna.

If the Masters are the Bridge leading to the Higher Self, there are bridges, great and small, leading to the Great Gurus. There are periods in the history of evolution when They can be more easily reached than at other times. Such opportune seasons are chosen by the Great Ones for starting occult schools, spiritual movements, etc. Such a period was chosen by Them for the founding of the Theosophical Movement in the last quarter of the last century, through Their accredited Messenger, H.P.B. It was due to her efforts that in the early days of the Movement so many were fortunate in contacting the Masters in their heart consciousness. H.P.B. continues to be the Masters' Messenger for this, our century, and is still the intermediary between our world and Theirs. Those who disregard her or underrate scornfully her high services, and try to reach the Masters by other means, must necessarily fail in Their attempt. On the other hand, to the extent that we strengthen our devotion and gratitude towards her, to the extent that we recognize her to be an important link in the great *Guruparampara* chain, of which no link can be passed over, we shall find ourselves drawing nearer to Those who stood, and still stand, behind her.

There are other bridges or links making up the mighty chain — links which we should keep unbroken. Mr. Judge is one such link. Those who belittle him, belittle H.P.B. But for him, H.P.B.'s Message might have remained unintelligible to many. He was, in H.P.B.'s words, the *Antaskarana* between the two Manases, between our world and the world of the Masters. Robert Crosbie, the founder of the U.L.T. and the transmitter of its life-force even today, is still another important link.

To all those sincere-hearted men and women seeking intimacy with the Masters the advice might be given — "Live your life as best you

can, and Karma will open the door for you. If you rush precipitately without first effecting the necessary self-purification, you will only succeed in evoking the terrible forces which attend upon the black side of our human nature. If you merited Masters' attention and deserved Their visible aid, you would already have it and could not be in search for it." The would-be disciple must learn to be patient. "Great man is he," one of the Blessed Ones has said, "who is strongest in the exercise of patience." Reaching the Masters is no easy undertaking; it is rare of attainment and requires a good deal of trial and effort, involving not one, but many lives. But what even a few have done, that we, too, can do. Patiently waiting and longingly yearning for the Holy Ones, we are sure to glimpse one day the effulgence of these Lords of Light. But to perceive that Light, to benefit by it, we must have lit within ourselves a spark of the Tathagata Light. What one of the Blessed Masters wrote in the last century to a correspondent applies to all of us:

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions. . . . Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided — not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow-world* — your world and ours outside the precincts — and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him — then how far easier for you to attract us.

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THE TERM "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only sure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

—A MASTER OF WISDOM

## CHRISTMAS—THE FESTIVAL OF BIRTH

THE BIRTH of a baby is not merely the birth of a body. Before birth, the Soul is connected with and attached to the body, and also to a mind, a character and attributes in terms of desires and thoughts, both good and evil—the same that it had created in the past. There is not only birth physical, but also birth on the side of consciousness, of the Soul.

In the ancient world, religious festivals were utilized by the wise teachers to impart knowledge of soul life to the populace. Such a festival was that of the Winter Solstice, which far antedates the birth of Jesus, later celebrated as Christmas. The Festival of Birth was celebrated by the whole Pagan world, by Rome, Egypt, Persia and other countries, about the time of the winter solstice. The Christmas festival, then, is related not to the body, but to the birth of the Soul.

There are almost infinite gradations in the human family, and the stage of each is measured not by external differences like the colour of the skin or racial characteristics, but by mental perception and moral expression. The only right way to judge the status and stamina of any human Soul is to look for and ascertain the mental perception and moral expression of the individual. These two describe accurately the stage of evolution of any Soul.

The Soul has a series of progressive awakenings, each representing a spiritual rebirth. Self-conscious and deliberate effort, however, is required. The first awakening comes when, after many painful experiences, the Soul recognizes itself as a Soul, morally responsible and desirous of building its own future. However difficult it may be to bring the Soul to that first awakening, it has been done by some, and what has been done by one can be done by all.

Study of the conditions through which the body must pass gives a clue to the stages through which the Soul must go. The body lives before birth; similarly, before the Soul is ready to be born from the spiritual point of view there must be conception and some stage corresponding to the pre-natal condition. This is only an analogy, a correspondence, and must not be carried too far; but the Soul, like the body, must pass through conception, embryonic life and birth.

There are many human beings who have not gone through the stage of conception of the Soul; such are the living-dead. The body, which should be the Temple of a Living God, is ruled by low desires and passions. They are living animals, denying the Soul or oblivious of its ex-

istence. They bring on themselves suffering, which finally makes the Soul awaken. An *Avesta* fragment shows the Soul of man after death asking, "Where shall I go, O Ahura Mazda? In what direction shall I turn?" A living man is often in the same plight. It is a cry of inquiry as well as of despair. Nature gives the answer — "Self-reliance." Unless the Soul accepts the answer and looks within, conception will be frustrated.

Probation corresponds to the pre-natal stage. All life is probationary, but only for the awakened Soul are all the vicissitudes and miseries of life consciously recognized tests and trials. The Soul on probation must keep its own self-discipline and use the knowledge offered by the Wisdom-Religion, which is the Mother of the Embryonic Soul. The period of probation may last many years and even lives, for the effects of wrong actions and motives in the past must be counteracted. This involves suffering, but the results are sure and every good thought, every deliberate pure word and especially every deliberate self-conscious act of the awakened Soul brings a hundredfold result. Gradually, *Viveka* and *Viraga*, discrimination and dispassion, unfold until the embryonic Soul is ready for Birth.

