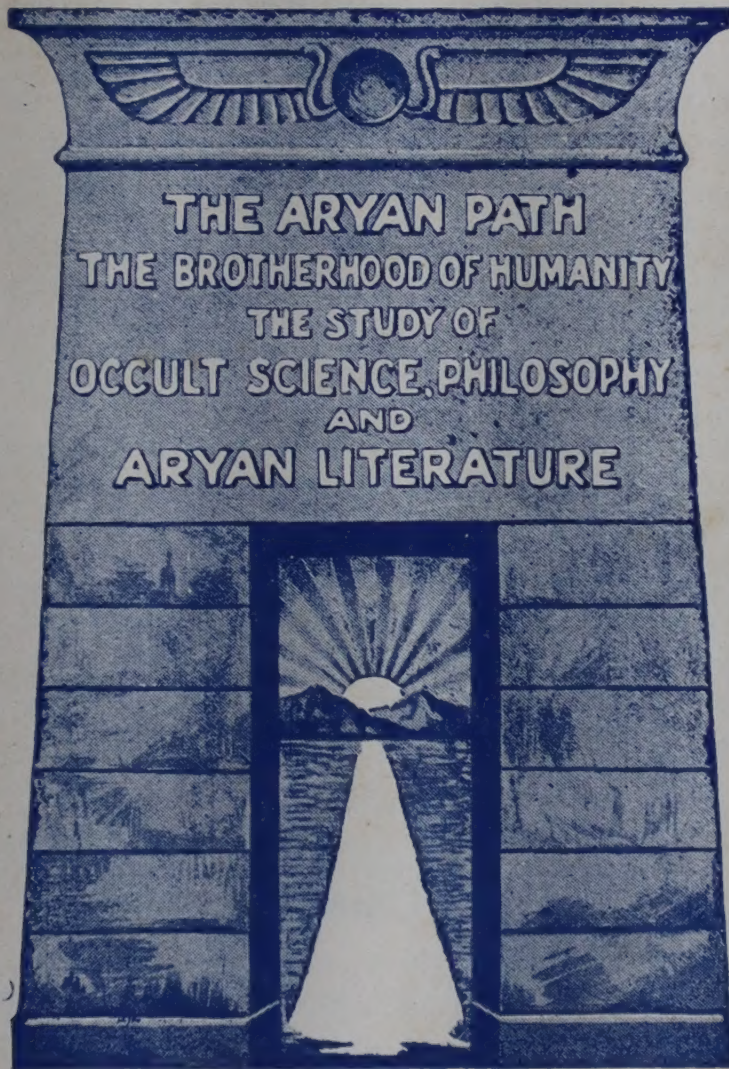




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXIII No. 9

July 17, 1953

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality.

—W. Q. JUDGE

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th July, 1953.

VOL. XXIII, No. 9

CONTENTS

Soldier—Saint—Sage: A Study in Karma	..	..	.. 197
The Path of Devotion	..	..	.. 199
Freedom of Opinion	..	..	.. 201
The Indian Institute of Culture	..	..	.. 204
A Few Ascetic Rules	..	..	.. 206
Qualifications	..	..	.. 208
Transmutation	..	..	.. 209
The Beatific Vision	..	..	.. 212
Questions Answered at an Informal "Ocean" Class—Chapter XII :			
I.—Death and the Death Vision	..	..	.. 213
Occultism in Universities	..	..	.. 217
Forgiveness of the Self.. 218
In the Light of Theosophy 219

AUM THE THEOSOPHICAL MOVEMENT

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VOL. XXIII. No. 9

SOLDIER—SAINT—SAGE

A STUDY IN KARMA

The kingly science and the kingly mystery is devotion to and study of the light which comes from within.

—W. Q. JUDGE

When the blessed knowledge of the Law of Karma dawns on our mental horizon, it is like the light of a new day. Our consciousness sees the world very differently. It was plunged in its greyness and its deceptiveness a moment ago. Now we perceive that world by the Light of the Law, and though many puzzles leap to the eye and many problems appear insoluble, we also find our conviction grow that all, all can and will be explained. As the Light of the Law deepens, our increasing knowledge shows us clearly the how and the why of those puzzles and problems.

One of the early stumbling-blocks in our understanding of the Law of Karma is due to the false knowledge ingrained in us from our birth that something outside of us rules our destiny; that the universe is different from its creator; that Nature and Nature's God are distinct and separate; that the human soul and Divine Spirit are two powers, discordant and opposing—this false knowledge inherited by our personal consciousness vitiates our appreciation of the Law of Karma. Because of this we fail to see that the cause of the effect is imbedded in the latter. However distant in space the mango fruit on a huge tree from the original mango stone underground, between the two there is intimacy. From the mango stone planted in the past came the tree on which in after years the new fruit grows—but it is from the old fruit that it comes.

The fruits or effects we encounter now and here in body, mind, character, environment, carry within them their own causes, in our soul. Therefore the Esoteric Philosophy teaches that the

practising aspirant should reflect upon the origin and transmutation of effects by self-effort. Each one is himself the creator of his Karma, the maker of his destiny, and what is created in ignorance can and should be transmuted by the aid of right knowledge. Sometimes the student wastes precious time by making long detours instead of marching forward on the straight path implicit in the Law of Karma, because it seems long, thorny, rocky and arduous. Short cuts to overcoming Karma are not outside of us. Our faith, persistence, zeal in our endeavour become short cuts. Not by borrowing elsewhere does the original debt get paid. Only by hard work, honestly and intelligently performed, can our debt be paid off and our credit balance increased.

Two great qualities are needed for the correct use of knowledge in overcoming our Karma. We must know how to fight; we must know how to resign. The Warrior and the Saint are born in our consciousness when the knowledge of Karma blesses our mind with right understanding.

The would-be chela is called upon to have "unswerving faith in the Law of Karma"; for he is searching for Truth, and the one basic expression of Truth in Nature is the Law of Karma. Therefore it is taught that he must have

Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.

No outer agency—prayers and propitiations, rites and ceremonies included—will help us to

overcome our ignorance, which is absence of Truthfulness. It is the True in us which shows us that as we sow, so we reap; it is the True in us which reveals the false in us, and by our innate Wisdom we overcome the false, defeat the enemy.

The True in us finds it difficult to express itself because the false in us—our lower self—bars the way. Therefore Krishna calls upon Arjuna to wage the Righteous War.

Regard thy *Sva-Dharma*, thy Own Self's Duty and thou wilt not waver; for a Warrior-Soul there is nothing better than righteous war. Happy is such a Warrior-Soul to whom comes unsought such a fight—an open door to Heaven.

The soul-stirring knowledge of Karma turns the eye of man's mind to his own heart—the field of Dharma, Law, Religion, Duty. Not things, situations and peoples are the objects of our opposition, the makers of our difficulties, but those forces of flesh and sensuality which entomb the Heart when our mind tries to reach it. In each one's Heart is the Warrior-Soul. Most men do not find it, mistaking their personal pride for the power of their soul; even the existence of the Real Heart, the True, remains unknown. So we have the instruction of *Light on the Path*: "Look for the warrior."

Looking for the Warrior-Soul we begin to recognize the demoniac powers which bar our way to the Heart. Our silent appeal to the Warrior-Soul brings to us, in the measure of our earnest sincerity, some light and guidance, but indirectly. From a distance we begin to concentrate on the Real Heart, the Warrior-Soul, and those demoniac powers give us fight—first persuasions, then temptations, then active war. Courage of the soul flows into the personal man and gives zest to the fighter; the demoniac powers have their own allies, who in the end prove their exploiters. In defeating his demoniac nature, the aspirant-devotee defeats some of the powers of darkness.

The fight against the demoniac nature is long and protracted; many minor reverses are encountered; but the Holy War goes forward till

the enemy is completely annihilated.

Between the beginning of the War and the final victory we see the workings of the Law of Karma—puzzling, provocative, baffling. The final victory comes when the Saint's Resignation is unfolded. It is said: "The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road." Resignation, however, is not acceptance of evil encountered without the waging of the war, the giving battle to the lower self. The Human Self must defeat the Animal or Elemental Self ere it can know the Divine Self. Resignation does not allow evil to have its way. On the contrary, the resistance of Resignation is a higher and a nobler form of war, known to the soldier who is becoming a saint; and through waging that war he attains sainthood. To resist without resistance is to see the subtle influence of Compassion Absolute at work.

In the Elemental Self ghosts and goblins find their own playground for their own growth; and they try to usurp the command of the personal man.

