

The Indian Institute of World Culture

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सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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OCCULT STUDY

[We reprint here, from *The Theosophist*, Vol. V, pp. 131-33, for March 1884, a "Paper read by a Theosophist and 'Lay Chela' in London to an audience consisting chiefly, but not exclusively, of Theosophists."—EDS.]

THE PRACTICAL BEARING of occult teaching on ordinary life is very variously interpreted by different students of the subject. For many Western readers of recent books on the esoteric doctrine, it even seems doubtful whether the teaching has any bearing on practical life at all. The proposal which it is supposed sometimes to convey that all earnest seekers shall put themselves under the severe ascetic regimen, followed by its regular Oriental disciples, is felt to embody a strain on the habits of modern civilization which only a very few enthusiasts will be prepared to encounter. The mere intellectual charm of an intricate philosophy may indeed be enough to recommend the study to some minds, but a scheme of teaching that offers itself as a substitute for religious faith of the usual kind will be expected to yield some tangible results in regard to the future spiritual well-being of those who adopt it.

Has occult philosophy nothing to give except to those who are in position and willing to make a sacrifice in its behalf of all other objects in life? In that case it would indeed be useless to bring it out into the world. In reality the esoteric doctrine affords an almost infinite variety of opportunities for spiritual development, and no greater mistake could be made in connection with the present movement than to suppose the teaching of the Adepts merely addressed to persons capable of heroic self-devotion. Assuredly it does not discourage efforts in the direction of the highest achievement of occult progress — if any Western occultists feel disposed to make them — but it is important for us all to keep

clearly in view the lower range of possibilities connected with humbler aspiration.

I believe it to be absolutely true that even the slightest attention seriously paid to the instructions now emanating from the Indian Adepts will generate results within the spiritual principles of those who render it — causes capable of producing appreciable consequences in a future state of existence. Anyone who has sufficiently examined the doctrine of Devachan will readily follow the idea, for the nature of the spiritual existence which in the ordinary course of things must succeed each physical life, provides for the very considerable expansion of any aspirations towards real knowledge that may be set going on earth. I will recur to this point directly when I have made clearer the general drift of the argument I am trying to unfold.

At the one end of the scale of possibilities connected with occult study lies the supreme development of Adeptship; an achievement which means that the person reaching it has so violently stimulated his spiritual growth within a short period as to have anticipated processes on which nature, in her own deliberate way, would have spent a great procession of ages. At the other end of the scale lies the small result to which I have just alluded — a result which may rather be said to establish a tendency in the direction of spiritual achievement than to embody such achievement. But between these two widely different results there is no hard and fast line that can be drawn at any place to make a distinct separation in the character of the consequences ensuing from devotion to occult pursuits. As the darkness of blackest night gives way by imperceptible degrees to the illumination of the brightest sunrise, so the spiritual consequences of emerging from the apathy either of pure materialism or of dull acquiescence in unreasonable dogma brighten by imperceptible degrees from the faintest traces of Devachanic improvement into the full blaze of the highest perfection human nature can attain. Without assuming that the course of nature which prescribes for each human ego successive physical lives and successive periods of spiritual refreshment — without supposing that this course is altered by such moderate devotion to occult study as is compatible with the ordinary conditions of European life, it will nevertheless be seen how vast the consequences may ultimately be of impressing on that career of evolution a distinct tendency in the direction of supreme enlightenment, of that result which is described as the union of the individual soul with universal spirit.

The explanations of the Esoteric doctrine which have been publicly given have shown that humanity in the mass has now attained a stage in the great evolutionary cycle from which it has the opportunity of growing upward towards final perfection. In the mass it is, of course, unlikely that it will travel that road; final perfection is not a gift to be bestowed upon all, but to be worked for by those who desire it. It may be put within the theoretical reach of all; there may be no human creature living at this moment of whom it can be said that the highest possibilities of nature are impossible of attainment, but it does not follow by any means that every individual will attain the highest possibilities. Regarding each individual as one of the seeds of a great flower which throws out thousands of seeds, it is manifest that only a few, relatively to the great number, will become fully developed flowers in their turn. No unjust neglect awaits the majority. For each and every one the consequences of the remote future will be precisely proportioned to the aptitudes he develops, but only those can reach the goal who, with persistent effort carried out through a long series of lives, differentiate themselves in a marked degree from the general multitude. Now that persistent effort must have a beginning, and granted the beginning, the persistence is not improbable.

Within our own observation of ordinary life, good habits, even though they may not be so readily formed as bad ones, are not difficult to maintain in proportion to the difficulty of their commencement. For a moment it may be asked how this may be applied to a succession of lives separate from each other by a total oblivion of their details, but it really applies as directly to the succession of lives as to the succession of days within one life, which are separated from each other by as many nights. Those affinities in the individual Ego which are collectively described in the esoteric doctrine by the word Karma must operate to pick up the old habits of character and thought as life after life comes round, with the same certainty that the thread of memory in a living brain recovers, day after day, the impressions of those that have gone before.

Whether a moral habit is thus deliberately engendered by an occult student in order that it may propagate itself through future ages, or whether it merely arises from unintelligent aspirations towards good, which happily for mankind are more widely spread than occult study as yet, the way it works in each case is the same. The unintelligent aspiration towards goodness propagates itself and leads to good lives in the future; the intelligent aspiration propagates itself in the same way *plus*

the propagation of intelligence; and this distinction shows the gulf of difference which may exist between the growth of a human soul, which merely drifts along the stream of time, and that of one which is consciously steered by an intelligent purpose throughout. The human Ego which acquires the habit of seeking for knowledge becomes invested life after life with the qualifications which ensure the success of such a search, until the final success achieved at some critical period of its existence carries it right up into the company of those perfected Egos, which are the fully developed flowers, only expected according to our first metaphor, from a few of the thousand seeds.

Now it is clear that a slight impulse in a given direction, even on the plane of physical phenomena, does not produce the same effect — as a stronger one; so exactly in this matter of engendering habits required to persist in their operation through a succession of lives, it is quite obvious that the strong impulse of a very ardent aspiration toward knowledge will be more likely than a weaker one to triumph over the accidents of nature which, to a certain extent, in the cosmic process as in the experience of ordinary life, interfere with the intentions we set out to accomplish. It seems perfectly rational, as I began by saying, to assume that no effort in the direction of spiritual study, however slight, will be wholly thrown away; but it is equally reasonable to assume that a sustained and purposeful application to spiritual science will be required to give such a momentum to the evolutionary process as will constitute a sure guarantee against the abandonment of the habit hereafter.

This consideration brings us to the question of those habits in life which are more immediately associated in popular views of the matter with the pursuit of occult science. It will be quite plain that the generation within his own nature by an occult student, of affinities in the direction of spiritual progress, is a matter which has little if anything to do with the outer circumstances of his daily life. It cannot be dissociated from what may be called the outer circumstances of his *moral* life, for an occult student, whose *moral* nature is consciously ignoble and who combines the pursuit of knowledge with the practice of wrong, becomes by that condition of things a student of sorcery rather than of true occultism — a candidate for satanic evolution instead of perfection. But at the same time the physical habits of life may be quite the reverse of ascetic, while all the while the thinking processes of the intellectual life are developing affinities which cannot fail in the results just seen to produce large ulterior consequences.

Some misconception is very apt to arise here from the way in which frequent reference is made to the ascetic habits of those who purpose to become regular *chelas* of Oriental adepts. It is supposed that what is practised by the Master is necessarily recommended for all his pupils. Now this is far from being the case as regards the miscellaneous pupils who are gathering round the occult Teachers lately become known to public report. Certainly even in reference to their miscellaneous pupils the Adepts would not discountenance asceticism. As we saw just now there is no hard line drawn across the scale on which are defined the varying consequences of occult study in all its varying degrees of intensity, so with ascetic practice, from the slightest habits of self-denial which may engender a preference for spiritual over material gratification, up to the very largest developments of asceticism required as a passport to chelaship, no such practices can be quite without their consequences in the all-embracing records of Karma.

But, broadly speaking, asceticism belongs to that species of effort which aims at personal chelaship, and that which contemplates the patient development of spiritual growth along the slow track of natural evolution claims no more, broadly speaking, than intellectual application. Even without this, we may, any of us, waste this, and a dozen other lives, with all their intervening periods of enjoyment or regret, and yet be in time to pick up a perception of our higher destinies at some maturer period of growth. The boy may neglect his school work, and yet, by a later effort, recover his position amongst his contemporaries. All that is asserted in regard to the opening now offered to those who have taken notice of the present opportunity is that they may now give their own evolution an impulse which they may not again have an opportunity of giving it with the same advantage to themselves if the present opportunity is thrown aside. True, it is most unlikely that anyone advancing through nature, life after life, under the direction of a fairly creditable Karma, will go on always without meeting sooner or later with the ideas that occult study implants. So that the occultist does not threaten those who turn aside from his teaching with any consequences that must necessarily be disastrous. He only says that those who listen to them must necessarily derive advantage from so doing in exact proportion to the zeal with which they undertake the study and the purity of motive with which they promote it in others.