Theosophy advises us to take advantage of the psycho-spiritual aspects of this season and resolve to colour the coming year with the golden gleam of the Sublime and the Beautiful. So, neither waiting for special opportunities nor creating them, neither looking for special events nor planning to perform special deeds, let us learn to use the daily round and the common task and draw out from them their hidden golden sheen of sublimity and beauty. Every deed, which under Karma is ours to perform, can be transmuted and thus made to yield these grand qualities. We miss out because the personal self and its machinations intervene. We look behind and we are lost. We look before and pine for what is not; while, by a little dispassion, some ingenuity and confident attempt, we could transform the rigid into the mellow, the dull into the bright.

Just as the great Moment of Choice is made up of many, many moments of small choices, so the real inner awakening follows numerous small awakenings, which result from deliberate effort. These small awakenings are like days — each of which is a manvantara in itself — every morning we are born to a new life. If we would but induce in ourselves the mood of soul-freshness at dawn and sustain it in thought and feeling and by word and deed throughout the day, we should soon experience the vision of the Dawn of the Soul.

But there is another method. We are slaves of hours and days and die as such. When we work in a higher dimension, and not in the three-dimensional time — past, present, future — we learn to make each event a link in the chain of the Eternal Now. It is thus we live on through all changes including the change called death. How many psychological dawns there are for us in a single day! But most of us sleep through them because heedless of the Soul within we remain heedless to the soul of those dawns. Beauty and sublimity repose in each event, but we need Charity and Harmony and Patience and Dispassion and Endurance to feel and to perceive them. The Divine Virtues, the Paramitas, can and should be applied — one, or several, or all of them — to the sweeping of the floor, to the cleaning of the desk, to the keeping of the accounts, to the wishing of good-day to friends and acquaintances as well as to the study and the promulgation of Theosophy.

Let us all reflect upon the truth that “as a day can be coloured, so can a year. The Astral life of the earth is young and strong between Christmas and Easter.”

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IF this kingdom of Heaven or New Jerusalem is to be a reality, then a common platform for all religions, sciences and philosophies must be found. This, Christianity, *per se*, cannot, in the nature of things, offer — neither, for that matter, can any other so-called religion — as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God, and of his brother-*teachers in Christ* (or CHRISTOS) false prophets. We speak here of modern Church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy, which can bind all men together as brothers. It is in the service of the latter that the Theosophical Society has become a humble hand-maiden; seeking earnestly, but so far, vainly, her fellow servants among the bedizened flunkeys of State-religions in the great WORLD'S FAIR.

—*Lucifer*, August 1889

## DEITY, MAN AND NATURE

THEOLOGY holds up to man the concept that God is a being outside of, different from, and superior to both nature and man.

Theosophy states that there is a universal and *omnipresent* Principle which pervades the whole of nature, of which man is a portion. Further, that nature in its vast variety, in all its many degrees and levels of intelligence, emanates from an aspect of this ABSOLUTE Deity. Man, being a part of nature, stands in intelligence half-way between "matter" (or form), and "spirit" (or consciousness, awareness); therefore, he is potentially a "god." Man's possession of creative powers reflects that aspect of Deity which is referred to as *omnipotence*.

Theosophy holds that life is learning; that the trend of experiencing through evolution is the developing of awareness (attention), and consciousness (reminiscence, in the sense of relating analogous present conditions to past experience). The omnipresent principle of consciousness (denoted by "motion") as focused in any form, embodies its whole past. Thus there is omniscience in the Whole, and reminiscence-memory in the entity. The deepening and widening of the field of entitative experience leads to sensitivity-feeling and knowledge-wisdom. It is clear that the focus of experience for any entity, man included, lies, not in any physical form, but in an interior, invisible something—the *real* being, of which the bodily form is only an external vehicle for contact and experience on this plane of matter.

Turning this concept over, let us say that the physical form and the circumstances of an individual at any time are emblematic of his inner condition and stage of evolution; but, more important, the outer physical is the *result* of the invisible being, and not the reverse. As an instance, let us apply this to verses 62 and 63 in the second chapter of the *Bhagavad-Gita*: He who does not attend to the inclinations of the senses, does not develop a concern in them; from this lack of concern is created dispassion; from dispassion, self-restraint; from self-restraint is produced awareness; from awareness, an attention to reminiscence of the Soul; from reminiscence, increase in discrimination; and from gain in discrimination, universal Wisdom! A warning thus becomes instruction in the successive steps that lead to universality and perfection.

Man, like Nature, is thought-formed. The invisible universal principle produces, through various emanative forms, the tangible side of nature that we all know. It is evident that the whole of nature is ruled

by LAW and laws; also, that these operate unceasingly, everywhere, and without deviation. There are no "miracles." The "present" of each man is the result of his choices made in the past. His future, and that of his environment, will depend on the choices he now makes. This is Karma, an undeviating and universal Law which always tends to restore unbalance to harmony, in the world of physics, which is but a reflection of the world of the invisible, or metaphysics. The concept that "Ideas rule the World" ought to be enough to enable us to see that physical results follow precisely in accord with "will," a mental force (*S.D.*, I. 158) that is set into action either by desire-feeling-inclinations of sense (*Kama-Manas*) or the deliberate selectivity of the discriminative faculty (*Buddhi*).