In the Human Self gods and shining ones find their habitat to grow, but they co-operate with the human soul and together they grow into divinity.

In the Inner Divinity hosts of Sages and Perfected Men, Rishis and Mahatmas, labour in unison, forming shining Constellations which influence all the kingdoms of Nature.

It is the fully developed Resignation that reveals Good in Evil, Light in Darkness, Soul in Shade. The knowledge does not come from emotionalism and sentimentality, but from that Higher Detachment in which mind is the master of the body, soul the creator of the mind, and Spirit the inspirer of the soul.

The Courage of the Soldier, the Resignation of the Saint, the Wisdom of the Sage—all are knit, not only effect to cause, but also every cause to other causes and all causes in one super-nal Universal Causation.

THE PATH OF DEVOTION

The subject of devotion is one of deep and penetrating significance—one that deals with our holiest feeling, one that touches our profoundest thought. Proceeding as it does from the Highest, true *bhakti* or devotion is inherent in the heart of every one of us.

Yet how many mistaken notions prevail about it! It is often thought that it is easy enough to cultivate devotion and that even men of little knowledge, by soft-heartedness, telling beads and the like, can tread *bhakti-marga*, the path of devotion. The folly of this will be evident to the so-called devotees of Krishna, who may be knowing the *Gita* by rote, if they reflect that Arjuna, as long as he was ignorant of the majesty of the real Krishna, treated him slightly and without respect. It is only after Krishna has acquainted him with the chief of his divine manifestations in Chapter X and has shown him his universal, divine form in all its power and might in Chapter XI, that Arjuna's eyes are opened, as it were, and, his ignorance being dispelled, he is filled with devotion. Then and only then we have the wonderful description of a true devotee in Chapter XII. Thus true devotion is based on knowledge, is rooted in wisdom and gains illumination from philosophical and metaphysical principles.

Another misunderstanding, equally false, which prevails is that *bhakti-marga* and *karma-marga*, the Religion of Works, are altogether separate paths. To such as hold this view and disdain to do acts of gentle service, we would once again point to the teaching of the *Gita*: "Devotion is success in actions." And, again, "...the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time." (V. 6) When devotion is not accompanied by right action, it begets not only sentimentality but also laziness. While on the path of devotion constant application is required.

Thus, true *bhakti* has for its parents the aspiration to know and earnest effort to apply. What ordinarily passes as devotion, like frothy, uncontrolled emotionalism, sentimentality and idle dreaming, is not true devotion, for it lacks the basis of study and service.

Bhakti-marga or the path of real devotion, therefore, is the most difficult to tread, for on it are required constancy, steadfastness and compassion of an extraordinary kind, of a super-normal degree. Moreover, it demands willingness to surrender unconditionally all the treasures that the personality cherishes and it involves a mental abnegation not agreeable to our modern mind. Yet to devotion we all must aspire if real progress in spiritual life be our aim. Says Mr. Judge:—

The essence of the instruction given by Krishna is to become devoted, as he says, "Therefore give thyself up to devotion." (*Notes on the Bhagavad-Gita*, p. 64.)

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development"; others because they think it is too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him. (*Ibid.*, p. 69)

The ancient Wisdom, *Gupta Vidya*, sheds light on the genesis of the deep, the truly spiritual, feeling of devotion. *The Secret Doctrine* teaches that it was the primeval, first response which self-conscious man made in gratefulness to his spiritual progenitors, the Lords of Wisdom, the *Agnishwatha Pitris*, who, moved by the law of Evolution, infused into primitive man the spark of Wisdom and kindled the Fire of Intelligence, lighting the self-conscious Soul, Manas, hitherto latent and dormant. The first feeling this act of benevolence awakened in man was "a sense of solidarity, of one-ness with his spiritual creators."

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth;

making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men.... Wonder, miracle, encompass the man; he lives in an element of miracle... A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!" (*The Secret Doctrine*, I. 210-11)

That, then, is the true origin of that universal feeling of longing, of yearning for the nearness and company, nay, for very oneness with our Spiritual Benefactors, Guides and Gurus.

In the course of time, with evolutionary progress, the concept of devotion, like many other great, sacred concepts, came to be misinterpreted and degraded, and many untrue and even objectionable meanings have been attributed to it. In the world today, on a very large scale, false *bhakti*, false devotion, prevails. One God or many gods are held up as objects of devotion and, in the absence of the basis of right philosophical knowledge, great universal principles and forces are materialized, then anthropomorphized and even carnalized. False devotion is the energy on which the temples and mosques, churches and synagogues exist and thrive. The greatest curse inflicted upon humanity by orthodox creeds arises from the exploitation of this holiest and most sacred feeling of the human heart. False devotion separates man from man; true devotion, through wisdom and love, brings together all men in knowledge and in service. True *bhakti* begins only when the mind has freed itself from the fetters of religious creeds, for then alone is a sense of oneness with the whole of humanity possible.

Therefore is knowledge, which frees the mind from its fetters, the necessary prerequisite to devotion. True devotion is the higher feeling born of intelligence, illumination, enlightenment.

But there is a lower form of devotion which it is possible to manifest though knowledge may be absent, and the force of love which exists everywhere in the human kingdom is indicative of this species of devotion. All sincere though as yet personal attachments of a truly affectionate nature, be they due to blood-ties or to friendship, are but types of the great archetypal attachment

which is twofold—the attachment of the human soul to the universal Spirit, of the Atman to Paramatman; and that of the human heart to its spiritual guide, of the chela to the Guru. Higher than these two relationships there is none. And it is to this higher form of devotion that all others must eventually give way as the aspirant strives for perfection.

It is unswerving devotion to the self-chosen path and to the Masters and Their Cause, which is the Cause of Humanity, that has to be cultivated if success in the Higher Life is desired. It puts the disciple in a condition in which help can be given to him, though perhaps unconsciously to himself. H. P. B. attributes all her success to this quality of devotion. She too had her trials and tribulations but, she says, she could accept them cheerfully,

Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, I have never once denied or even doubted Him, not even in thought. Never a reproach or murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials... He who believes in what he professes and in his Master, will stand it [the heavy weight of Karma] and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS.... Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. ("The Theosophical Mahatmas"; *Raja-Yoga or Occultism*, pp. 15-16)

These words of hers are reminiscent of the assurance that Krishna has given us in the *Gita* :—

With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. By so doing thou shalt by my divine favour surmount every difficulty which surroundeth thee; but if from pride thou wilt not listen to my words, thou shalt undoubtedly be lost. (XVIII: 57-58).

Looking over those who figured prominently in the early years of the Theosophical Movement, what do we find? Who, besides H. P. B., remained devoted till the endless end? W. Q. Judge did and Damodar K. Mavalankar and Robert

Crosbie and a few others—known and unknown. Their outstanding characteristic, which made them succeed where hundreds of others failed, was this same ardent and steadfast devotion.

The practical question which naturally arises is: How can we unfold true devotion and avoid the pitfalls of the false and the lower species? On the negative side, beware of creedal religious orders and the fetters of dogmatism and sectarianism. They arouse a feeling that looks like devotion but is *not* devotion; nay more, that religious feeling is the enemy of genuine devotion. Secondly, do not indulge in selfishness and pride, but make of them bond-maidens to devotion, for *bhakti* is rendered inactive through these evils. Another pitfall to be avoided is the tendency to bring devotion to birth by force. Furnish the necessary conditions for it to spring up spontaneously in the process of time by earnestly endeavouring to obtain right knowledge and to apply that knowledge through daily application.

On the positive side, the starting point for one longing to develop the Higher Devotion is the desire for emancipation from pain and sorrow and from the entanglements of *samsara*. This release is to be obtained not away from the world, but in the world, for the path of devotion is laid in

the world of men. The home, the family and the bonds of true friendship are the channels through which devotion unfolds naturally and spontaneously.

What the real path of devotion is may be seen from a study of the Twelfth Discourse of the *Gita*. The characteristics of a true *bhakta* enumerated therein must be built by the would-be devotee into his character and called to his aid in moments of trial.

The *Gita* is a Book of Devotion *par excellence*. Each of its chapters—except the first one—treats of devotion from one or another angle. This little book contains guidance enough for those aspiring to learn the Science of Devotion.