Nor must it be supposed that those which have here been described as the lower range of possibilities in connection with occult study are mere fringe upon the higher possibilities, to be regarded as a relatively

poor compensation accorded to those who do not feel equal to offering themselves for probation as regular *chelas*. It would be a grave misconception of the purpose with which the present stream of occult teaching has been poured into the world if we were to think it a universal incitement to that course of action. It may be hazardous for any of us who are not initiates to speak with entire confidence of the intention of the Adepts, but all the external facts concerned with the growth and development of the Theosophical Society show its purpose to be more directly related to the cultivation of spiritual aspiration over a wide area than to the excitement of these with supreme intensity in individuals.

There are considerations, indeed, which may almost be said to debar the Adepts from ever doing anything to encourage persons in whom this supreme intensity of excitement is possible, to take the very serious step of offering themselves as *chelas*. Directly that by doing this a man renders himself a candidate for something more than the maximum advantages that can flow to him through the operation of natural laws — directly that in this way he claims to anticipate the most favourable course of nature and to approach high perfection by a short cut, by violent and artificial processes — he at once puts himself in the presence of many dangers which would never beset him if he contented himself with a favourable natural growth. It appears to be always a matter of grave consideration with the Adepts whether they will take the responsibility of encouraging any person who may not have it in him to succeed, to expose himself to these dangers. For anyone who is determined to face them and is permitted to do so, the considerations put forward above in regard to the optional character of personal physical training fall to the ground. Those ascetic practices which a candidate for nothing more than the best natural evolution may undertake if he chooses, almost as a work of supererogation, with the view of emphasizing his spiritual Karma to the utmost, become a *sine qua non* in regard to the very first step of his progress. But with such progress the present explanation is not specially concerned. Its purpose has been to show the beneficial effects which may flow to ordinary people living ordinary lives, from even that moderate devotion to occult philosophy which is compatible with such ordinary lives, and to guard against the very erroneous belief that occult science is a pursuit in which it is not worth while to engage, unless Adeptship is held out to the student as its ultimate result.

THE WORLD OF REFLECTION

WE ARE FAMILIAR with the idea that all that we do, think and feel is recorded on that plane of matter whose characteristic is, so to say, photographic. But we often fail to make use of this idea practically.

If the above idea is true, then we carry with us the photographs of all our actions, of all that we are. This must mean that we show to the world a composite picture which is called our character. This character is photographed, also as a composite picture, on the subtle screen of the world — on men, animals, plants, the earth, the water, etc., for the world is one. At times these pictures are in harmony with each other; at other times there is disharmony.

Where is the real man, the real animal, the real plant, the real earth, water, etc.? These are also photographed on yet another subtler plane of matter, but we are not so aware of it because we have no senses as yet developed by which we can perceive or feel it.

Hence it is that we are "ceaselessly self-deceived."

If we want to know ourselves, not only as spiritual beings, but as decent human beings, we have to look at the photographs we make in the picture-gallery of the world without. That is to say, we must find out how all those we meet react to us.

For instance, others may know from experience that we are unpunctual. We may think we have a good excuse, and may even blame others for our unpunctuality. But let us look at what our friends know of us in this respect. We may upset a friend by a momentary facial expression of which we are totally unaware. But the expression must be that of our own feelings and thoughts, unconscious as we may be of it. Let us watch for the photograph of that expression in the way our friends react to us, and let us not blame them for being upset, but rather blame ourselves for the reflection of our character. How often do we say, "O no! I am not like that!" But the reflection on the photographic matter of the friend shows that we are, or such a photograph could not exist.

Granted there are those whose screen or lens is so distorted that a totally wrong impression is given of us, but we may discount this if we wish to improve our character. Granted we may be so schooled that the picture thrown on the screen may be just that of the trained exterior, but even here there must be the inner character, which perhaps is unknown to ourselves, but which the photograph brings out.

If we look into a mirror, we find that the reflection seen there reveals facial defects of which normally we are unaware.

Let us look at the other beings in the world in which we live. We are composed of mineral, vegetable and animal matter, so there is a contact between us and all nature, and nature responds to our touch and receives on its sensitive plate the pictures of our character. Are we in harmony — *i.e.*, free from harmful or selfish thoughts — with the earth, with the plants and trees, with the animals? Does the condition of the earth, the plant life and the animals mirror back our characters? It is an interesting thought. The true yogi is so much at peace with Nature that even wild animals respect him and reflect the harmonious feelings present in him towards them. Gardens and houses reflect our character. Let us look at these. Order and harmony, cleanliness and beauty should be present in our surroundings. Are they? Let us look around us to know our character. Our Lodge work is a reflection of our character; our attitude towards fellow students is a reflection of our character; our attitude towards our servants is a reflection of our character. Our attitude towards life itself is a reflection of our character. Orderliness in our home, in our person, is a reflection of the harmony of a lawful universe.

Let us not be content with thinking that all is well with us because we are the Ego! Let us ask ourselves how much of the Ego's character is reflected in our personal character. Does our mind reflect only the ordinary humdrum life and its affairs, or does it reflect the character of the Ego? It is only by observing the analysis of our character as suggested above that we can find out how much of the spiritual is present in us. Unless we learn this through the reactions of others towards us, we may deceive ourselves and live in a world of glamour, a fool's paradise, until we are awakened by some shock which forces us to see ourselves as we really are.

BEWARE of all enterprises that require new clothes, and not rather a new wearer of clothes.

—THOREAU

THE GOD-IDEA

THEOSOPHY does not subscribe to the notion of a personal, anthropomorphic God, and therefore Theosophists have been called Atheists. Madame H. P. Blavatsky, the Guru of all true Theosophists, has said, "The Secret Doctrine teaches no *Atheism*, except in the . . . sense of . . . the rejection of *idols*, including every anthropomorphic god." (*The Secret Doctrine*, I. 279)

Here Madame Blavatsky explains what kind of god Theosophy rejects. To pray to an idol of mud or metal is to be false to the spirit of true religion; to contemplate and worship the Image which represents or symbolizes the abstraction of Life, universal and impersonal, or which represents and symbolizes some power or aspect of Life, is to attempt to understand the mystery which is at the back of Nature, and which forms the very heart of manifestation. Theosophists, therefore, are not Atheists.

Moreover, Theosophy, says Madame Blavatsky,

proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable. (*S.D.*, I. xx)

The conception of God which Theosophy puts forward is that of an omnipresent, eternal, boundless and immutable Principle which can best be named Life. Its chief characteristic is Its Impersonality. That Impersonality must be fully and uncompromisingly recognized as the fundamental concept of the philosophy of Theosophy. Impersonality is a state or condition of Life or Consciousness. It is not some vague abstraction. It is indescribable in terms of ordinary human experience, but its potency can be sensed by a calm reflection on Impersonal Men and on an impersonal attitude to life as practised by earnest souls who aspire to attain Impersonality. The true *Jivanmuktas* are Impersonal Men; they and they alone are worthy of the title of *Guru-Inanis*, Wise Teachers. They are concrete and living Pictures or Images of impersonality and Their method of life is an abstract representation thereof. They abide in Sri Krishna who is named the Resting-Place of the Universe, *Jagat-Nivasa*; They are ever active Potencies who create while reposing in the Highest Place. Therefore it is true, indeed, that with-

out Gurus none can reach God, which is the same truth as the Christian mystics teach when they say that no one can reach the Father save with the help of the Son.

This digression is necessary because great misconception exists in the public mind about the Theosophical views of God, Logos, Ishwara, as of Masters, Adepts, Mahatmas. Those who earnestly seek to know the true Theosophical position should go directly to the books of Madame Blavatsky. Commentaries on the *Gita* do not deliver Krishna's message; the *Gita* itself does. Interpretations, simplifications, expositions of Madame Blavatsky's works will not yield the doctrines of Theosophy; her own writings will.

Now let us turn to the positive teaching about God which Theosophy gives. Theosophy being *Brahma-Vidya*, its views and instructions are the same as those of the Vedas, the Upanishads, the Brahma-Sutras. The *Bhagavad-Gita* is the compendium which contains the soul of *Brahma-Vidya*; it imparts the knowledge of *Raja-Vidya* or *Guhya-Vidya*, and therefore the *Gita* will yield for our study parallel instructions to those of the Esoteric Philosophy which Madame Blavatsky recorded once again for our modern cycle.