Man, a part of nature, lives with and under Law, or *Karma*, the technical word that denominates the universal action and reaction of Nature's Law, in the subtle realms of ethics, and in the mind and the feelings of the person. Theosophy does not compromise in regard to "right action." It does recognize that man is free-willed. Consequently, that his progress or evolution is through self-determination and self-devised actions. It therefore states that man will progress faster in his individual and personal evolution if he attunes himself to nature's great ways. These can be known. We have to make the effort to study, and then to apply. Our decisions forge our future: "As we think, so we become," is the ancient saying. Theologies have set up creeds and dogmas that attempt to define "right action." While these may lead to a community of apparently accepted right ways of action, they do not attempt to show the enquirer that his feelings and thoughts, which cannot be seen by others, influence and alter not only his own nature, but that of all entities around him, and, ultimately, the whole world. Theosophy teaches the sensitivity of all beings. It also emphasizes the collaborative and co-operative nature of all life. Non-violence to other beings is deemed essential to true evolution, as a necessary concomitant of this concept.

It becomes apparent that Theosophy looks on the man-stage as but one in the evolutionary whole. On the one hand there are beings with limited evolutionary experience, and, on the other, perfected beings with minds that can embrace the experience of their whole evolutionary progress through the Universe. Apparently, then, evolution could be divided into two very large divisions: all beings up to the man-stage; then, the man-stage including all beings who have attained "perfection" in the highest sense of the word. In the pre-man stage, evolutionary exper-

ience is acquired non-self-consciously — it is impacted into the “nature” of the being itself, whether atom, molecule, cell or a more complex entity belonging to the mineral, vegetable or animal kingdom, and including the animal-like body of man. This also means that we as conscious perceivers have indeed passed through all conditions and states of matter and that the reminiscence of this experience is innate in our make-up. Reincarnation is the process whereby man works with nature, and simultaneously leads and propels it through its evolutionary experience. The ancient Kabalists employed the suggestive aphorism: “A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.”

The law of Karma and the Reincarnation process have to be considered in the Theosophical survey of Deity, Man and Nature. Theosophy holds that the Spirit in man is identical with that in Nature, since both are logically derived from the ONE, immutable, ever-present ABSOLUTENESS. This IT cannot be defined by limited concepts, since it underlies, antecedes and includes the whole of manifested life — and no conditioned “aspect” can describe the Whole, even though it is a part of IT, and senses IT.

As thinkers, men extend their minds outward towards far horizons, and yet can see the logical necessity of a remoter “beyond” — not a void, but rather a greater fullness. Similarly, when one turns inward there are no limits to the depths one can probe. We live half way between two infinities that are entirely interrelated at all points. In fact, our capacity to perceive this makes a third “infinite” — consciousness, awareness, perception of the other two. These three are equipoised and form the metaphysical basis of all manifestation and of all life in whatever form. Yet, beyond and behind them, is still the ABSOLUTE, of which they are but limited and conditioned aspects.

Man, as an investigator and correlator of phenomena, through the process of observation and recording in memory-thoughts, can convince himself that LAW operates everywhere; it rules the forces within the atoms; it rules the movements of systems and galaxies. Man perceives all this. He sees and he remembers. He *thinks* about the Universe with which he is surrounded. He can also direct his attention at will to his daily life, to his home and family, to his business and livelihood, to his community and country, and thus widen his horizon to the world of which he is a unit. Pushing this further, reflection shows that attention united to will and concentration can produce visible effects as thought,

decision, and, finally, *action*. Man discriminates, decides, and acts in and on his surroundings and on himself.

In one sense he is an agent, consciously and unconsciously, of the great forces of Life which are the laws of the deific principle. He focuses this on the entities and beings that are his immediate surroundings. Since he is a *thinker* and a "*seer*," he does this consciously and with growing knowledge and increasing responsibility. He is a spirit-being encased in a form, using his mind-will to contact and influence matter. It is important for us to get at this Theosophic view of man, because it shows us all to be at this critical junction point of "Spirit" and "Matter"; in fact, as the linking force between Deity and Nature. We have creative powers because we are Souls — thinking entities endowed with self-consciousness. That part of nature that makes up our body is permeable and porous to our thought-power. It provides the sensitive response of feelings and emotions (which are the highest powers of nature as *form*, and the result of its experience-memory through countless forms in its evolutionary past) as a screen upon which our creative will can act and our living perception reach out to and contact other intelligences similarly encased. This is a process that has been going on for millions of years, and this has linked us to the beings comprising nature through the ties of thought, feeling and action. The impress that we leave on them through our influence, draws them to us as life-atoms, as the bonds of our living Karma. These become our own, so to say, and recognize us by the affinity engendered when we reincarnate.