Devotion comes to birth when we recognize the existence of living embodiments of love and service. It is through the study of Their philosophy and the service of Their humanity that we can aspire to unfold devotion towards those Great Spiritual Servants of the human race. As we study, apply and serve, emulating in our humble capacities Their Graciousness, Their Compassion, Their Sacrifice, slowly but surely from within us will spring that fiery *Bhakti*, that true Devotion, which will lead us to abiding Happiness and to the Peace that passeth all understanding.

FREEDOM OF OPINION

The following article, reprinted from *The Path* (Vol. VIII, pp. 179-181), for September 1893, contains an important pronouncement about what students should do to sustain the unsectarian position of Theosophical organizations. Mr. Judge wrote in his *Letters That Have Helped Me*: "I care everything for the unsectarianism that H.P.B. died to start." The greatest contribution to the freedom of thought in the 19th century came through the efforts of the Theosophical Movement inaugurated by H.P.B. in the city of New York in 1875. Because she always insisted on freedom of opinion people have often thought that students of Theosophy have no definite views on philosophical or ethical subjects. From time to time this particular problem has been faced by

the members of different Theosophical organizations.

In the establishment of the United Lodge of Theosophists by Robert Crosbie in 1909 an important step was taken to clarify the position. An Associate of the U.L.T. is free to hold his own views and to perform his duties as an Associate unhampered and unmolested. But this implies that he must also allow complete freedom of opinion and expression to every other Associate. The long step taken in advance by Mr. Crosbie, to whom we owe the great document respected by all of us and called the Declaration of the U.L.T., is embodied in the words of that Declaration:—

The work it [the U.L.T.] has on hand and the end it keeps in view are too absorbing and too lofty to

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

This naturally calls on the student to confine his task as a U.L.T. Associate to the promulgation of genuine Theosophy, as recorded in the teachings of two of the original founders, H. P. Blavatsky and W. Q. Judge. The U.L.T. is concerned more with the spread of the teachings than with mundane matters of Theosophical significance. While the U.L.T. gives complete freedom of thought and opinion to all people, including its Associates, it confines its own task to the spreading of the genuine teachings of pure Theosophy. In reading Mr. Judge's article, "Our Convictions," reprinted below, this particular position of the U.L.T. should be taken into account.

OUR CONVICTIONS

SHALL WE ASSERT THEM?

TO THE PATH:—Please resolve a doubt. Are members of the T.S. required to become flabby in character upon entering the Society, and to give up their convictions for fear of a vague future dogmatism? I ask this because in some of our magazines I have seen objections raised to a free promulgation of one's ideas on such subjects, for instance, as the Adepts or Masters, Reincarnation, Karma, and so on. If we are so required, then I would ask why we have a free platform in the T.S. and when were the statements made in the President's inaugural address of 1875 withdrawn?

Fraternally,

S. F. HECHT.

Admitted to the T.S. May 5, 1892.

This question seems easy to answer. It is presumed that the correspondent refers to an objection to my plainly stating either in our journals or in any other way my own personal beliefs. It is evident that S.F.H. is thinking of the objection made in the *Theosophist* by N.D.K. to my plainly saying I believe in the existence of the Masters of whom so often H.P.B. spoke. N.D.K., taking up a letter of mine, quoted this sentence: "And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do in accordance with my own knowledge and belief,

that our true progress lies in our fidelity to Masters as ideals and facts." S.F.H. is perplexed because N.D.K. seemed to object to that, but the perplexity need not exist nor need we become flabby in our convictions.

For, as will be seen by reading, and not straining, the sentence quoted, the "policy" of the T.S. referred to by me therein is that of leaving everyone quite free to express his views on all these points. Although N.D.K. would appear to think I meant that the T.S. policy was for it to make these declarations, it is easy to see by consulting the constitution that its policy is the opposite. The policy is freedom to members and perfect neutrality on the part of the T.S. To have any other, or to say that merely because one is in a society such as ours, or is an officer, he cannot give his own opinions so long as he accords the same privilege to another, would be a monstrous thing, contrary to our constitution and quite against a long history in which, from H.P.B. and Col. Olcott down, all members have had perfect freedom of expression. So S.F.H. need have no fear; our policy of freedom is not altered; all have a right to their convictions; and it is certain that if anyone is becoming flabby the oldest members of the T.S. will at once adjure him to strengthen his sincere convictions and not hesitate to give them expression, always allowing to every one else the same liberty of thought and speech. And to aid our correspondent we will give some further light if possible.

Let us take first H. P. Blavatsky. She began in the T. S., with its free platform, immediately to preach and promulgate her own personal view that the Masters were facts, and facts of very great magnitude, and this she did and continued against the most violent opposition and the fiercest ridicule. She also proclaimed unequivocally, as Cagliostro did many years before in Paris, a belief in the occult machinery of the Cosmos with all that that implies. Moreover, in the name of the Master she did very wonderful phenomena, which one of the same Masters has said, as published by Mr. Sinnett, have puzzled men for a good part of a century. And while thus freely expressing her own views she allowed the same freedom to all others, and was herself the

agent for the taking into the T.S. of many who did not believe as she did but who often scouted at her convictions. Then, further, she proclaimed a system of philosophy with all her ardour just as she had a right to do, and merely laid it before the world within the pale of a free Society, which is not compelled to accept but whose members fortunately do in great part. And in saying they are thus fortunate I am now giving expression to my own views.

Next consider the career of Col. H. S. Olcott since he began the work of the T.S., President then as he now is, and as we hope he will remain. He is our highest officer. Yet he has not failed to assert his undying belief in the Adepts and Masters universal and particular. It is a good example for those who have the same belief. It was done in the T.S., not as officer but as man, as individual member, and it would be a poor sort of constitution that would have prevented him. Long ago he said they existed and tried to prove it. He worked with the Psychological Research Society of London to prove to them the existence of the Masters and the truth of the doctrines given out by them as to occult phenomena. That may have appeared to be disastrous, but it was done with good intent and still under the constitution, for if against the constitution why was he not charged and put out? Because it was within his right. And in various places since then he has made the same assertions. At the Convention of the European Section in 1891 he publicly said on the platform that the Masters existed and that he had seen them himself, and spoke also of more than the two most spoken of in the T.S. and its literature. Then last, and now, he repeats it all with greater detail and particularity in his own series of Diary Leaves in his own magazine which has always been called the only organ the T.S. has. For, mark you, the PATH and *Lucifer* have never been made the organs of the T.S.; nor, indeed, should they be.

Mr. Sinnett stands out in high relief among those who have in public and private, within the

T.S., asserted with all his strength his belief in the Masters' existence and tried his very best to prove his assertion. His books, his pamphlets, his speeches in public and private, all show this. Was he wrong, was he not fully justified under the constitution? And has he not gone even further and taken up the cudgels in battle for his views?

It very clearly appears, then, that under the Constitution we all have the fullest right to proclaim our views, not once but as often as we see fit, so long as we give others the same right and do not say that the T.S. as a body is responsible, for it is not. This is the beauty of our law. We are free just as the United States constitution is free and proclaims for no creed and no sort of god but leaves all men to say what they please, if they do not interfere with the liberty of others.

Entry into our ranks in no way infers a becoming flabby, by which it is supposed the querent means a fear of saying what and in what each individual believes, because this is a brotherhood free from dogmatism. Earnestness and sincerity are not dogmatism at all, and it is undeniable that a reform in philosophy and thought such as ours could never prosper if our members were to grow flabby in this or in any other particular. Then again, if some of us have found that for us the Masters exist, it is our human universal duty to tell others, so that they may find out also or be able to show by good substantial proof that we are wrong. When they shall have proved this to our satisfaction it will be time for us to disband, for then will have fallen the theory of the possible spiritual evolution of man, and we can then leave the field to the scientific materialists who not long ago declared the possibility of that high evolution. But as this is a *reductio ad absurdum* we may all continue our preachments of views, some for and some against man's great inheritance. The PATH will continue to say its editor believes in humanity and in the great Masters of Wisdom.

WILLIAM Q. JUDGE

THE INDIAN INSTITUTE OF CULTURE

Culture may be defined, in one sense, as the state of unfoldment of human possibilities and, by usage, especially a high state of such unfoldment. Theosophically, this state and its expressions pertain primarily to the individual and his inner condition, but the sum total of the culture and cultural expressions of individuals in any national or other group, welded by human intercourse into a measure of agreement, become those of the particular nation or society. As individuals develop markedly more along some lines than others, so may societies. Development along one line expresses itself in the sciences; along another, in the arts; and, along still another, in philosophy.