Theosophy, recognizing the aspect of Deity which is transcendent to the whole of manifestation, names it "Be-ness"; also recognizing the aspect immanent in Nature, names it "Becoming." Be-ness is the Absolute of philosophy and the Parabrahm of the Hindus, and is without attributes, *Nirguna*. "Becoming" is the Great Breath of *Brahma*, the Life, which is Perpetual Motion, Boundless Space, and Endless Time. "That" and "This" — "*Tad*" and "*Etad*" — are Be-ness and becoming in the phraseology of *The Secret Doctrine*, and these the students of the *Gita* will recognize as His two aspects which Sri Krishna describes. (X. 42)

Law is inherent in Life. Because of that inherent Law, Life manifests itself as the trinity of Motion, Space and Time. Again, because of that Law, Life falls into the condition of non-manifestation. Life, awakened by and under Law, shows forth the Universe of Motion, Space and Time or Duration. Wherever there is manifestation, there Motion, Space and Time are; Life as God or atom, Life as force or form, Life as Macrocosm or Microcosm is the manifestation of Motion, Space and Time, the supreme *Trimurti* — the Womb of all Trimurtis. The Law inherent in Life is *Karma* — cause and effect, or, to be more accurate, cause-effect. Whatever is manifest, from a particle of dust to a radiant

Sun, is an effect from a cause, and this effect will become another cause. The *Gita* (VIII. 3) describes *Karma* as the emanation which brings about the existence and reproduction of creatures. Law causes the birth or manifestation of Life — *Prabhava*; law causes the death or withdrawal of Life — *Pralaya*. Therefore Sri Krishna says that “at the end of a *kalpa* all things return into my nature, and then again at the beginning of another *kalpa* I cause them to evolve again.” (IX. 7)

So God is Life — omnipresent; God is Law — omnipotent. Deity as Life and Law is active everywhere, all the time. Neither by chance nor accident, neither by whim nor caprice is the Universe governed; Law works incessantly in every atom, every organism, every human being; *Devatas* and *Devas*, *Manushyas* and *Rishis* are what they are because of the Law working within each. Says Madame Blavatsky (*The Secret Doctrine*, I. 274-75):

There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. . . . The Universe is worked and *guided* from *within outwards*. . . . The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyan-Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy.

Two ideas emerge here, which must be thoroughly grasped:

(1) Deity is everywhere — not in high heaven only, but on earth also; not in the heart of the devotee only, not in the head of the sage only, not in the limbs of the sacrificer only, but in the sinner, the ignorant, the selfish and the diseased. Life has hands and feet and eyes and heads and mouths and ears in every direction. (*Gita*, XIII. 13)

(2) Deity works and guides *from within*. Not from without does the crystal derive its geometric shape, or the flower its colour and fragrance, or the bird its power to fly, or man his potency to be evil or good, to rob or to sacrifice. All evolution is an unfolding process; the growth of every form, the expansion of every universe is due to the motion of Life within the form.

The logical deduction from these two fundamental ideas is that the One Life manifests as the myriad forms of Life. Spirit and Matter,

Purusha and *Prakriti*, are not two distinct and separate entities; they are but two aspects of the One Life, and all forms of Matter are forms of Life. This is the variant of the Upanishadic teaching that the same Self is in all, but in all it does not shine forth equally.

The transcendent aspect of Life leads us to its immanent aspect, and now let us confine ourselves to the immanence of Life in the human kingdom.

In the human kingdom, consciousness unfolds from within itself the power of reflection, *i.e.*, consciousness becomes self-conscious, conscious of itself. In the savage and the sage, self-consciousness or reflective consciousness functions; the power to say "I am" is present. The same Law is at work in the human kingdom as elsewhere, and it works in the same way, *i.e.*, from within outwards. "I," "Aham," is within man and unfolds its powers and faculties like a seed which evolves the tree, or like the bud which burgeons into the flower. Therefore, it is not some God in a distant *Loka* who gave us our weaknesses and vices; they all came forth from within ourselves. And the same is true of our virtues and powers.

Where, then, shall we seek for God? Within ourselves. What about the great universe without? It is only a vehicle, an instrument through which self-conscious man learns; but the power to learn is within himself. We see the brilliance of the sun and of the moon because we have eyes. We understand the construction of the universe because we have a mind. We feel the beauty of the pebble on the beach and of the cosmos of innumerable orbs because we have unfolding beauty within ourselves. And finally, we realize the mystery at the heart of the Great Cosmos, the Macrocosm, because we have realized the Mystery in our own heart, each one of us being the Microcosm, the small cosmos. All the powers of Nature, all the faculties seen in the universe, belong to man; man is a miniature copy of the Universe; there is not a thing in the Universe that is absent in him. Man is Deity in latency, he is God in the making.

Therefore, looking within ourselves, we shall ultimately succeed in arriving at the core of our own being, and we shall then find that that core is identical in essence and substance, as spirit and matter, with the core of the whole of manifestation. How shall we come to this final supreme realization?

The Path of Realization, to be consciously and cautiously walked, is described in *The Voice of the Silence*, a book meant "for the daily

use of Lanoos," *i.e.*, of disciples or Chelas. The following selected verses from it show how very similar its teachings are to those of the *Gita*.

(I) Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

This gives the initial step. Most men and women move hither and thither, ending their lives on earth without realizing that man is a pilgrim, and that his pilgrimage is to the secret cave, *Gupta Guha*, where Ishwara, the Lord, resides. That cave is our own heart. The first step is to recognize that the Lord is in the heart. Two difficulties have to be surmounted here: first, the denial of deity; and second, the looking for God outside of us. Any branch of knowledge, be it scientific, philo-sophic or religious, which either denies Life and Law, or rejects the fact that Life and Law move from within without, is materialistic. So we must recognize that we are pilgrims and that our pilgrimage is for gaining the Vision of the Self, the Lord in the cave of the heart.

(II) Of teachers there are many; the MASTER-SOUL is One, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Alaya, the Master-Soul, is the Universal Soul or *Atma*, each man having a ray of it in him and being thus capable of identifying himself with It.

If God is within each one of us, it cannot but be an aspect of the Universal Whole; with the help of the Ray, we reach the Source from which the Ray emanates. *Atma* in us is the Ray, and when that *Atma* knows its identity with the Sun of which it is a part, that *Atma* has become *Mahatma*, the mortal has become immortal, the man has become divine and the end of the pilgrimage is reached.

It is necessary, therefore, to learn that the power of emancipation is within ourselves; the ray of light is the Path which takes us to the Spiritual Sun — Krishna, Christos, Ahura Mazda, Avalokiteshwara. How shall we acquire the power to move on the Path of Light? By self-dependence, self-reliance. He who depends on another, he who relies on others, is not on that Path. Such people who depend on others tread the path of darkness, full of misery.

But the verse under consideration teaches also the lesson of Inter-dependence. Those who rely on the self without recognizing Inter-dependence or Universal Brotherhood tread the Path of Pride and

Destruction. Therefore, we must respect the God in others. Freedom of will is the birthright of every man and woman, and none of us has any right to coerce the will of another. Here is where each one of us can practise Impersonality — not through indifference or disregard of our fellows, but through tolerance, appreciation and reverence, making of ourselves channels of help and service to all; this implies that we must also recognize that others are channels of help and service to us. One suffers from one kind of weakness, another from a different vice; some suffer in body, others in morals; hands are unproductive in some, while heads are uncreative in others; and so on. This recognition of our common limitation leads us to the vision of our common grandeur. So Brotherhood is the Goal and Service is the Way to Deity.

(III) Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.

This is the summation of the instruction given in the previous verse. We have to bring the power of Deity, the Light of Ishwara (*Daivi-Prakriti* or *Shakti*) to stream forth from every gate of the body. (Cf. *Gita*, XIV. 11). We must learn to become conscious channels of Nature's Wisdom. When we try to see without that Wisdom, we are like men with eyes but who try to see in darkness. To endeavour to see all objects, to understand all subjects, to serve all beings with the Light of the Soul, is to evaluate them correctly; without the Light of the Soul we are like blind men in the company of the blind. In our world today most people are like blind ones trying to help the blind. Those who seek the Self alone begin to see; those who see are able to help others to open their eyes.

Space forbids our detailing the steps of the Path of Light which leads to the World of Light, the Hall of Wisdom in which dwell Beings of Light. But in the above verses from *The Voice of the Silence* we have food for meditation, and such meditation will reveal to us the truth which Sri Krishna taught Arjuna (IV. 34-35):

Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me.

DREAMS AND THE INNER LIFE

H. P. Blavatsky has given us a wealth of information on the subject of dreams in the *Transactions of the Blavatsky Lodge*. We also find here hints in regard to what we can do while awake to help us to take advantage of the sleep condition.