To put it another way: Nature is a vast host of graded intelligences — "lives." Man is also a "life." Through aeons of experience, the "life" now called man, the thinker, has become endowed with self-consciousness and thus is quasi-independent. Theosophy teaches that these men are in the process of becoming *universally* aware, and of transforming mere self-consciousness into Universal Self-Consciousness. This process involves discipline, control, and leads to the perfection of the presently limited self-consciousness. Man widens to the Universal. He returns as a self-conscious unit to the ocean of *Alaya*, the undifferentiated and universal Spiritual Self. He does not lose his identity therein, but retains it, becoming one of the responsible hierarchies of spiritual forces.

While this may sound remote and metaphysical, we should remember that the practical way is also suggested to us. We are all brothers. We may differ in degree or level of experience and responsibility, but deriving from the One Source, we are all the same in essence or in kind.

Compassion, tolerance and mercy are the results of understanding. They are the logical ways in which we ought to treat others. The higher we may reach in individual responsibility, as we learn and understand more, the lower we need to bend to help those who know still less than we do. Since no effort is wasted or lost, we are *now* actively creating our own morrow. Those we help today, help us tomorrow, for justice rules the world. To give comfort and the light of understanding to others is our real task in life. This requires patience, and obedience to the laws of *all life*. Also, the surrender of any sense of pride, self-regard, or special accomplishment.

We are led by Theosophy to understand the nature of our feelings and mind. The higher feeling senses the unity of man, nature and deity. The lower feeling deludes man into believing that he is isolated from his surroundings; also, that he may possibly escape, not only from his natural environment, but from the past which he has already set up for himself. Man, however, has an innate sense of justice, which he cannot shake. His independence, he knows, is conditional. His position is sensed as that of creator, preserver or destroyer, not only of himself but of others — powers derived from the Deity within. It is therefore suggested that metaphysics, as science, be used to understand our own nature and powers; that compassion direct us to duty-Dharma, as a necessary and obvious evolutionary task; and that its performance be aimed at the good of all creatures. Thus, indeed, are deity, man and nature seen to be one whole.

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In all men lurks The Light; yet, in how few  
 Has it flashed forth, as rightfully it ought,  
 Illumining, from within, our fleshly lamp,  
 And kindling cosmic flame in nigh-brought souls!  
 Splendour of God, how few! And ours the blame;  
 For, ever, crassly, by routine and wrath,  
 We undiscerningly damp down and choke  
 The spark of God that glints in every child.  
 All children are, by nature, bits of God;  
 And God, if they had but their freedom, would  
 Unfold Himself in them, would burgeon forth  
 Tinting and moulding, till, as perfect flowers  
 They bloomed, fulfilled of loveliness unveiled.

—WINSLOW HALL

## MEDITATION

TODAY, meditation is the word of the hour. With no understanding of its implication, and little knowledge of the powers employed, thousands of enthusiasts embrace this practice with anticipation and fervour. They are promised health, wealth and the achievement of their desires. It never occurs to them to question the rightness of such an approach, for they are the children of our culture. However much they proclaim a "counter-culture," there is deep embedded in them the virus of our civilization, the notion that selfish desire is "right" because it is "natural."

And yet it is ignorance which betrays them. They do not realize that much more is involved in these practices than appears as obvious to them. It is knowledge which is needed; a standard by which to measure the deluding opinions glibly suggested to them by those only less ignorant than themselves.

Such a standard is to be found in the *Gita*, in its teaching on Meditation. "The man of meditation . . . is superior to the man of penance and to the man of learning and also to the man of action; wherefore, O Arjuna, resolve thou to become a man of meditation." This epitomizes the nature of Arjuna's struggle, and the primary goal to be attained.

The whole of the *Gita* is founded upon the premise of Reincarnation. The dweller in the body who changes bodies as he "throweth away old garments and putteth on new," immediately sets the stage for the action that must follow, and the values by which it must be judged. For, since it is the Spirit in the body or the Individuality which endures, while its personalities disappear at the end of each life, it is the position of the former which must be sustained and strengthened, and attention withdrawn from the latter.

The Goal is "to be absorbed in Brahma, the Supreme." And this must be done while in the body. The method to be followed is separation of the sense of Self from identification with the life of the body. This is accomplished in the mental attitude of detachment.

There are two stages described in the *Gita*. The first is centred on bodily functions. "I am doing nothing in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing the eyes . . . the senses and organs move by natural impulse to their appropriate objects." The second stage is more subtle and difficult. It involves a mental separation from the qualities which are "born from nature, and bind the imperishable soul to the

body." Students are aware that the qualities represent the personality, ordinary human nature. To become free from the slothfulness of *tamas*, and the propensity and aggressiveness characterized by *rajas* is easily understandable. But why from the "lucidity and peacefulness" of *sattva*? What is wrong with that?

One of the strongest and most deeply entrenched feelings of the personal man is the sense of pride, particularly "justifiable" pride. "Surely," he says, "it is better to enjoy the refined pleasures of a cultural pursuit, rather than wallow in crude sensualism." Or, "how many are there who can duplicate my high attainments?" From the viewpoint of the personality he is undoubtedly right. Why then does Krishna say, "When the embodied self surpasseth these three qualities . . . which are coexistent with the body it is released from rebirth and death, old age and pain, and drinketh of the water of immortality"? Because pride, however "justifiable," still embodies the separative viewpoint; and while thus remaining, cannot be assimilated with the unitary view, which represents the Higher Life. That is why the student is urged, in *The Voice of the Silence*, to "make of pride and self-regard bond-maidens to devotion." The man of pride should not make his great attainments a reason for considering himself superior, but rather devote his talents and abilities to the service of his fellow-man, and thus of the One Life.