What is commonly called the culture of a nation, a race or a linguistic group is the combination of its characteristic expressions. Each group, however, is potentially capable of development along *all* lines. Contact with the characteristic expressions of other peoples may tend to correct its own bias and, not infrequently, such a contact releases slumbering potentialities and furnishes the impetus for creative activity of a new type. Human culture is a mosaic of all the types of cultural development. The result of a long and free cultural intercourse must be the bringing out of a harmonious pattern, without sacrifice of the individual characteristics of value. Theosophically, culture is one, though its expressions are many.

Since, Theosophically considered, the root of culture lies in the possibilities inherent in every individual, there are not only cultural pursuits but also a cultured way of carrying on any human activity. Its marks are insight and universality in thought, refinement and depth in feeling, and rectitude and skill in action. In some degree, these are possible to every human being by virtue of his being human. "Culture," then, means cultivation as applied especially to the higher human faculties. A man's culture consists in the degree to which he has unfolded the above-mentioned qualities.

The force of circumstances in the modern world has compelled thinking men in many countries to

recognize the potentialities of cultural intercourse for promoting the international unity so essential to lasting peace. Though deeply aware of how greatly the growth of mind and heart is helped by the best cultural expressions of the past—what Matthew Arnold described as "the best that is known and has been thought in the world"—Theosophists find culture also in those not so happy as to have known these expressions, if they show forth the inherent grace and unselfishness of the human soul. The most highly cultured are those whose impersonal love embraces all humanity, but, however lacking in "accomplishments" the man of love may be, he is always in that measure a man of culture.

Such a view of culture and of the value of cultural expressions of varied types inspires the Indian Institute of Culture, Basavangudi, Bangalore, which was founded on August 11th, 1945. It seeks to assure people that they can be cultured without an expensive education and to bring to them in various ways acquaintance with the great achievements of other peoples and of other times. It is the Indian Institute of Culture, *i.e.*, universal culture, not an institute concerned only with the great culture of India. It has, in other words, taken the cultural approach to the promotion of universal brotherhood, which is its primary objective, among its other aims being the upholding of moral and spiritual values, the keeping alive in man of his spiritual intuitions, and the helping to bring about of international unity and peace.

The first unit of the Institute, the William Quan Judge Cosmopolitan Home, offers more than a pleasant and wholesome environment to young men of different religious and social backgrounds who are attending Bangalore colleges. Its aim from the first has been also to broaden their outlook and their sympathies by giving them in short daily gatherings, by means of readings or talks, great thoughts of men of vision and of insight in many countries and in diverse eras. The Cosmopolitan Home has as its motto:—

To fit its members to become true citizens of a Republic of Brotherhood in this land, and brothers to all men and nations throughout the world.

This may well be called the cultured ideal of day-to-day social living. In the Home no distinctions of caste, creed or class are observed. Indeed, every member of the Home, as well as of the Institute itself, subscribes to a belief in universal brotherhood and expresses the intention to attempt to practise it in daily life.

The Institute has a free public library with a fine and growing collection of books and periodicals of cultural value.

Also, starting with occasional public lectures on a wide variety of cultural subjects, the Institute has offered regularly to all a programme uninterrupted for the last six years. Representatives of no fewer than 12 countries have spoken from the Institute platform—ambassadors, scholars, educationists, men of letters and men of affairs—all making their contribution to international understanding and international good-will.

Several Special Meetings are held each year to celebrate such occasions as the Millenary of Avicenna, the Quincentenary of Leonardo da Vinci, United Nations Day, World Peace Day, Gandhi Jayanti, etc. In addition, there are Discussion Meetings for the consideration of papers specially sent by distant friends; Book Review Meetings, at which outstanding works are orally reviewed and then discussed; and a considerable range of Fine Arts Activities—musical and dance recitals, exhibitions and showings of educational and cultural films. All these meetings, open freely to the public, help to open the windows of both the mind and the heart. They offer wholesome and varied fare for the correction of cultural undernourishment.

For the Indian Institute of Culture is no academy for scholars; it aims at encouraging the vast mass of ordinary intelligent minds to gain acquaintance with different cultural expressions and to appreciate their distinctive value and their contribution to world culture. Now and then a series of meetings is devoted to some one foreign culture, for the better understanding and appreciation of it, *e.g.*, the five French Cultural Evenings in 1952.

The Institute's compound fronts upon a large public square in the pleasant residential section of

Basavangudi. Its Cosmopolitan Home and the building which houses the Institute's Library and its beautiful auditorium, seating about 300 people, are side by side.

The aims of the Indian Institute of Culture have appealed to many in different countries and not a few abroad have signified their sympathy and lent their tangible support by becoming Life Members. There are dozens of ordinary Members outside of India as well as in different parts of India itself. In January 1953 the London Branch of the Indian Institute of Culture was opened at 62, Queen's Gardens, London, W. 2, with a similar programme of cultural meetings.

The Institute has as its organ the monthly *Aryan Path*, in which reports of its activities and lectures or papers given from its platform from time to time appear. It also has two series of occasional publications, Transactions and Reprints, which spread its influence far beyond the radius from which its lecture audiences come.

The Report of the Indian Institute of Culture for 1952 is out. Much compression has been necessary to accommodate in its 200 pages the notices of all its activities. The Introduction surveys some crucial factors in the world situation from the point of view of their cultural impact and deals also with India's choice of the Golden Mean and her educationists' concern for cultural values, as expressed in many Convocation Addresses; with developments towards the International State; with Gandhiji's message for a troubled world; and with the signs of growing cultural *rapprochement* between the nations.

The tables in the Report form an impressive record of steady and strenuous activity. Summaries are also included of all Special Meetings, meetings to consider special papers received, and public lectures, affording even the distant reader a bird's-eye view of many aspects of culture. The further beneficent expansion of this humanitarian effort awaits the provision by well-wishers of additional resources. It is to be hoped that many students of Theosophy reading this Report will find described in it an effort at applying Theosophy in the wider sense that deserves their sympathy and their moral and material

support, that it may grow from strength to strength in its work for human brotherhood upon the plane of culture. H.P.B. has written:—

Humanity is a great Brotherhood by virtue of the

sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals. (*The Theosophical Glossary*, "Humanity.")

A FEW ASCETIC RULES

The ordinary man, though he lives immersed in sense life, obeys laws which set restrictions upon his behaviour. The rules of health that govern his habits of diet and exercise are in no wise less important than those which modulate his social behaviour. These are indeed checks upon his freedom but, because experience has taught him to respect these, he does not rebel against them nor does he demand their abolition as infringements of his liberty. Nevertheless, his whole attitude changes when confronted with the laws that govern the inner aspects of his being. Though he will meekly submit to the strictest regimen that his doctor prescribes, even though at times such advice may militate against his soul life, he resents being asked to abandon certain contacts or to be careful in selecting his circle of friends, and calls all such advice an encroachment on his personal liberty.

Therefore, when a man comes for the first time into the current of Theosophical thought, he finds himself torn between two courses. His intellect recognizes the truths of the philosophy, but his heart gets panicky at putting these into practice. He finds that the translation of precept into example demands a withdrawal from positions—both mental and physical—which he had previously held. This he resents as putting fetters on his "freedom" and many a good man "blows up and blows out" almost as rapidly as he had "blown in."

This attitude becomes fraught with tragic possibilities when it manifests itself on a higher spiral of existence. The persevering learner soon becomes the student-disciple because the recognition of abstract truth sets fire to his enthusiasm. He thirsts for greater knowledge and does not care if, in trying to satisfy that thirst, he precipitates the battle between the higher and the lower selves within him. But the more ardent and

sincere he is, the more arduous his life becomes. In the first clarity of vision which comes to all who take the first step on the Path, he is prepared to recognize that his life must be differently oriented and that, if he aspires to proceed even a little way, he has to adopt a few ascetic rules. These latter are no arbitrary inflictions but are imposed by the exigencies of the spiritual life itself and become instructive and helpful to those who know the right passwords and have the true approach. Yet, just because they check the ebullitions of the lower man, they needs must appear hard and rigid; while for the lukewarm they assume the monstrous forms of an unbearable tyranny which the personal element in the student can hardly tolerate.

Arjuna was in no less a predicament. When he saw his kith and kin (the desires which had been *his*) ranged in the opposite army, he manifested all the symptoms of a bewildered mind. The thought of gaining a victory by killing these kinsmen was torture to him. "I would rather patiently suffer that the sons of Dhritarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field," exclaimed Arjuna.