What is it that dreams? "There is no simple answer to the question," says H.P.B., "for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten." The "principles" active during ordinary dreams, called the visions — as distinguished from real dreams — "are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*." It is the brain and the *Kama-Manasic* principle which helps us to remember our dreams or prevents us from gaining any clear idea of what happens to us during the sleep of the body. This is an important practical teaching given us in this section on dreams.

We learn that it is the cerebellum which functions during sleep. It is "the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent." Dreams which are remembered, and present a sequence of events, are the result of the vision of the higher Ego.

The combined action of *Kama* and lower *Manas* is mechanical, for it is instinct, not reason, which is active in them. During sleep, they receive and send out mechanically electric shocks to and from various nerve-centres. These fade out on waking, or, if impressed strongly enough, are registered and preserved by the retentive faculty of the brain. But generally our memory registers only some of the distorted impressions which the brain receives, without order or sequence, at the moment of awakening. The dream state passing into the waking state can be compared to the embers of a dying fire, radiating and throwing off sparks. The play of the memory is like a current of air rekindling the dying embers. That is to say, "the waking consciousness recalls to activity the cerebellum which was fading below the threshold of consciousness," as the cerebrum, which functions when we are awake, begins to take over.

All these conditions can be affected by us, for good or ill, in the waking consciousness. There is no need for us to suffer from indigestion-caused dreams, nor from those of the drunkard, nor even from those caused by

the disturbed Kama-Manas. Our dream condition can be changed by right living during the waking state, and by right preparation before sleep, so that our last thoughts before we sink into slumber are of high ideals and noble aspirations. Before going to sleep, a period spent in quietening our lower mind filled with personal ideas and desires will be of help. Just as our last thoughts in any incarnation determine our consciousness after death, so our last thoughts before going to sleep determine the dream state; and the latter in turn affects our waking consciousness the following day.

We are told that

the memory of the Sleeper is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep.

So we see again the necessity for preparing ourselves for sleep.

There are other kinds of dreams which have various sources, but whether we remember them or not, or remember them correctly or incorrectly, still depends on the brain, except perhaps in the case of the direct action of the higher Ego.

Since real dreams are "the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts."

Another fact has to be borne in mind, namely, the role that the Astral Light plays in dreams. H.P.B. states:

The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man — if at all psychic — and who is not? — a tempting Demon, his "evil angel," and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused with the "dreams"), and these germs bear their fruit when he awakes.

A sensitive can see in the Astral Light even when awake, and have what are called "waking visions," but "the reflections in the Astral

Light are seen better with closed eyes, and, in sleep, still more distinctly."

The sevenfold division of dreams next needs to be considered.

(1) Prophetic dreams, we are told, are those impressed by the Higher Self *directly* on our memory, and therefore they are generally plain and clear; either a voice is heard or a coming event is foreseen. The clearer the brain, the more "porous" it is to spiritual influences, the more vivid will be the remembrance. H.P.B. says that truly prophetic dreams are had by certain persons "because their physical brains and memory are in closer relation and sympathy with their 'Higher Ego' than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons."

(2) Allegorical dreams may be explained as being hazy glimpses of realities, of the Ego's doings, caught by the brain and distorted by our fancy. These realities "are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes." Those thought-actions of the true Ego get distorted as the man becomes fully awake, and in interpreting them our fancy plays a part, so that what is remembered is generally only half true.

(3) Then there are dreams sent by Adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will. Why should we be open to such influences? Where are they impressed? Our will or volition, though dormant and inactive during dreams, can be given a certain bent during its inactivity, and certain after-results developed. This, we are told, "is one of the dodges of black magic," and when used for good purposes belongs to the training of an Occultist." To act on the will of a sleeping person, that is, to control his dreams, and thus control his actions when awake, is not an easy task, and one must be far advanced on the "path" to be able to do so.

(4) We come next to retrospective dreams. What are these? They are dreams of events belonging to past incarnations. These events leave their impress behind them. The Astral Light is called the "tablet of the memory" of the animal man; but there is also the memory of the spiritual Ego, which acts on the will of the sleeping man through visions impressed upon his slumbering brain, and these visions are sometimes recalled on waking.

(5) Then there are dreams of warning and premonition, which

require "the active co-operation of the inner Ego." Sometimes the warning is meant for another who is unable to be impressed himself. Such a dream is "often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos."

(6) Confused dreams, as already seen, are those produced by the instinctual animal functions of which the cerebellum is the organ. We can perhaps also say that our brain memory can confuse any dream or mix up different types of dreams when we wake up.

(7) Lastly, there are dreams which are mere fancies and chaotic pictures caused by indigestion, difficulty in breathing, or such-like physiological causes which create a feeling of oppression and produce a sensation of impending calamity. Nightmares and unpleasant dreams come under this category. Chaotic dreams may also be caused by mental trouble. A drunkard, for instance, who is in a stupor, sees everything whirling round in the brain, "producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions."

It needs to be remembered that while fancy should be curbed, imagination has to be cultivated. Imagination is not fancy; it is image-building. The higher the type of image-building we have cultivated, the more spiritual will be the remembrance of the images we see in dreams. So we understand why we are advised not only to clear the mind and the emotions and the brain just before sleeping, but to give them definite food of a high nature, such as that provided by reading devotional books, by keeping high ideals in mind, and by giving the imagination a spiritual bent, remembering that each night we contact our spiritual Ego and enter into the *Sushupti* condition of consciousness.

In the case of children, how often do we send them to bed almost in a stupor, or in a state of physical and mental exhaustion! There is a wealth of elevating stories which can be used as bedtime stories, so that their brain and emotional condition are more in tune with the real life. There are so many wonderful, tranquillizing "mantrams" in *The Voice of the Silence*, for example, which can be the last remembered thing before going to sleep. Cleansing the body of the dirt of the day, harmonizing the emotions, and giving the mind seed-ideas of a spiritual nature — what a help this would be to the child! Let us try these things ourselves, and finding them good and useful, give the child the benefit of what we have learnt. Let us "make Theosophy a living power" by applying it to life!

SOUL-POWERS

MASTER, what do we mean when we speak of "soul-powers"?

Friend, what do *you* mean when you speak of "soul" and "powers"?

Master, soul, I suppose, is that unexplainable something that causes us to be what we are and whose reflection or ray is in us. As for what its powers are, I know little.

Friend, to find the answer we have to look at what we already know — theoretically at least — of the seven principles which make us up. Starting with the principles we are more familiar with — body, astral senses and organs, Kama and Prana — let us find out what their powers are. With their aid we are able to contact the world around us, to see and hear, to feel and use energy, to desire and think and plan. At our present stage, the ray of the soul works in and with Kama, so that Kama-Manas is today the most active principle in many human beings. We see at once, therefore, that soul-powers must have something to do with that soul whose ray enables us to think and to plan, to reason logically, to remember, to anticipate and to reflect on the past. Also, it makes us know ourselves as individuals.

Besides the lower, animal soul, we have the human soul, or Manas *per se*, and the spiritual soul, or Buddhi.

But, Master, what powers can Manas have, since it is only the "conscious principle of the Monad"? What powers can Buddhi have, since it is only the vehicle of Atma and the repository of the Ideas in the Universal Mind?

Friend, are you not too sweeping in your statements? Let us look at Manas itself. Has it not the power of *image-making*? It has the power of being aware of its surroundings. When it uses its power on the lower plane, it uses reason and logic if it has freed itself from Kama — desires and emotions. When it uses its power on the higher plane and is aware of the divine universal ideas in Buddhi, then it reflects those in its consciousness, and, using its image-making power, gains true knowledge. It sees the universal aspect of those divine ideas and can reflect them downward into the brain as intuition. We do not have the need here of premises on which to base conclusions, nor of

prior knowledge or information. We get, as it were, a flash of the true. Having obtained this flash — which only comes when the lower mind is free from other impressions and is searching for Truth — the *antahkarana* rises to its source.

One other power has to be sought, that of Buddhi. It is said that Buddhi is the power of intellection, of discernment. Hence, when Manas has made itself part of Buddhi it is able to see what is universal and what is not universal in character.

Atma is, of course, the vital energy underlying everything. In itself, it is the spiritual Will which has no confines. It is universal, and works only for the universal ALL. It gives us the power, or is the power, to go on and on, no matter what difficulties are in our path.

But, Master, how can these powers be of value to us? What shall we do to acquire them?

Friend, let us begin where we are. These powers are latent in us at present, just as the mind is latent in the animal kingdom. Evolution is the bringing into function of one or another principle; we have to make active in us what is now latent. At our present stage it is the mind with which we are mostly concerned, and to succeed, what we need above all is to free it from Kama. We can do nothing until this is done. How can it be done? By making our feelings and our desires universal in scope; by living, not for ourselves, but in terms of the ALL. Nothing must be done which hurts any other creature, for every thing or being is a part of us and of the ALL. Nothing must be done or thought of simply for our own profit or happiness.