Reverting to the stages that lead to meditation, we can recognize that Arjuna has engaged in action, while being detached from its results; he has gained learning in the process; and has also become a "man of penance," or of sacrifice. For, becoming detached from the desire of the personal man involves a great sacrifice — the giving up of the dearer for the better. Meditation, as thus seen, emerges in a new light. It is not merely a way of thinking. It is the embodiment of the higher perspective. One must *become* a man of meditation.

Now, a clear distinction may be drawn between the aims of the modern pursuers of "meditation," and those of the followers of the path outlined in the *Gita*. The former have for their goal the satisfaction of the personality. The *Gita* teaches that it is only through detachment from this personality that Truth may be attained.

Let us meditate on Plato's definition of meditation — "the ardent turning of the soul toward the divine; not to ask any particular good (as in the common meaning of prayer), but for good itself — for the Universal Supreme Good."

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## WISDOM IN ACTION

EVERY HUMAN BEING is always engaged in action of one kind or another, whether it be wise or foolish, selfish or unselfish, on one plane or another. The plane of thought and mind is the most important because it is there that the seeds are sown which fructify in speech and in deeds which affect oneself and others beneficently or otherwise. In order to show forth wisdom in action one must understand the dual aspect of the mind, the higher and the lower. The lower mind always acts from a personal and selfish point of view, creating troubles and obstacles, and so it needs to be purified, controlled, trained. People usually generate thoughts hastily, impulsively, without deliberation, resulting in actions of a like nature, actions that are neither useful nor necessary to themselves or to others, and thus time and energy are wasted. So the mind has to be clean and clear in order to perform actions of a wise and righteous nature.

Arjuna had this very difficulty, and therefore he questions Sri Krishna in the Third Chapter of the *Bhagavad-Gita*: "By what is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?" And Krishna answers: "It is lust which instigates him. It is passion, sprung from the quality of *rajas*; insatiable, and full of sin." And this is the condition of the majority of human beings who work thoughtlessly because they are led by passion and desire of one kind or another, arising out of the quality of *rajas* — restlessness. Lord Buddha also taught that it is *Trishna, Tanha*, lust and thirst for things material which makes people blind to the realities of life immortal. This it is that brings about strifes and wars and misery and unhappiness.

There are people who shirk their own duties and responsibilities, thinking that thereby they will be able to free themselves from the moving wheel of Karma. Freedom cannot be obtained that way. It is not by running away from home and family, but rather by fulfilling all one's obligations in the right way that one becomes free from the bondage of the lower self and begins to show forth wisdom in action. As in every sphere of activity, certain qualifications have to be met with to acquire Soul-wisdom.

There is a great deal of difference between Soul-wisdom and Head-learning, the Heart and the Eye Doctrine. *The Voice of the Silence* states: "The 'Doctrine of the Eye' is for the crowd; the 'Doctrine of the Heart' for the elect." It is the latter that will enable us to show forth

wisdom in action. People in our civilization live in houses built on foundations of sand which cannot withstand the floods and storms of life. Jesus advises us to build on foundations of rock which cannot be destroyed but which will always stand firm against the crises and calamities which come about cyclically.

Those acts show forth wisdom which are performed with the heart, the mind, the understanding, without attachment, for the benefit of all. There is no thought of one's own reward in the performance of such acts. It is the performance of one's own duty that leads to wisdom in action. "Men being contented and devoted to their own proper duties attain perfection," says the *Bhagavad-Gita*. It is constant discontent with one's environment, internal and external, that leads one into a vicious circle which seems never-ending. So it is necessary to change the mental attitude, give up false views and values, and start anew along the right lines indicated by all the great teachers. In *Letters That Have Helped Me*, we are advised by Mr. Judge: "The way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead." So it is most important that *we* get clear in our perceptions and expressions.

Wisdom in action implies well-thought-out action, necessary action, right action done with the right motive, at the right time, in harmony with the laws of Nature. This will not bring about a personal reaction and consequent suffering leading to bondage, but will enable us to win freedom.

The modern Prometheus has now become *Epi-metheus*, "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine. (*The Secret Doctrine*, II. 422)

It is necessary to be far-sighted and be wise *before* the event and not after. Madame Blavatsky stresses, in the Conclusion to *The Key to Theosophy*, the importance of "unbiased and clear judgement" for the success of the Theosophical Movement.