The implication of this is not that he had a desire to give up his life as a forfeit for his earlier connections, but rather that he refused to fight for and defend the higher aspects of Being, if by doing so he had to slay his previous attachments. In this "compassion" he was prepared to allow himself to be supplanted by his kinsmen who he recognized were depraved. Stranger still, he seemed oblivious of the fact that, by inviting this result he was weakening the great spiritual effort that it was his desire to make. So too with the student. He wants his "kinsmen" to be with him for ever and the thought of separation from them is so galling that he would rather continue

to be friendly to them, even if it means the retardation of his chances for a diviner life.

But this is not all. By taking this position, Arjuna was becoming unbrotherly and even dangerous to the Pandava forces, each of whom in his own way was a part of the spiritual effort and therefore a part of the spiritual life. So also with us. By forming attachments with *our* Kaurava or lower forces, we hinder the Great Work and must, in the degree of the obstruction we cause, be rendered accountable. From all this flows the ascetic rule of abandoning such "friends" within us as are antagonistic to the Pandava forces. Conversely, there should be no backbiting or slander or indulgence in gossip among Brothers.

Self-evident in their truth on paper, these rules have the true ascetic fire in them when put into practice. This fire generates heat and it rests entirely with the student whether it will reduce him to ashes or whether he will grasp the opportunity and divert the caloric power into channels for good alone. It is only when the student fails to perceive the connection between the goal and the rule that the Discipline becomes irksome and assumes the aspect of something imposed from outside. Failure to see the sanction of the individual soul behind the forms and shapes of discipline leads the student sooner than later to rebel at the imposition of a limitation on what he thinks is his freedom. On this unfortunate attitude of the mind many a fair-sailing aspiration has been shipwrecked. The discerning student must invariably find in the soul of the rule the power which can forward the Great Plan; and, finding it, he will discover the process by which he can acquire the particular divine weapon that shall cut across his difficulty.

To obey without cavil or delay the behests of the philosophy to whose bidding the student has devoted his life is a difficult rule indeed, the asceticism of which becomes ever more pronounced the more it is practised. Yet the student must learn even in the early stages of his discipleship that his own will must be trained to run parallel to the spiritual will which at all stages has to remain paramount. It really means that the student makes the enthusiastic surrender of his personal

"freedom" and voluntarily assumes what the world would unhesitatingly call "bondage." This whole-hearted devotion to the philosophy can tolerate no divided allegiance. The "exemption from self-identifying attachment for children, wife, and household," which the 13th chapter of the *Gita* recommends, is an important aspect of it.

"But," asks the harassed student, "why all this irksome imposition; why this swimming against the current?" The answer is that, by its very nature, true "Brotherhood" imposes bondage. It prohibits freedom to indulge in unbrotherly action. It is a covenant which the lower self makes with the diviner part of man; and, though its keeping may bring oftentimes pain and even a sense of frustration (like that felt by Arjuna when surveying the Kuru forces), still the covenant has to be preserved inviolate. Through experience the student has to perceive in a real sense that that which the Discipline fetters is not his freedom but his caprice.

It is from an appreciation of the vaster brotherhood thus envisaged that there emerges the rule of being charitable to the weaknesses of others. In the simple formulation of this rule, however, lies hidden the stern asceticism which is demanded. The observance of this rule demands discrimination. Because we want to be charitable, can we be right in condoning the weaknesses of others? Shall we be wise disciples if we pass a weakness by till the public is led to believe that Theosophists by silence or by conduct are prone to condone, if not to encourage, it?

Would we be lacking in the *Dana* virtue if for the time being we left the erring brother alone—without condemning him—to give him time to think things over, and so administered a silent warning against his straying away from the Path that leads to the Masters? Assisting a brother to give up a weakness is in itself an ascetic practice where souls are concerned and where knowledge alone can help lay down a course of behaviour. Mr. Judge once said: "The Master often seems to reject and to hide his (spiritual) face in order that the disciple may try."

One more practice which the earnest student has to undertake is promulgation by example. A steadiness which is the outer expression of inner

equipoise and a bearing which permits others to receive through him, as an unobstructed channel, a touch of the Master's peace and power which have touched him and given him the impetus to transform his life; these are necessary if he wishes to render the greatest possible help to all. It goes without saying that what is called for is not a "holier than thou" attitude, least of all a hypocritical pose, but only the allowing of natural expression to a right inner attitude; and this not for self-glorification but for others' sake.

The practitioner has so to perfect himself in *ahimsa* that no man can be afraid of him and yet he has to be so centred in the True that he has no fear of man. For attaining this position, no set exercises can be prescribed, outside the Discipline of spiritual life. In applying this, he strengthens himself to bear his own or another's pain with growing calmness until his effort through true asceticism to make Theosophy a living power in his life moulds him to a pattern where charity and service and humility meet on a common ground with knowledge and discrimination.

QUALIFICATIONS

The student sooner or later realizes that there is a pattern or a repetition of the Teachings. Certain words almost mantramic in potency contain a whole sequence of ideas. In trying to enter and to fit himself to tread the Path, a forecast of what is to be attempted is most advisable. Each of us is an Individuality, an Immortal Pilgrim in the process of gaining complete Wisdom in the field of endeavour in which we find ourselves. This is implied in the disregarded and misunderstood verse in the New Testament (*Matt. 5. 48*):—

Be ye therefore perfect, even as your Father which is in heaven is perfect.

The possibility of perfection is inherent, due to the essential Oneness of Life. The Christianity of the churches has done a great disservice to humanity in teaching that man is born in sin and is inherently impure. From this springs no stultic individual effort to improve, though there are those who do lead the so called good life under the impulsion of fear, conscious or unconscious. But to lead a truly unselfish life requires the

enthusiasm and endurance inspired by a Goal to be reached and the requisite knowledge that as others have done so can we. Man is not a miserable worm, born of sin and iniquity. There is, on the contrary, the spark of divinity in every man and every woman. But—

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

The Voice of the Silence adds that the Great Soul is mirrored in the tiniest of atoms, yet few men profit thereby and gain the Wisdom that should be theirs by right of pedigree and potency.

The student of the Ancient Wisdom, learning of the Eternal Pilgrim, gradually recognizes that there is something within him which is not of the present personality, but must be immortal *per se*. This shapes itself first as hypothesis; then as theory; and finally as a working plan and programme. Today, his personality is Mr. A.; the personality of his next incarnation will be the expression of the lessons learned or neglected or half-done while *acting* as the countless previous embodiments, including Mr. A., which the immortal Spirit has assumed in its involution and evolution.

When this is realized as something real, tangible and workable, it is like the commencement of constructing materially that which previously has only been theoretical or in the blue-print stage. What must the student envisage and plan for? Three words, three P's, enshrine successful venture and attainment, and they are Patience, Perseverance and Preparedness. Let us briefly consider them—how they interlink and correlate.

Patience: Few realize that patience is born of pain and that pain is the great awakener. Lessons could be learned from pleasant experiences but the shock of pain causes us to take heed and to awake; above all to question and to search. If we are sincere and earnest, it will not take anyone long to find that he and no one else is really to blame. But to repent, to retrieve lost ground and to make good injuries we have inflicted, avoiding self-centred dwelling on how bad we were and how good we now are—all this takes time, and our inner foes are many.

We realize that, while we may seem to have outwardly healthy bodies, in our unseen nature of feelings and thoughts we may be very sick indeed. Therefore we realize that in the great Hospital of the Universe we are patients. For getting cured we must attain Wisdom and for this patience, which enshrines endurance, is required. We must overcome chafing at circumstances. It will do no good merely to seek palliatives. We have gained a glimpse of immortality and half-measures no longer can suffice. From this attitude, born of suffering, comes perseverance.

Perseverance contains within its meaning both Patience and Preparedness. It means a steadfast pursuit, a patient determination to attain an object or a goal. Obviously our Goal cannot be attained without preparation and so Perseverance is required in persistent search for the right type of preparation to make.

What is true *Preparedness*? We have a journey to make. What burdens, provisions, luggage are we to disregard and discard or to equip ourselves with? The treading of the Path is no

outward journey. What *inner* burdens can we throw away? The student will find that the clue to this lies in the terms Personality and Individuality. So long as we think of ourselves as personalities—as the temporary masks and not as the permanent inner Actor, so long shall we be unable to attain success, to mount to the heights.