Master, just what do you mean by living on the basis of the universal? How can I plan a line of action that is universal?

Friend, why not think of it as planning for others and not for self? At every step ask yourself, "Will this action or thought or feeling swell the good in the world, or the reverse? Am I by my anger or pride or selfishness hurting others, even though unconsciously to myself?" Can we not forget our own wants and think in terms of humanity's needs? Let us remember that ideas rule the world, and just as humanity and ourselves are glamoured or psychologized by propaganda and mass thinking, so if our thoughts are kind, helpful, ennobling and spiritual, they will affect other minds for good, and will take root

in such soil as is suitable. The U.L.T., therefore, instead of proselytizing, holds its meetings regularly and makes available its literature, thus "peopling the current in space" with the wonderful and inspiring teachings we have been given.

But one point is often forgotten. We stress that Kama must be destroyed, and so it must, from one point of view. But are we not told that there is an aspect of Kama which has to become Buddhi; that passion has to be changed into compassion? It is well to read and re-read what the *Glossary* has to say on Kamadeva. Though we need to free the mind from Kama as we know it, *i.e.*, from evil desire, yet the mind has to be fast bound by the higher aspect of Kama, that "conscious, *all-embracing desire* for universal good... infinite tender compassion and mercy."

Note the word "conscious" in the phrase quoted. It is the mind which makes Buddhi conscious, and so we can see that our ordinary love must be turned into love for all — not love as a sentimental feeling, but as an "all-embracing desire for universal good." So it is not that we are to be cold, unfeeling beings; we have rather to widen our area of loving kindness till it embraces all.

"To live to benefit mankind is the first step," says *The Voice of the Silence*. If a beginning is not made we shall never reach the point when the "stream of hard-earned knowledge" will, through ourselves as the channel, be poured forth into another bed.

Master, where does the Spiritual Will come in here?

Friend, think of the *Paramitas*, of "the dauntless energy that fights its way to the supernal TRUTH..." There is an illuminating idea given to us in *The Secret Doctrine* where we are told of the fall of Atlantis; though many were led to safety by the Great Ones, the "faint-hearted" perished on the way. That is what we are doing through lack of Spiritual Will. How hard it is for us to resist the pull of our own pet ideas, our own pet charities, our own pet likes and dislikes! How hard it is not to chafe when we cannot have our own way and exert an influence over others! Then how much harder must it be to fight on and on, through the tremendous obstacles of the lower forces of Nature! Motives are no good unless they become actions, and any good idea we have must be worked out.

It is because of this hard path that there are degrees of help. Such great beings as Krishna have shown and taught us who a perfect

sage is; that figure in personal form becomes our guide, and our ambition is to emulate and worship. But, further than this, we must get beyond the form to the abstract which is formless, and therefore universal and unlimited. Therefore it is that we are told to love all, to have compassion for all, mercy for all. The *Gita* constantly refers to devotion. Devotion implies both love and the all-embracing desire to work for and with the object of our love and devotion. That on which our heart is set must be the growth of discernment, discrimination, love, compassion and utter devotion to Those who have reached the goal towards which we are aiming.

Master, there are so many false prophets and teachings. How can we be sure that what Theosophy puts forward is the true teaching?

Friend, we learn by discrimination, by discernment, by effort. From whom comes this knowledge of soul-powers? From those who possess them. Who else can describe them? Who else can show us the way to understand and use them? Let us prove one or two aspects of the teaching as true, and then practise the others until they prove themselves to us.

Mr. Judge's *Epitome* is a very practical book for spiritual living, but its study is often neglected. He tells us that all this work, all the progress made, is entirely within ourselves and the results depend wholly on our motive and our effort. Let us not give up trying and persevering; results must come in time. It all depends on us. Help we are given, but *we* have to make the effort, for unless we do so, we shall not have the necessary strength. Though the world is ONE, yet each one's evolution is by his own efforts.

Let us not break the continuity of effort!

THE KEY in each degree is the aspirant himself. It is not the fear of God which is the beginning of Wisdom, but the knowledge of SELF which is WISDOM ITSELF.

—H. P. BLAVATSKY

“THE GITA” — JNANA YOGA OR THE YOGA OF KNOWLEDGE

WE HAVE already considered the first six chapters of the *Gita* and the instructions they contain regarding the concept of right action. We saw that our natural duties, that is, the duties which come to us in this life under Karma, are the proper actions to be performed. The philosophy of action expounded in the *Gita* is referred to as *Karma Yoga*, or the Yoga of Action.

From Chapter Seven on to Chapter Twelve, we find that Krishna concerns himself with teaching the metaphysical aspects of the “One” and the “many,” and gives such ideas for our minds to dwell upon that meditation becomes the next necessary step in order to understand them and realize them to some extent. True knowledge arises from this process of meditating upon true ideas.

In the seventh chapter, Krishna tells us at the very outset:

Hear . . . how with heart fixed on me, practising meditation and taking me as thy refuge, thou shalt know me completely. I will instruct thee fully in this knowledge and in its realization, which, having learned, there remains nothing else to be known.

Thus knowledge and its realization depend on the extent to which we can take Krishna — who is the Higher Self — as our refuge, and this we can only do if we heed his further instructions.

Already by following closely his instruction in the first six chapters we have reached a point where we perceive the necessity for right action. Now we see the need for right knowledge as a basis for those actions, in order to make ourselves free from a personal interest in them. We are shown how to turn the mind from its tendency to become absorbed in the outward acts of the body and the desire nature, and to turn it inward to a meditation on the true nature of Krishna. He enumerates the eightfold division of his inferior nature, and indicates that there is his superior nature which is the Knower and by which the Universe is sustained. After showing how everything depends on this superior, universal aspect of his nature, Krishna tells us at the conclusion of Chapter Seven:

They who depend on me, and labour for deliverance from birth and death know Brahma, the whole Adhyatma, and all

Karma. Those who rest in me, knowing me to be the Adhibhuta, the Adhidaivata, and the Adhiyajna, know me also at the time of death.

In Chapter Eight Krishna continues his instruction by explaining to us the meaning of the various terms he has used in closing Chapter Seven:

Brahman the Supreme is the exhaustless. Adhyatma is the name of my being manifesting as the Individual Self. Karma is the emanation which causes the existence and reproduction of creatures. Adhibhuta is the Supreme Spirit dwelling in all elemental nature through the mysterious power of nature's illusion. Adhidaivata is the Purusha, the Spiritual Person, and Adhiyajna is myself in this body, O best of embodied men.

All this provides for our minds sufficient food for meditation. It leads us slowly to perceive the distinction between the objective and the subjective natures of the Universe, and trains us to attain such a fixity of perception that our heart abides in Krishna alone, wandering to no other object. Thus by meditation on the Supreme Spirit, by devotion to it, we attain to it.

Some words have a mantram value, especially if one does sufficient research on their meanings and implications, and in repeating them meditates upon these. One such word is the monosyllable OM, standing for the Omnipresent Spirit which animates all worlds and beings. (See Mr. Judge's article entitled "AUM!" reprinted in *THE THEOSOPHICAL MOVEMENT* for October 1965.)

The conception of light and darkness as the world's eternal ways is a thought for meditation in which the threefold aspect of Time becomes absorbed into the basic concept of Duration, the foundation of Karma, and all manifestation. (See the Second Fundamental of *The Secret Doctrine*, Vol. I, pp. 15-16.)

Krishna tells us about the stage we as disciples must reach before the "Kingly Knowledge and the Kingly Mystery" can be revealed to us. He does it with these words:

Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil. This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible.

Here again "knowledge, coupled with a realization of it," is promised to us by Krishna, and so he continues his dialogue with these words:

All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.

There is much food for thought and meditation in these words, much room for research in order to acquire the real meaning behind them. Such ideas give both the lower and higher aspects of our minds the exercise necessary to focalize them into a unity of thought and perception, in which meditation and action find a legitimate synthesis.

Even the humblest of us may take heart when we consider these words of Krishna:

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. . . . I am the same to all creatures; I know not hatred nor favour; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright.

Finally, at the close of Chapter Nine, Krishna encourages us with these words:

Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me.

In Chapters Ten and Eleven our attention is drawn to the infinite extent of Krishna's nature — his inexhaustible Self. He enumerates the chief of his divine powers and forms of manifestation, so that meditating on these we may be able to know him, the "Lord of all the universe." He says:

I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things. . . . My divine manifestations, O harasser of thy foes, are without end, the many which I have mentioned are by way of example. Whatever creature is permanent, of good fortune or mighty, also know it to be sprung from a portion of my energy. But what, O Arjuna, hast thou to do with so much knowledge as this? I established this whole universe with a single portion of myself, and remain separate.