We are entering an important cycle, the hundredth year of the great Theosophical Movement, the most serious movement of our age, which will need clear minds and clean hearts to sustain it till the new era begins with new hopes of a brighter future, not only for students

of Theosophy but for mankind in general. Therefore it is essential to cultivate wisdom in action and seek guidance from within so as to be able to close the cycle triumphantly and accomplish what H.P.B. required her students to do — “Keep the link unbroken.” It means constant effort, zeal and enthusiasm, but above all, unity and harmony amongst students. If each one awakens to his responsibility and considers his duty to keep the cycle moving without obstructions, the task will be easier. To be in attunement with the whole of Nature, visible and invisible, to observe the underlying unity between the subjective and the objective, is to understand the sanctity of life, to treat each being and thing with respect and reverence, and to show forth wisdom in action. Mr. Judge gives us a very helpful piece of advice:

Remember that “Thou may’st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigour in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.” (*U.L.T. Pamphlet No. 36*, p. 3)

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THE man of the *brahmana* type is so named because he is verily born with the mission, and for the sole purpose, of realizing the Universal Self, Brahma, in his own individual self, of identifying his individuality with the Universal, and, thus personifying the highest *dharma* in himself, of leading all others to righteousness-*dharma* also. With vows, vigils, and fasts and self-denial of all sorts, to gather elevating knowledge, lay and sacred, open and secret, exoteric and esoteric, overt and occult, with incessant diligence, and to give it to all the deserving with equal assiduity — this is the high calling, the mission, and the *tapas*-asceticism, of the *brahmana*.

—*The Laws of Manu*

## THE BIRD OF LIFE

ALL HIS LIFE Ananda had loved birds. He loved their song and was still happier when he could see them, for then he also enjoyed the beauty of their gay plumage, the grace of their flight, or their small, dainty movements among the branches. The sweet-voiced koels were a delight to him. The parrots amused him with their self-important squawking. His heart even warmed to the carrion-crow which sometimes alighted on the balcony, there to preen its glossy jet-black feathers, as though even it, poor thing, had the right instinct for cleanliness and tidiness.

In his father's library there was a small old book in which Ananda found several references to birds. He loved the one about "*the nightingale's sweet voice chanting a song of parting to its mate,*" and another about "*a sunny glade in the dark forest depths [where] nightingales of hope and birds of radiant plumage sing perched in green bowers.*" A pleasantly creepy feeling came from reading about "*the black doves of death, the birds of birth, decay and sorrow.*" On the other hand, his heart bounded hopefully when the old book told him it was possible to "*gain the eyesight of the mountain eagle,*" for he hated having to wear spectacles at school.

But if he was a self-conscious little boy, he was also a sensitive one, for he shed tears at the thought of a poor bird "*caught in the wily fowler's lime,*" and felt both sorry and angry when he read of another bird shut up in "*a closed and airless vessel.*" "*It warbles not,*" said the book, "*nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.*"

Ananda's father tried to explain to him the inner meaning of these references, but when he came to the one about "*the Bird of Life*" he passed it by. Yet this was the one that the small boy was most curious about. Wasn't every bird a "bird of life" when it was living? But all of them had their own names besides. Why should there be one called "the Bird of Life" only?

He kept questioning his father about it so persistently that at last the good man lost patience and spoke to his small son in an unhelpful grown-up way. "What would you gain, child, if I tried to explain to you that the Bird of Life is no creature wearing feathers but a symbol of the AUM in the deepest teaching of the Orient, which is far beyond your young mind? You imagine yourself flying upon it, perhaps, because this book —" he tapped his well-worn copy of *The Voice of Silence* —

“bids you ‘bestride the Bird of Life’ and speaks of ‘repose between the wings of the GREAT BIRD.’ That is but a metaphor for becoming perfect in contemplation.”

Then, seeing the troubled look on the little boy’s face, the scholarly father added gently, “When you are older, my son, I will try to help you to understand.” But alas, ere that day came, the good professor had passed away.

Ananda grew up. He read widely. He wrote books of his own. But he never lost interest in the Bird of Life, though he never found it, and gradually the feeling grew in him that, unless he did, his outwardly successful life was in reality a failure. He travelled far and wide in search of it, studying in libraries, often residing in an ashram, never remaining long anywhere because his quest drove him on so restlessly, as though the Bird of Life were to be found round the next corner.

At last, beginning to age, he grew weary, and, coming to a village, temporarily rented a little house there. It stood in its own small compound, on the skirts of a forest, so that he could refresh himself with his lifelong practice of bird-watching. The nightingale’s song at dusk soothed his over-active mind, and from time to time he enjoyed some hearty bursts of laughter at the comical ways of the parrots and the mynas.

One day an old Sadhu joined him as he sat watching them and Ananda offered him hospitality. The Sadhu accepted it and soon they became intimate in talk. Ere long the Bird of Life was mentioned. “You found me,” said Ananda, “observing some of my feathered friends. But the one I long for most never comes within a thousand miles of me. All my days I have sought it vainly.”

The Sadhu nodded wisely on hearing its name. “But in all your seeking,” he said, “which was most praiseworthy, you seem to have forgotten the one essential. Have you ever prepared a nest for it?”

Ananda stared at him. “A nest! Does the Bird of Life require a nest?” It was almost like being bidden to make a place for the great sun to sink down into.

“Truly does it,” replied the Sadhu. “A nest of calm, of inner tranquillity. The busy work-room of the mind is no home for it. The Bird of Life nests only in the quiet heart.”

“And I,” said Ananda, smiling wryly, “am no nest-builder, I fear. The experience of a lifetime does not tell me even how to begin.”