But if we think of ourselves as the Immortal Pilgrims and have Patience, Perseverance and Preparedness, when we have waited for the cyclic term, have turned the soil and planted the seed, we shall not have too long to wait. But we must beware; procrastination is the thief of both time and perseverance. We must be awake, alive and devoted to the Cause of Human Brotherhood, allowing no bickering, no slander, no obstacle to deter us on our way.

Have patience, Candidate, as one who fears no failure, courts no success....

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish....

Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

TRANSMUTATION

Up to 1896 the possibility of the transmutation of lead into gold, of one element into another, was generally regarded as the insane dream of the alchemists. While the true nature of alchemy is unfortunately still hidden from the majority under the veil of symbolism, and any claims made in the past to have transmuted lead into gold are not accepted by them, the transmutation of one element into another has been achieved in the past few decades.

Madame Blavatsky wrote about alchemy in *The Theosophical Glossary*:—

No doubt that there is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation

of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one.

In 1896 Henri Becquerel discovered that the metal uranium emits powerful radiations spontaneously and this discovery was to lead to the conclusion that the transmutation of uranium into lead has been taking place in the earth's crust for millions of years. Perhaps this was part of what H. P. B. had in mind when she wrote the above passage.

Uranium is one among the many so-called radioactive substances such as radium and thorium, the atoms of which apparently transform themselves spontaneously, first into one substance and then into another, until the final product—lead—is produced, when the process ceases. In any given quantity of uranium, for example, there will be an inconceivably large number of atoms, of which, at any particular time, only a few hundreds may be transforming themselves, so that centuries may elapse before any large quantity of lead is

produced. Why, at any moment, some atoms are transforming themselves and not others, apparently identical, is one of the unsolved mysteries of radioactivity.

The metal uranium transforms itself through a series of substances into the metal radium. Shortly after radium was discovered it was found to emit a mysterious emanation which caused substances which came into contact with it also to become radioactive. Different theories were advanced to explain this phenomenon. One theory was that it was a kind of induced radioactivity. Subsequent investigations seem to have proved that the emanation is a chemically inert gas akin to nitrogen. (A chemically inert substance is one which will not readily combine with other substances. Oxygen, on the other hand, is chemically very active, for it will combine with hydrogen to form water and with a host of other substances.) This emanation was called radon, and it seems that radium transforms itself from an active metal into this inert gas, and that this inert gas transforms itself back into an active and radioactive solid substance. This substance deposits as an infinitesimally thin film on the walls of the containing vessel, making those walls appear radioactive. This deposit changes successively into a further series of substances, ending with the metal lead. A similar series of transformations begins with the metal thorium and ends with lead.

At each of these transmutations of an atom of one element into an atom of another, the atom emits one of two kinds of radiations, called *alpha* and *beta*, together with, possibly, a third type called *gamma* radiation. The *alpha* radiations have been identified as atoms of the inert gas helium charged with positive electricity, and the *beta* as electrons or units of negative electricity. The *gamma* radiations have been shown to be similar to X-rays but more powerful. The following is a very brief outline of the generally accepted explanation of these transmutations.

In the atom of any element there is a central nucleus containing both positive and negative electricity. If the amount of positive electricity equalled the amount of negative electricity the nucleus would be electrically neutral. The posi-

tive, however, always exceeds the negative and this excess is balanced by negative electrons, which rotate round the nucleus like planets round a sun, attracted by the balance of positive charge in the nucleus. The chemical nature of an element, or that which distinguishes lead from gold, for example, is determined primarily by the balance of positive charge in the nucleus. To change this balance is to transmute one element into another. An atom of a radioactive element is one in which a spontaneous change in this balance is liable to occur at any moment. If the atom emits an *alpha* radiation, this radiation carries positive electricity away from the nucleus and decreases the excess of positive charge there; if it emits a *beta* radiation, this carries away negative electricity and increases the excess of positive electricity in the nucleus. Thus a radium atom emits an *alpha* radiation, loses some positive electricity and changes into an atom of radon. It may do this a moment later or not until the culmination of millions of years. Therefore, it is not possible to foretell which particular atoms of uranium will be transmuted into lead in any given period of time. It is, however, possible to foretell exactly how many atoms will be transmuted, or what proportion of the uranium will be changed into lead.

The changes which have been described take place spontaneously and are outside of man's control. In 1932 the first modern claim to have achieved artificial transmutation was made by two workers under Lord Rutherford in the Cavendish Laboratory. They claimed to have transmuted atoms of the element lithium into helium by bombarding the former with infinitesimal particles called protons, accelerated to immensely high speeds—a claim which is now generally accepted. The transmutation required complex and expensive apparatus and the amount of helium produced was far too small to be detected by other than special methods. Since that date many other transmutations on a similar scale and requiring similar equipment have been achieved.

A third type of transmutation must also be mentioned. Occasionally, one among millions of atoms of uranium, instead of emitting an *alpha* radiation to become an atom with a slightly

smaller balance of positive charge in the nucleus, splits into approximately two equal parts, each part being an atom of a very much lighter element. In addition, it also emits a few particles called neutrons (because they are electrically neutral) and under special conditions these neutrons may stimulate other atoms to change in this way, so that, in an inconceivably short space of time, an astronomical number of atoms is involved in this type of transmutation. These special conditions are deliberately provided in the atomic bomb.

All these atomic changes liberate a relatively immense amount of energy, *i.e.*, relatively to the minute amount of matter usually involved. The radiations from the radioactive substances, for example, are highly potent in their effect on living tissue because of the energy which they possess. When, as in an atomic bomb, a very large number of atoms is involved in the transmutations, the result is a catastrophic explosion. In the various atomic piles in England and the U.S.A. attempts are being made to harness this energy to constructive purposes.

The theory of atomic changes, a few features of which have been outlined above, while it gives a convincing explanation of known facts, will no doubt require modification in the light of further knowledge. Nevertheless, some of these features are significant. The transmutation of lead into gold is clearly conceived as a possibility. The so-called elements are not the primary elements of the physical world, since they are built up of electrically charged particles. Transmutation is essentially a change in the state of electrification of the atom. Transmutation liberates an almost inexhaustible supply of energy.

The significance of all this will be apparent from the following passages selected from *The Secret Doctrine* :—

...not one of the *elements* regarded by chemistry as such really deserves the name. (I. 583)

Electricity, the ONE Life at the upper rung of

Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest. (I. 81)

To which H.P.B. adds in the *Glossary* that Athanor is "...exoterically, the furnace of the Alchemist."

Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but "a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect." Even such are her first-born, the "four sons," who "are One, and become Seven,"—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal "centres of Forces," or atoms, that develop later into the great Cosmic "Elements," now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyān Chohans, are the so-called (for want of better terms) "Akasic," "Ethereal," "Watery," and "Fiery," answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic, Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter. These are both electro-positive and electro-negative. (I. 82)

A foot-note adds:—

Each of these and many more are probably the missing links of chemistry. They are known by other names in Alchemy and to the Occultists who practise in phenomenal powers. It is by combining and recombining in a certain way (or dissociating) the "Elements" by means of astral fire that the greatest phenomena are produced. (I. 82 fn.)

Frederick Soddy, F.R.S., in *The Story of Atomic Energy*, seemed to see a truth "through a glass darkly" when he wrote:—

...it now needs only the slightest effort of imagination to reconcile the apparently meaningless jumble of ideas connected with the philosopher's stone. For transmutation, by the release of an inexhaustible supply of energy, without which all life dies, would be a veritable Elixir of Life. Many other ancient legends, if taken literally rather than mystically, seem to hint that humanity is treading a road it has trodden before, and that these myths may derive from a former epoch of which all other trace has been lost.

THE BEATIFIC VISION

The wonderful description of the Universe given in Chapters X and XI of the *Gita* gives us the difference between the mental grasp of things and the intuitional. A characteristic of the mind is its dividing and separating power: it deals with "facts," separated things, even though it also tries to unite them; it deals with forms, the multitudinous aspects of the One, and in Chapter X Arjuna is given by Krishna the mental outlook on the Universe. Here he sees the differentiated, separated objects and he is told that Krishna is *in them all*. It is Krishna who is the Ego seated in the hearts of all; it is Krishna who is the great sage, the highest of the animal kingdom and the lowest of things and creatures. There is not a point of space where Krishna is not, for he is the essence of the air which is everywhere, the quality of water, etc., and he is in the minutest atom. Arjuna, the mind, is therefore to look *for* the Krishna within all forms.