Thus Krishna arouses us to an awareness of ourselves as Egos, and brings to our attention the enduring principle in all perishable things. Endless indeed are the manifestations of Krishna as the "Supreme Spirit, Creator and Master of all that lives, God of Gods, and Lord of all the universe," who, as he has said, established this whole universe with a single portion of himself, and remains separate.

Although Krishna as the Supreme Spirit may be considered as Formless, yet he manifests as the Individual Self within our forms. It is in answer to Arjuna's request to see Krishna's Supreme Form that we have the following illuminating passage in Chapter Eleven:

Behold, O son of Pritha, my forms by hundreds and by thousands, of diverse kinds divine, of many shapes and fashions. Behold the Adityas, Vasus, Rudras, Aswins, and the Maruts, see things wonderful never seen before, O son of Bharata. Here in my body now behold, O Gudakesha, the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see. But as with thy natural eyes thou art not able to see me, I will give thee the divine eye. Behold my sovereign power and might!

Having beheld Krishna in all his power and majesty, Arjuna is filled with awe. He sees Krishna as the Universal Destroyer-Regenerator. He destroys the creatures that make up the manifested universe but to rebuild in ever more perfect forms. Here we see a necessary lesson to be learnt by all Arjunas—the ability to perceive beneath the natural processes of evolution the power of the Spirit which moves to good.

So Krishna, having shown Arjuna his "supreme form, the universe, resplendent, infinite, primeval, and which has never been beheld by any other," once again assumes the form which Arjuna was accustomed to seeing, and concludes this magnificent discourse with the following counsel:

I am not to be seen, even as I have shown myself to thee, by study of the *Vedas*, nor by mortifications, nor alms-giving, nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which has me alone as the object. He whose actions are for me alone, who esteemeth me the supreme goal, who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me, O son of Pandu.

There are many kinds of faith in the world today; in fact, as many

kinds as there are human beings with their individual beliefs. Chapter Twelve of the *Gita* explains what some of these types are, but also points to a Faith which is persistent, consistent and constant, because it is based on knowledge. Faith to be true has to be founded upon right knowledge.

As Krishna has led us by degrees to right concepts of duty in action, and to a perception of what may be termed right knowledge, so he now proceeds to point out the necessity for acquiring that constancy in thought and endeavour which holds the Self of all creatures as the object of devotion and attainment.

The faith that releases the "dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial," is essential to us if we would reach the object of our devotion—union with the Supreme Spirit or Krishna. Right knowledge, right action and right faith are the necessary concomitants to that union.

Krishna concludes the twelfth chapter with these words:

... those who seek this sacred ambrosia—the religion of immortality—even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved.

The Yoga of Devotion, or *Bhakti Yoga*, is considered in the last six chapters of the *Gita*. It completes the trinity of heart, head and hands, and brings about harmony between feeling, thought, word and deed, resulting in the true service of humanity.

I READ more of the *Bhagavat Geeta* and felt how surpassingly fine were the sentiments. These, or selections from the book should be included in a Bible for Mankind. I think them superior to any of the other Oriental scriptures, the best of all reading for wise men.

Best of books—containing a wisdom blander and far more sane than that of the Hebrews.... It would be healthful and invigorating to breathe some of this mountain air into the lungs of Christendom....

I saw Emerson and had full discourse, mostly on the *Geeta* and the genius of Oriental faith. I know of no literature more purely intellectual. Its philosophy and poesy seem to me superior to, if not transcending greatly, all others.

—BRONSON ALCOTT

THE FATHOMLESS SELF

THE QUESTION of who or what we are constantly baffles us. The Self that we are cannot be divorced either from the concept of Life as a whole or from any particular aspect of that Life. We need to know not only that part of us which is aware and conscious and which we call our *self* during waking life, but also that in us which operates during dreams, sinks into fathomless depths during the deep-sleep state, and at death survives the disintegration of our physical frame and physical consciousness. But, it may be asked, What, if anything, survives? What is consciousness? What is immortality? The key to all these questions cannot be found anywhere else than in Self.

It has been said that man was created in the image of God. This is true provided we formulate clearly in our minds what is really meant by man and by God. Man, as a trinity of spirit, soul and body, is an integral part of the Cosmos. What are the specific relationships of man to the rest of the manifested universe?

Manifestation is the expression on this plane of the Unknown Thought of the One God, unknown until, through the instrumentality of the Divine Will, it became objective. Many mistakenly believe the objective, material universe to be the reality. If we understand that not an atom or particle of matter remains motionless and unchanged for a split second, we realize that gross, solid matter is an illusion. There is only the ideal form within which countless physical atoms, made up of the "lives," arrange themselves. What is cognizable by our physical perception is only the outer form, and it is this form that man calls his self and that he worships. It has acquired an identity of its own, and few look on it as but a vehicle of the true Self, of the God within.

As said above, the whole of Cosmos is the reflection of that which has existed from Eternity in the imagination of the "Unknown God." It is called "Unknown" because, could it be known, the whole panorama of life which is the concretized expression of Divine Thought would automatically become cognizable. This is impossible to the human mind as it is at present. The deific essence remains for ever the unfathomable source and origin of all that is, has been, or ever shall be. It does not exist in time and space, and yet It for ever Is. It is the ultimate Reality underlying all things, for how could the deceptive images thrown upon the screen of the illusionary life of the Cosmos be perceptible if it were not for the shining spark of Eternal Consciousness which is

embodied in both the cognizer and that which is cognized? Only that which is immortal in us and of the nature of the true can aspire to the ultimate Truth.

Man alone can mould himself in the image of the Divine. He possesses the three attributes of the Deity, that of creation, preservation and destruction. His true Self, which partakes of the deific essence of the Great Unknowable, is fathomless. It is the Great Mystery and man's only God, his Higher Self. The great mystery of Selfhood lies beyond the reach, comprehension or range of vision of the brain consciousness. Yet the true heart and abode of man is that Self, and it is that Self which sustains and gives light and life to that which is familiar to us as our personal self.

That self of ours which thinks, feels, suffers and enjoys, that self which we think we know, is a pure shadow, a sheer illusion, for it is impermanent and ever changing. It is an image created out of a thousand thoughts and sensations, habits and prejudices, which change from day to day. This image we call our self is not created from within without; extraneous forces work to model and fashion it. To give up that comforting picture of self is a distressing experience, but it needs must be faced and the true field of our life's experience perceived.

The personality has to be seen for what it is; it is not the whole of the being. It is complex, has many facets, and has impulses which make the true heart turn away with a sense of horror. Man has to renounce from his heart that image of his lower self and begin the long task of living the life of the true Self, which implies living in harmony with all creatures, bearing love to the meanest among them. We then begin to see the universe in a different light. The consciousness which is being born anew each day reveals a world of infinite possibilities, in which to create is to live — not in time and space, but in eternity.

Man need not remind himself constantly of his sins and weaknesses; he ought rather to keep constantly in mind his greatness, his oneness with all the great beings, great souls who can help him to break through the limited conceptions he has of himself and of God. The good or evil we do is not our own good or our own evil. To do evil is to subject our own will to the cosmic forces of evil, and to do good is to work in harmony with the laws of life. The vastness and profundity of Nature fill us with awe. Can we be less than that? Identifying ourselves with Krishna, the Lord of all creatures, we see ourselves as the unborn, the unmanifested, the infinite and the All-Wise.

ETHICS OF THEOSOPHY WHERE DO THEY LEAD US ?

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THEOSOPHICAL ETHICS are rooted in its philosophy. The morality of our civilization springs from modern knowledge. In every aspect that knowledge upholds the doctrine that whatever there be of soul and spirit is the result of material evolution which takes place because of the power and potency of matter. Man's ideas, attainments and aspirations are *non est* when his body dies. The process of evolution continues and man's achievements survive longer than their creator. Dramas of Kalidas and Shakespeare survive and give the only immortality there is to their authors. Krishna's immortality is co-eternal with the life of the *Gita* and he lives only in and through it. As a Spirit-Being Jesus is no more; he survives only in His Sermon on the Mount.

A complete reversal of the ancient view! Body comes to birth because Soul is. Gross matter is because of subtle matter and both are the vehicle and the basis of Spirit. Nature Spirits or Elementals create the chemical elements; Gods and Angels create men; Laws of Nature are expressions of Intelligences who are the agents and instruments of those Laws — these and cognate truths are rejected. The morality of modern civilization is faithfully depicted by Sage-Seers aware of the oncoming of the dark cycle of Kali-Yuga. The sixteenth chapter of the *Gita* and the *Vishnu Purana* give us the picture, which may surprise the materialist but not the theosophist.