The Sadhu put out his hand and picked up the book Ananda had been reading — his father's copy of *The Voice of the Silence*, almost falling apart now with age and use, but too well loved to be replaced with a new one.

“The instructions are here,” he said gently. “You have had them all along.” And he began to turn the pages and read from this one and from that, picking out sentences, or merely words, as seemed to him most appropriate.

*“The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.”*

*“Withhold thy mind from all external objects, all external sights.”*

*“That which in uncreate abides in thee, Disciple.”*

*“To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being, to Non-Being, and then thou canst repose between the wings of the GREAT BIRD.”*

*“Restrain by thy Divine thy lower Self.”*

*“Thou art THYSELF the object of thy search.”*

*“Bestride the Bird of Life if thou would'st know.”*

The Sadhu closed the book and laid it down. Sunshine filtered onto it through the branches, turning its faded cover to gold. There was a sweet rustling in the leafy treetops, and a little stream, though nearly dry, sang as it went wandering through the undergrowth. Blending with these came the voice of the Sadhu, murmuring some few words more which he knew by heart.

*“Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.”*

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If fate throws a knife at you there are two ways to catch it: by the blade or by the handle.

—Oriental Proverb

## SUICIDE IS NOT DEATH

[This article by W. Q. Judge appeared originally in the New York *World* and is reprinted from *Theosophy* for March 1919.

—EDS.]

As a student of Theosophy and human nature I have been interested in the discussion of the subject of self-murder to which *The World* has given a place in its columns. The eloquent agnostic, Col. Ingersoll, planted his views in the ground with the roots of them in the grave, giving the poor *felo de se* nothing beyond the cold earth to cheer him in his act, save perhaps the cowardly chance of escape from responsibility or pain. Those who, as Nym Crinkle says, occupy themselves with replying to Col. Ingersoll fall back on the mere assertion that it is a sin to kill the body in which the Lord saw fit to confine a man. Neither of these views is either satisfactory or scientific.

If suicide is to be approved it can only be on the ground that the man is only a body, which, being a clod, may well be put out of its sufferings. From this it would be an easy step to justify the killing of other bodies that may be in the way, or old, or insane, or decrepit, or vicious. For, if the mass of clay called body is all that we are, if man is not a spirit unborn and changeless in essence, then what wrong can there be in destroying it when you own it, or are it, and how easy to find good and sufficient reason for disposing similarly of others? The priest condemns suicide, but one may be a Christian and yet hold the opinion that a quick release from earth brings possible heaven several years nearer. The Christian is not deterred from suicide by any good reasons advanced in his religion, but rather from cowardice. Death, whether natural or forced, has become a terror, is named "The King of Terrors." This is because, although a vague heaven is offered on the other side, life and death are so little understood that men had rather bear the ills they know than fly to others which are feared through ignorance of what those are.

Suicide, like any other murder, is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason, it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of nature, for the present

compelling her, by her own slow processes, to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful band links them all together, and the instant one of all these millions disturbs the link the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in under the conditions from which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life, and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awake in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is threefold, so also is nature — material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul, and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take

place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. A suicide being a violent destruction of the first element — body — the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kama Loca." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with anyone except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a portion of his mind, called manas, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die, and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees

fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs, both here and beyond the grave, and their good sense will do the rest. An illogical nepenthe of the grave is as foolish as an illogical heaven for nothing.

—WILLIAM Q. JUDGE

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WHAT has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . . Real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted Western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

—*Lucifer*, May 1889

## IN THE LIGHT OF THEOSOPHY

The public media in the last few years have been full of articles about research in molecular biology and genetics. These fields have come to interest the educated layman; DNA has become a household word. But this research and the developments in the prevention and treatment of genetic diseases or birth defects are raising a variety of ethical issues. Immediate problems such as genetic counselling, abortion for birth defects, the withholding of complex treatments from individuals in some situations, screening for genetic and other diseases, artificial insemination, fertilization in a test-tube, and more remote issues like cloning, gene therapy and the creation of man to genetic specifications, are all causing grave concern to many human beings, including some scientists, who see in these developments a lowering of the value of human life in general.

Even professionals outside of biology and medicine have become interested in these issues and in their immediate and remote consequences. Lawyers, sociologists, philosophers and theologians have joined biologists, physicians and geneticists to discuss the current scene and how to approach the future. A new field — bioethics — is being born.

In a letter published both in the journals *Science* and *Nature*, a group of prestigious American biologists challenge genetic research and especially caution against experiments in gene transplantation. The reason they give for renouncing such experiments is that they may accidentally result in the spread of a cancer-causing virus or may create super-resistant micro-organisms. The scientists, among them Nobel prize-winner Dr. James D. Watson, ask that the risks of such research be re-evaluated before being resumed.

Thoughtful human beings rightfully become frightened when these developments are painted as the ways of the future.

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The worth of an opinion poll, however good the sample, is little more than as a rough indication of trends, but a poll carried out by the opinion research centre for a BBC programme has interesting sidelights. It shows that in a period of eleven years (1963 to 1974) belief in God and religion has undergone some changes in Britain.