In Chapter XI the divine eye is vouchsafed to Arjuna and this has the power to synthesize all diversities and forms. He therefore sees all things *in Krishna*. Wherever he looks, all is the body of the One, and the One shines through all, its glory undimmed by the enclosing forms. It is as though the tiny sparks which hardly show within the various forms, are here freed from their thick garments and become blended in the One Great Light. The contrast between the undivided One Flame and the separate sparks within their limiting walls is so great that Arjuna for the first time begins to feel reverence for the One.

He is able to see himself as he is and is filled with remorse for the way he has treated the One and begs forgiveness—not, be it noted, of the Krishna whom he has known as his friend and playmate, but of the real Krishna, the One without form, who shines like a thousand suns and whose splendour fills all space. He feels awe at the sight; it is as though he were being called to merge himself in the One, and in fear he begs Krishna to assume again his usual form. His mind cannot hold the synthesis any longer. It is to be noticed that it is his mind that is describing the synthesis and rendering it in terms of

division just as a picture can be seen at one glance but it will take five minutes to describe it. And when the mind can no longer hold the greatness the vision begins to fade, and once more the world is the well-known world of forms which, if they do hide the One, are yet familiar and therefore bring a sense of peace.

Settled once more among the well-known forms Arjuna asks how he should worship Krishna to become blended with Him, to know Him as he is. He is told once again the same thing that he has been told before—he must devote himself to Krishna. He must place his heart, the organ of intuition, on Krishna. Many ways he is given but always the emphasis is on love and devotion, for devotion is the power which loosens one's individual hold on personal life and makes one feel himself to be an inseparable part of the Whole. It is, therefore, a truth that to give up life is to live. It is, indeed, the only way of growth, for the lesser must become the greater by merging itself in the greater. The urge for union with "something afar from the sphere of our sorrow," is admirably expressed by poets, as by Shelley in his "Ode to the West Wind" and in "Love's Philosophy":—

Nothing in the world is single;

All things by a law divine

In one spirit meet and mingle....

To cultivate love, born of a vision of greatness, sympathy, beauty, truth, is the only way in which the Krishna within us can be known.

All of us have some great vision in life, have experienced a recognition of there being something so far from our own petty self and life as we know it that we have for the moment sensed a wonder and a glory and been filled with the will to do or to be; but, as with Arjuna, it fades with time. We must reflect upon the closing words of Sanjaya in the *Gita*: "As I again and again remember...." All through our life we must remember and remember again the highest we have ever known, whether it is that flood of rich life that flowed through our veins when the great Truths of Theosophy opened up for us a vision of a universe so different from the one we knew, or whether it is the glory of one special sunset or, again to quote a poet, the feeling that we had when once we saw "all Heaven" in a child's smile—whatever memory keeps alive in us some vestige of the Real, that we must "again and again remember" so that its greatness becomes a background to all our daily living.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER XII

I.—DEATH AND THE DEATH VISION

Q.—It is said that after the physician has pronounced the body dead, the real man is busy in the brain. Is it the physical brain that is here referred to, and if so, what about those Egos, taken in war or by accidental death, whose physical bodies are blown to pieces?

Ans.—There is more than one view of the brain. To us the brain is a mass of pulpy matter, but to the dead man it is not a mass of pulpy matter but a film of impressions. Since those impressions are stored in the molecular structure of the physical brain, it follows that the real brain *cannot* be blown to pieces. It would not make a bit of difference if the physical head were shattered into ten million fragments—every molecule is there, undisturbed, after the explosion. We can see how that is. A great battle goes on, and yet Nature registers the vibrations just exactly as if they were so many rays of the sun; the exploding shells and the terrors of war don't interrupt Nature's processes for a moment.

Remembering that death is the separation of the principles, not only from each other but in themselves, can't we see that in such an instantaneous death only the *body* has been torn loose from the other principles? So the inner astral man is still alive "on the other side." A man may suffer a severe brain concussion and lie unconscious for many days, but his body is not separated from the other principles. The man himself is on another plane of consciousness than the physical, until he wakes up in his body again. In the case of death by violence, there is no body to return to, and death must be completed in a state of semi-lethargy, which is perhaps neither in Kama Loka nor on earth, until the period of the natural term of life is ended.

Just as the drowning man has part of his death vision before he is resuscitated, and must complete it when his natural "hour" has come, can we not imagine that the shock of death by violence must

bring with it some part of the death vision? H.P.B. says in *The Key to Theosophy* that this vision is for every man, *without any exception*, even when death is sudden. So, it stands to reason that when the natural life term has ended, the Ego must complete its review on the threshold of Devachan. Memory has remained intact in the astral brain. If this review were not completed, where would be the material from his last life on earth to afford him his Devachanic bliss?

The accounts given by those saved from drowning seem never to include the seeing of *causes* in the events of their lives. The same holds true with those who are within a split second of dying in an air crash. The seeing of causes is part of the spiritual death vision, since then the Ego knows the justice of all that has befallen him, and sees himself as he is in the whole chain of cause and effect. This is the kind of vision that means the *real* completion of one's last life on earth.

When death has occurred by violence, there must be many occult adjustments that take place for the averagely good man during the period of his semi-lethargy before Devachan; but the Teachers have not dealt with these matters in any detail. How could they, since every man has his own particular after-death states, not to be "lumped" with those of others?

Q.—Would one kind of violent death affect the subtle brain, so to speak, more than another?

Ans.—I don't recall any statement on that subject to that effect. *Isis Unveiled* says that even after actual death has supervened, it is possible to call the Ego back to the body—which is in effect a new incarnation in the same body—and, in those cases of drowning where the actual death vision takes place, it stands to reason that the man is dead and then is brought back.

Q.—How about the man in the air-plane who had a death vision?

Ans.—He was dead, because, to the Ego, death means a *separation from the body*.

Q.—Would you say it was the finishing of one life and the beginning of another?

Ans.—Yes. All we know is that there are innumerable records, principally in cases of asphyxiation such as drowning produces, where the man had seemed to be dead but was brought back and then said that, at the moment of drowning, all the past events of his life had passed before his eyes.

Q.—It has been said that many Theosophists would have no Kama Loka or Devachan. Where would these elect be after death?

Ans.—Such a remark must have been made in connection with other statements and circumstances; that is to say, with qualifications. Those who have no Devachan are busy, whether in a body or out of a body. We have but to look at the various statements in respect to those beings who are called *Nirmanakayas*. But, for the average Theosophist, we can very easily answer the question as to whether he will have a Kama Loka and a Devachan. Do we dream at night good dreams and bad dreams? Do we get so happy while we are awake that we forget the woes of other people? Do we get so wretched, down-cast and miserable that we forget even our own happiness? If so, we certainly will go into Devachan and Kama Loka. There is no doubt, however, that those who desire to work, who have the good of their fellows at heart and whose will is set in that direction, are helped out of Devachan. That is the statement in the teachings.

Q.—Some think that during the last Great War there was a great deal of communication with the astral bodies of deceased soldiers. Is there any truth in this idea?

Ans.—The statement of the philosophy is that only those beings are conscious and able to communicate on the astral plane who are one of two things: Adepts or sorcerers.

Q.—The drowning man is said to review his past life during the short space of time consumed in the process of his complete suffocation, while with the man who is slowly freezing to death, after the first painful stages are passed, his condition becomes purely subjective and he seems to have passed directly into a condition of Devachanic bliss. Will you please comment on these strange phenomena?

Ans.—The only comments that can be made merely remind us of what everybody can see for himself. First, a frozen man is seldom restored to life; many drowned men are. So we do not know so much about what happens to a man who loses his life by freezing.

The next thing to consider is that death by drowning is an extremely violent death, brought about by the fact that air is instantly cut off from the man. Now, air has a direct relation to what we may call the connecting sheath of the seven principles of the living man; it corresponds to Buddhi. What do we breathe for? We don't breathe for the sake of our body; we breathe for the sake of some other principle than the body. We drink water for the sake of some other principle than the body; we go out in the sun for the sake of some other principle than the body.

Further, a frozen body will last a good deal longer than a living one, whereas death by drowning takes place in a few minutes, and violently ruptures the connection between the three pairs of principles. With anybody who dies a natural death, the body gradually turns cold, so that death by freezing is an acceleration of the natural process—except that the body turns cold artificially while the man is still living. Therefore, we can imagine that death by freezing, once the initial pains are past, approximates simply an accelerated natural death.

Q.—To revert once more to that period of unconsciousness between the dream state and the deep-sleep state—is there such a period between all the states?