The ordinary student of Theosophy trying to compromise between the world's outlook — resulting from the dicta of modern knowledge — and the Theosophical makes his mental confusion worse confounded; his conduct weakens his character as he tries to carry water on both shoulders. If soul is not an unfolding entity but is born of the sensorium, then the treatment of the senses, the organs and the whole body is different from that advocated in our philosophy. But if the body is evolving into a living temple of a radiant god, through successive lives on earth, for which evolution its owner, the man himself, is responsible, then he cannot but come in conflict with modern doctors in his personal life and with modern states as a citizen of the world.

As an example: for all bodily ailments, from a simple cold to deadly pneumonia, modern medical men prescribe very objectionable drugs and

injections. His philosophy teaches the Theosophical student that these are not desirable remedies even though they may cure his ailing body. What is he to do? Trying to compromise, he falls between two stools and injures himself on more than one plane. Or, he wants to travel, and of him is demanded that he inoculate himself against small-pox, typhoid, yellow fever and what not. His philosophy has convinced the student that immunization is a gross superstition. What is he to do? Compromise and travel, or not compromise and not go abroad? At every turn he encounters situations arising from the conflict of two moralities — the worldly, and the Theosophical.

The above two examples are rooted in scientific superstitions. There are those notions which attack him on the social plane, *e.g.*, shall he or shall he not go to cocktail parties? Shall he fly with the birds who frequent clubs where poisonous beverages are consumed? These may be tactfully surmounted, but what about the observance of religious traditional rites and ceremonies? Should he visit the temple or join in congregational prayers? In a hundred directions the principles of his philosophy are broken by the worldly, among whom are friends and kin.

Here in India religious practices are closely knit to social customs. What about these? Are they to be observed to placate an orthodox elder or a bigoted friend? No use trying to find an inner occult and esoteric significance in rites which have evoked very strong condemnation from the Great Masters. One of them wrote:

There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us. . . . Faith in the Gods and God, and other superstitions attract millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so.

Another Mahatma wrote:

If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog — a moral meteor — the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame.

In face of these comments, what should be the earnest student's attitude to his own religious orthodox beliefs?

So far we have confined ourselves to the student-aspirant's attitude to outer circumstances; his application of Theosophical doctrines to outer events and affairs. This attitude is the outer shell of the kernel — his own inner attitude to himself, to his own Inner Life which is the Path, to the Living Authors of the Living Esoteric Philosophy. Two points naturally strike the reader: (1) In the above quotations of the Masters is implicit the type of social service to be undertaken by the earnest devotee who renounces the world of the senses so that he may serve it. (2) Therein also is implicit a very fundamental question — how can he transform himself into one of those few sparks or points of light to be brought into companionship and unison with others so that "the beacon of Aryan Occultism shall be kindled again"?

The student's outer behaviour is a reflection of his inner attitude. Half-hearted devotion to the Path and the Cause produces a variety of phenomena, and among them a spirit of false compromise above referred to. His own attitude springs from his understanding of the principles of the life of probationary chelaship. He who puts the emphasis on outer and bodily habits rather than on mental reconstruction is apt to fall into the exaggeration of the less important on the one hand and unworthy and dangerous compromises on the other. Equally fallacious is the attitude that the inner mental position counts and the outer habits and modes of life are of no value. Slovenly habits belong to both mind and body, and he who does not pay the necessary heed to both is apt to flounder on the Path.

The aspirant has to learn to "stand interiorly in a faithful attitude." This requires "divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do." In these words of W. Q. Judge we glimpse the necessary instruction for becoming a spark. *To become is to serve.* As we become, so we serve. A spark cannot but emanate light; brought into companionship-unison with other sparks, the flame cannot fail to warm the cold hearts of all humankind. The Path of Discipleship is the Way of Becoming. Passing tests and trials and garnering wisdom out of theoretical knowledge and practical experience, a Chela becomes an Adept. Theosophical ethics are founded upon the truth of service through becoming. The Path is walked "without moving" the body — by the mind moving to become Pure, Peaceful

and Beautiful. In Becoming, the inner slowly but steadily expresses the change in the outer.

How then to become?

The technique of the aspirant is to learn to theosophize his routine of life. His daily tasks must reduce themselves to duties. Elimination of the unnecessary must take place so that time is made and energy spared for special Theosophical actions. Sense-life and unnecessary tasks go together. The aspirant learns a great deal of practical Occultism in this elimination process. Next, his intuition comes into play as he devises ways and means of strictly Theosophical activities. In eliminating the unnecessary, he passes from the world of sense illusions and delusions to that Occult World where realities abide. Something more: he also learns the technique of Occultism whereby his humdrum daily tasks and common round become enlivened. It is often through small actions that real important work is done. His hands and feet become Krishna's; he sweeps the floor for Christ's sake: he perceives the truth of George Eliot's lines:

"What! were God at fault for violins, thou absent?"

"Yes; He were at fault for Stradivari's work."

"I would not change my skill
To be the Emperor with bungling hands,
And lose my work, which comes as natural
As self at waking.

"'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio."

By his own esoteric technique the devotee works all day long at everything, and thus becomes. His mind-soul is treading the Path. As a chemist or a druggist, as an advocate or a judge, as a mason or an architect, as an accountant or an auditor, as a clerk or a manager, as a soldier or a shopkeeper, the aspirant improves each shining hour and enters the world of light during sleep to continue his task. He serves through his trade and profession by becoming; his head, his heart, his hands emanate knowledge, love and sacrifice because he has theosophized his own duties, and he soon finds the time, energy and money to offer on the altar of the United Lodge of Theosophists.

IN THE LIGHT OF THEOSOPHY

The experiment of a medical team in Cape Town, South Africa, to transplant the heart from a young woman, an automobile-accident victim, to a 55-year-old man with an incurably diseased heart raises certain basic questions, not merely medical and ethical, but affecting the integrity of the human individual. The operation was looked upon as a "momentous achievement," marking the opening of "a new era in medicine" — "an era as significant as the age of the atom" (*Newsweek*, December 18, 1967). The patient, however, died 18 days after the operation. Fortunately for man, his body has developed an "immune reaction" to repel the presence of foreign tissue — a reaction which doctors are now seeking to counteract.

The first human heart transplant has opened the way for other similar operations. Have doctors and patients alike, who consider the prolonging of life in the body to be the be-all and end-all of life, considered the full consequences? Even if the medical hurdles are overcome, can vital parts of the body be replaced with impunity, as one would the parts of a worn-out machine? Is the human body a mere machine?

One aspect of the "terrifying prospect" which spare-parts surgery opens is considered in the same issue of *Newsweek*. The heart, or any other vital organ, to be of use for transplant purposes, has to be removed from a person who is on the point of death or has just died. This gives rise to some unsettling questions concerning patients' lives and a doctor's duty: "When is the life of a human no longer worth saving? At what point does a doctor's duty to sustain life's breath no longer apply? How should death be defined? And — at the heart of the matter — how is the question of who shall live and who shall die to be decided? By individual doctors? By computers? By the government?"

Spare-parts surgery might induce a doctor not to do his best by a critically ill patient simply to obtain a needed organ. "Can I ever be certain," asked an English matron, "that doctors would do everything possible to save my life if I had a nasty accident or a terrible disease, that they would not be influenced by what I could contribute to another person...?" "I have a horrible vision," said a public-health official in Washington, "of ghouls hovering over an accident victim with long knives unsheathed, waiting to take out his organs as soon as he is pronounced dead."

Is this the way for a man to die? Death is a solemn experience, and the removal from the body of a needed organ the moment it is pronounced dead would have a most disturbing effect on the inner consciousness. For,

the man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last throb of animal heat leaves the body, *the brain thinks* and the Ego lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. (From a Master's letter, quoted in *U.L.T. Pamphlet No. 25*, p. 1)

When is a person *really* dead? Till recently, it was believed that death occurs when the heart stops beating. But with modern techniques it can be made to start beating again after it stops, and cases of resuscitation of those given up as dead are reported from time to time. Doctors now have come round to the view that only when all electrical activity has ceased in the brain can death be said to have occurred. Some of them are of the opinion that death should be legally redefined as occurring when the brain, and not the heart, ceases to function. What medical men are now finding out was asserted by Theosophy long ago:

The last portion of the frame that dies is the brain — which is often alive and thronged with images, long after, or, at any rate, for many hours and days after life has been pronounced by the spectators to be extinct. (“Fragments of Occult Truth”: *The Theosophist*, September 1882; reprinted in *THE THEOSOPHICAL MOVEMENT*, February 1954)

“As the state of the transplant art progresses,” says *Newsweek*, “the moral and theological questions are certain to become more complex.” In the case of brain transplants, scientists are “almost certain” that “the recipient would acquire the donor’s memory, intelligence, emotions — in short, his personality.” *Newsweek* pertinently asks: “Then, who would he be? Himself or the donor?”