Fewer people today (29 as against 38 per cent) believe in a personal

God, but more (35 as against 33 per cent) believe in some sort of a spirit or life force which permeates the universe. The survey also discloses general dissatisfaction with the material side of life, while a solid block in the 16–34 age group has expressed total disbelief and disinterest in religion. (*The Times of India*, October 23)

It was inevitable that religion would one day lose its old grip and no longer be the major force that it once was. Every religion that began as a liberating agency, has ended as a vast prison-house. Built on the renunciation of its founder, it became a possessive institution in the hands of its priests, choking the spirit of man. "There is no religion higher than Truth," as Theosophists believe, and their practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality they feel to be true.

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Professor B. Kuppuswami, Director of the Institute of Social and Psychological Research, offers some reflections on "Culture and World Unity" in *Bhavan's Journal* for September 1. What constitutes culture? Says the author:

While the anthropologists use the term culture in a very broad way to include the material objects, customs, etc., the general usage of the term is limited to norms or standards of behaviour and values which are transmitted to the child by the group in which he is born and brought up. . . . Accordingly, a man of culture is one with an integrated personality, a man who is free from conflicts, one who is not overwhelmed by the conflicts and frustrations in life and one who promotes social well-being. A man of culture is rational in his outlook and looks at the problems of other human beings with sympathy and compassion. He never injures other human beings and is ready to come to the rescue of those who are injured. . . .

Neither mere advance in knowledge nor improvement in technology, nor the framing of democratic and other institutional procedures, nor the observance of religious rituals ensures that the quality of life of the group will improve and that cultural values will be cherished.

Thus, culture is not mere knowledge or a complex of industries or mere social organization. Culture consists in the transformation of the self, in the development of attitudes and in cherishing values which promote the integration of the self and the in-

tegration of society. It consists in value-seeking and value-affirming consciousness. It depends on personal effort based on social heritage and consists in passing them on to the next generation through child upbringing and education. It is a continuous endeavour of each individual; it is not an end product; it is not a state that is achieved and done with; it is a perpetual quest.

As for the implications of the concept of world unity, and how it can be achieved through culture, the author has this to say:

The concept of world unity involves a new dimension in mental and social life. It involves the basic concept of *brotherhood* of man. The earliest as well as the most perfect expression of this new dimension in mental and social life is to be found in the Upanishads. . . . The two principles of *Brahman* and *Atman* are identified as *one* and this identification constitutes the essential teaching of the Upanishads represented by the well-known sayings "That thou art" (*tat tvam asi*) and "I am Brahman" (*aham Brahma asmi*), which assert that the principle underlying the world as a whole and that which forms the essence of man, are ultimately the same. The Upanishads hold that the diversity in our outlook is due to an inveterate habit of our mind which should be traced to our ignorance (*avidya*) of the ultimate reality. As a result the goal of life according to the Upanishads is to attain full enlightenment or *jnana*. This enlightenment, however, is not a mere intellectual apprehension of the unity of mankind and the cosmos. It has to be an actual realization in each person's experience. In other words, one must not only *know* but also *live* the right kind of life, consciously adjusting one's conduct to one's intellectual convictions. Such an enlightenment can be acquired only through a long course of training, and disciplined living, cherishing the ideal of oneness of humanity and the oneness of the entire universe, while perceiving the diversity. . . .

The three main obstacles to world unity are religion, nationalism and ideology; in other words, narrow ideals, attitudes and values. This is why neither military imperialism based on might nor international trade based on wealth could promote world unity. Nor have technological developments in transportation and communication promoted world unity. It is clear that world unity is a *cultural problem* and it can be promoted only by a change in ideas, ideals, attitudes and values. . . .

The two notions "I am superior" and "my group is superior," are the main obstacles to world unity. The ancient Indians identified them as *ahamkara* and *mamakara*. Each human being

has to get over them. It is only then that equality of all human beings and the automatic status of each human being can be valued and promoted.

In conclusion, a description may be given of the types of world order possible with the help of the three terms used in ancient Indian thought. The *tribal* groups which are self-contained and hostile to other groups are living at the *tamasik* level. The other groups, whether they are caste groups, class groups, creedal groups, national groups or the ideological groups, are living at the *rajasik* level. The individuals and associations which cherish the ideals of human equality and human autonomy and who promote social and international harmony and peace are living at the *sattvik* level. World unity, thus, is based on and can be made possible only through the promotion of individual and social development and by the abandonment of all arrogance based on pride of birth, wealth, ability and achievement.

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The first universal declaration of religions, adopted by the fifth world conference of religions held in New Delhi in November, affirmed the resolve of religious leaders to set up a "world assembly of non-violence." The delegates pledged to practise and promote principles of non-violence. (*The Times of India*, November 25)

The conference decided to establish a comprehensive international university of spirituality, an institute of comparative study of religions, an institute of yoga and an institute of vegetarianism. It appealed to the Unesco and the governments of all countries to recognize and support its efforts towards establishing the international university of spirituality and its allied institutions.

The conference felt it necessary to establish "one world law" and the authority to implement it for ushering in peace. It resolved to set up a permanent international committee of teachers and psychologists to plan and implement projects in consonance with the programme of education based on spirituality as outlined by it. The committee would also organize youth groups from all religions to spread the international movement for peace through spirituality and education based on moral foundations.

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