This goes to the root of the matter. Have our bodily organs mere physical functions, or something else besides? Is the heart of man

simply an "efficient pump" with no other significance? In *The Secret Doctrine* (II. 92), Madame H. P. Blavatsky hints at the septenary division of the heart, "answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower." She adds that every physical organ, and psychic and spiritual function in man, "is a reflection, so to say, a copy on the terrestrial plane of the model or prototype *above*." The Pitris, Progenitors or creators of mankind being of seven classes, each of which is again divided into four corporeal (or grosser) and three incorporeal (or subtler) "principles," we find the repetition of the number seven in the anatomical structure of man. Besides the septenary division of the heart, H.P.B. refers also to the seven distinct layers in the human skin. (*S.D.*, II. 92; see also William Q. Judge's reply to a doctor, reprinted from *The Path* of September 1893 in *U.L.T. Pamphlet No. 16*, pp. 15-16.)

That class of the "Fire Dhyanis," which we identify on undeniable grounds with the Agnishwattas, is called in our school the "Heart" of the Dhyana-Chohanian Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man... (*S.D.*, II. 91)

In his *Notes on the Bhagavad-Gita* (p. 32) Mr. Judge states that the physical heart receives the impulse which causes the circulation of the blood "from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration — the systole and diastole of nature."

That the functions of our bodily organs are not merely physical is also declared by H.P.B. in "Psychic and Noetic Action":

More than one learned physiologist of the golden minority, in our own day... is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body... The whole human body is a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane... Every Theosophist must understand when told that there are *Manasic* as well as *Kamic*

organs in him, although the cells of his body answer to both physical and spiritual impulses. . . . Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts — through the Lower Self. . . . the organs of the body originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. (*Raja-Yoga or Occultism*, pp. 65–70)

Present-day physicians and surgeons, knowing little of the real nature of the organs which go to make up man's body — knowing little, in fact, of the real nature of man himself, as a whole — are so taken up by the technical challenge of transplants that they have ignored some vital issues. If our organs are not merely physical, if they have a psychic-spiritual counterpart (*cf. Letters That Have Helped Me*, pp. 67-68, Indian ed.), then the really objectionable aspect of transplant operations, their subtle and far-reaching deleterious effect, is not difficult to perceive. Our medical men can learn much from Paracelsus, who wrote that the organs "are only the material and bodily representatives of invisible energies that pervade and circulate in the whole system."

The inner constitution of the cells that go to make up our organs and the body as a whole is electrical and magnetic. It carries the impress of the individual's psychic-mental condition. It is therefore not only physical diseases that may be passed on by the transplanting of live tissue from one human being to another. What of psychic diseases, psychological ills, the characteristics and weaknesses of a man's lower nature that also may be transmitted from the donor to the recipient, and the effects of which may be felt for many lives? What abnormalities could result in the future as a result of the unnatural link established between the two? What effect would such transplants have on the astral body?

What is even more disconcerting is Dr. Christian Barnard's declaration that some day hearts from apes and even pigs may be grafted into human beings (*The Times of India*, January 5). Releasing parts of an interview to be shown on television, the British Broadcasting Corporation quoted the South African heart transplant specialist as saying that, in 20 years, instead of having banks of human organs, there might be herds of specially bred animals to provide hearts, kidneys and livers for transplants. In another interview, he said that in future it might

be possible to store human hearts in baboons for several days, during which time the baboon's circulation would keep the heart alive, before transplantation to another human being. (*The Times of India*, January 7)

No doubt all this would have a most deleterious effect on man's inner constitution. Besides, medical researchers rarely, if ever, question the ethics of subjecting animals to cruelty and using them for experimental purposes. The outcome of these systematic barbarities practised in the name of "scientific progress" is bound to be a general brutalization of man. "Indeed, when reflecting on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers." (*Lucifer*, June 1890)

In *Lucifer* for December 1890, H.P.B. published the following account of an "extraordinary surgical operation," with a comment thereon:

"In the Charity Hospital in New York a portion of a living dog's foreleg has been grafted in a boy's leg to take the place of a bone which is wanting. The two are bound together, and the youth and dog lie side by side in one of the hospital cots. In ten or twelve days, if the dog's limb unites with the boy's the operation will be complete, and the last links of flesh by which the dog is connected with the boy will be cut. The dog is a black spaniel, and was placed under anæsthetics."

We sometimes hear it said of communities that they have "No backs to be thrashed and no souls to be damned": but *they have*, and when the rock descends it breaks them to powder. The proofs are only too abundant.

Not recognizing that man's spiritual progress is more important than his material welfare, modern scientists are as reckless on the plane of Spirit as they are cautious on that of matter. Some of the powers they have unleashed and the practices and experiments they indulge in could well be classed as "unconscious black magic." One has to do one's best to preserve life in the body, but indeed not at any price! To the Thinker within the form, who is also the learner and teacher, the body is precious in quite a different manner and for quite different reasons than those recognized by people who consider physical life in greater comfort and for a longer number of years to be the ultimate end of existence. The ancients looked upon the body of man as sacred — as the sepulchre of the Soul. The integrity of both Soul and body must be

maintained, and what could be more conducive to this than the teaching of Reincarnation, or many lives on earth, and of Karma, or our responsibility for the way we use the instruments of the Soul?

"Tomorrow," trumpeted Paris's *France-Soir*, "it will be commonplace to live to 100." But in the larger perspective, is not *how* a man lives of far greater consequence than *how long* he lives? A great Teacher of mankind, Gautama, the Buddha, spoke these words of wisdom some 2,500 years ago:

Better than an unrestrained life of a hundred years of wickedness is the short life of a single day of the virtuous man who meditates.

Better than an unrestrained life of a hundred years of ignorance is the short life of a single day of the wise man who meditates.

Better than an idle and a weak life of a hundred years is the short life of a single day of the man who strenuously endeavours.

Better than the life of a hundred years of the man who perceiveth not the origin and end of things is the short life of a single day of the man who perceiveth the origin and end of things.

Better than the life of a hundred years of the man who perceiveth not the deathless state is the short life of a single day of the man who senses that deathless state.

Better than the life of a hundred years of the man who perceiveth not the highest law is the short life of a single day of the man who perceiveth the most excellent doctrine.

Though of late the serious health hazards involved in blood transfusion have come to light, it is not yet widely known that there are substitutes for transfusion that have been experimented with and found definitely beneficial.

According to an AP dispatch from Torrance, California, printed in the *Hindustan Times* for December 30, 1967, a hæmorrhaging man was kept alive without blood transfusion by oxygen treatment. The 26-year-old patient underwent surgery at Harbor General Hospital to stop the massive gastric bleeding caused by a benign tumour. He had lost much blood, but refused transfusions because of religious belief. When he reached "a near terminal point," the oxygen treatment was started. Within 20 or 30 minutes, his "vital signs" improved, and in the next 2 hours "dramatic improvement was noted in body physiology."

An announcement said that the procedure consisted of "driving lots of oxygen into the patient's system." Oxygen was provided to all the tissues "to buy time until the patient's own red cell production comes up to a reasonable level to take over that function and literally save his life."

The Resolution passed by the Colloquium on Ethical and Spiritual Values organized by the Ramakrishna Mission Institute of Culture, Calcutta, in September last, states in part:

We consider the following to be among the sustaining and minimal ethical and spiritual values for our society:

(a) A faith in man, the individual man as well as the social man;

(b) A conviction that man cannot live for himself alone and that therefore our actions have to be enlivened by a feeling of fellowship and readiness to serve our fellow men;

(c) A conviction that all those barriers of caste, creed, occupation, sect, etc., that have separated man from man must yield place to a progressive, egalitarian, classless society in which every individual, whether man or woman, will share equal opportunities and responsibilities with the other members of his or her society;

(d) A conviction that in individual as well as group relations, tolerance for another's point of view is essential, and that the Indian's traditional capacity for assimilating healthy features of cultures other than his own, should continue to characterize our emerging society;

(e) A conviction that such ethical values as self-discipline, honesty of purpose, kindness to all life, charity for the weak, and further, a spirit of renunciation of the lower limited self and identification with the higher self, and consequent concern for the common good of society, and a sense of fearlessness in the pursuit of that which is right must permeate the thought and action of every individual engaged in ushering in a non-competitive, non-acquisitive social order;

(f) And finally, a conviction in the value of the spiritual responses to the Good, the Beautiful, and the True that manifest themselves in the pursuit of spiritual knowledge and realization, scientific truth, artistic excellence, and active social dedication. . . .