Ans.—Of necessity we are all the time moving from state to state, and these states exist in alternating order. Thus, no matter what state we are

in, when we pass to another state, we are in the position of a man travelling in one particular direction—before he can travel in the opposite direction, he has to come to a dead stop. There are intervening states of unconsciousness, but they are “unconscious” only in our sense, and because we associate consciousness with the idea of something to be conscious of.

Patanjali says that there are conditions in which the soul exists, but exists in the state of a spectator without a spectacle. Now, there is a moment of non-vision in passing from one state into another. We can visualize this: Come out of pitch darkness into bright light; for a moment you can't see. Go out of bright light into darkness, and for a moment you can't see. Yet in a little while, coming from bright light into darkness, or from dense blackness into light, you *can* see.

Q.—Since the Ego is always conscious on some plane of being, what is meant by the term “unconsciousness”?

Ans.—Where is the Ego during a condition of coma? If he is not here, he is in some other state; he may be in any one of a hundred extra-physical states, higher than our consciousness or lower, as the case may be.

Q.—Would a prolonged period of coma just preceding death tend to make the separation of the lower principles easier after death actually supervenes?

Ans.—If we take a simple statement in the philosophy, we can answer that question, each one for himself. The moment death supervenes, the being is on the plane of effects; he can set up no new causes until after he emerges from Devachan prior to the next incarnation. If that is the case, no matter what he does after death, it is reflex, it is involuntary. Coma, in any case, simply means unconsciousness *here*. Where he is conscious, how he is conscious, depends upon his interest on the other plane and in the other states to which he has gone.

Q.—If the Perceiver, as said by Patanjali, looks directly on ideas, how could we see anything

save as we see it in idea? In external sight, wouldn't we have to have an idea in regard to things seen to see them actually?

Ans.—What do we see? Space? No. We see something in idea and we name that idea “Space.” Do we see matter? No; we perceive forms with our physical senses, and we see them in idea, and then we name them “matter.” To any being the entire universe is his idea of it. In fact, our *idea* of the universe is what is meant by the term “human being.” There is no relation whatever between the universe here and now as we see it and experience it, and this identical universe as an animal sees and experiences it, or as a plant sees and experiences it, or as a mineral sees and experiences it—or as a genuine *chela* sees and experiences it.

Q.—Must not the blind man have some idea of Space if he reaches out and spans distances?

Ans.—Of course, if we consider the case of the blind man or of one with his eyes shut, we shall realize that when we say “Space,” we do not even think what we mean. Space to us is the impression that the sense of sight brings to us; Space ceases if we close that sense of sight. Our sight is through the eye, which is the active or positive pole of what passively and externally we call *Space*. Our ideas internally are the active aspect of what, externally, we call *matter*.

There are three ways of regarding Life. Look in the religious books, in the encyclopædia or in the dictionary for the three “hypostases” of God, or what the Hindus call the three *Avasthas*. The Indians called them the three Laws of Men, and a Greek thinker once called them the three principles of the lever. Theosophists speak of body, soul and Spirit, or the “Three Fundamentals.” These terms all refer to the same thing. The universe can be regarded as Self, and when so regarded, and then only, is the whole universe *Life* to us. The universe can be regarded as *external* to oneself, as *internal* to oneself, or as a *mixture* of the two—these are the Three Hypostases. When we regard the whole universe as Self, we are Brahmâ, we are God; when we regard the universe as matter, we are animals; when we regard the universe, mentally, we are lower Manas; when we

regard the universe as the field of Life, its actions—that is, its expressions and impressions—we can see that there is nothing outside of Life. So, we have to understand our Fundamentals in a vital sense.

Q.—Since the real man is in Devachan, can you really say that he exists in Kama Loka?

Ans.—If the real man is in Devachan, can he be said to exist in Kama Loka? No, of course not. That entity which exists in Kama Loka when the Ego is in Devachan is no more the man than the dead body left on earth is the man. If the Ego is in Devachan, then that which is in Kama Loka cannot be the man.

Q.—How do executed criminals inject thoughts of murder and crime into sensitive living people?

Ans.—They don't inject them consciously, unless they are waked up by mediumistic practices, but they inject them in the same way as a wire which is connected with the cells of a charged battery; that wire will transmit a current of electricity just as soon as the charge is in the battery. Any one whose nature is open to ill will and bad feeling comes at once into magnetic relation with these "charged batteries" of hate that the executed criminals or murderers represent; a magnetic *rapport* is set up, and that person becomes a receiver for their villainous content of thought in precisely the same way as you turn on a radio and get whatever is in the air according to the rate of vibration to which your radio is tuned. A study of the radio affords a perfect analogy for innumerable things that go on between *thinking men* and astral entities, elemental entities, entities in Devachan—in every state.

Q.—How can it be a man's Karma to be murdered or to die in an accident if his natural life span is not finished?

Ans.—It simply means the operation of conflicting forces. During this Black Age, the usual limit of earth life for any one—not you or me or this one or that one in particular—is said to be 70 to 100 years. Now, if interfering forces set up by any individual in connection with others cut short his normal span, then he spends it in the after-

death states before he can go to Devachan. The natural coherence of the principles is for a given length of time. At any given age, any one of us may interrupt that coherence and throw himself out of the body, but, if he does, he doesn't disrupt the coherence of the rest of the principles and he simply has to remain suspended, so to say, until the natural time of dissolution comes.

Q.—How long does the average man stay in Kama Loka after death?

Ans.—Remember, we are speaking about the Ego—the answer is, from a few minutes to a few hours; sometimes a few days, sometimes a few years; but, in the case of ordinary humanity, the man does not stay in Kama Loka very long. If we look deeply, we can see the reason for that. There again is the force of the inner conviction of good and evil. Suppose that a man had thought murder, thought cruelty, thought all sorts of abominations during his life; that, whenever his mind was free, he dwelt upon iniquity. In thought he slew his enemies, he robbed and plundered and betrayed; that was a favourite subject of cogitation with him. This man dies. His consciousness is on the plane of Kama Loka where there is no impediment to the vision of desire on the black side. Now he sees murder; he does not change his thinking; he sees crime, gluttony, iniquity, lust of every kind, and it does not shock him at all; he is used to it. How long would he stay there? He might stay there for many years.

But the average man, no matter if occasional thoughts of murder, or rage, or wickedness, flash into his mind, is revolted by them; he throws them out. He dies and goes to Kama Loka, and the same field of vision, of desire, of the black side of nature is open to him. He sees and participates in that murder or those crimes to the extent that he had thought about them while alive. The moral shock to him is such that it wakes him up; he is out of there right away. It is the same proposition as when we are asleep at night. No matter what kind of dream we are having, if there is something in the dream that actually revolts our moral sense, we are awake in a moment. There is probably not a person who

hasn't had some shocking dream—call it a nightmare—and almost invariably he wakes up; the more horrid the nightmare, the more promptly does he wake up. That is the average state of mind after death. The nightmare side of life is open to one and the shock of it throws him out.

Q.—What is the cause of insanity, and what becomes of the Manasic principle when a man is insane?

Ans.—Insanity is the condition in which the Ego has lost all control over the psycho-physiological side of his body without losing the body itself; there is the fact. What caused it? Abuse while in the body of the principles now deranged. What becomes of Manas in the case of insanity? Manas sees and knows, but is unable to remedy the difficulty; in other words, Manas in case of insanity is no longer *in* the body—the body is attached to the man and he can't get rid of it. He is not seated in the body; the body no longer responds to his thinking will. It's like a man who has the palsy or any kind of a nervous disease or nervous paralysis; he knows what is the matter with him, but the connection between his will, the brain and the hand that he desires to use has been broken, so that it will no longer obey his will. The *man* is not insane; the hand or the arm is paralyzed or out of control. Apply the same thing to the bodily instrument as a whole. The Ego can't go insane; the Ego is wisdom itself, but its instrument may become deranged through misuse.

OCCULTISM IN UNIVERSITIES

An article on "Occultism in Universities" was published by Madame H. P. Blavatsky in her *Theosophist* for November 1881. (See THE THEOSOPHICAL MOVEMENT, June 1934, Vol. IV, p. 114) In 1881, the Senate of the Calcutta University had rejected the proposal of Dr. Rajendralala Mitra for the introduction of Occult Science into its curriculum, which H.P.B. deplored. Occultism in Universities has become almost a commonplace

in our time with the growth of interest in parapsychology. The first *Monthly Newsletter* of the Parapsychology Foundation, Inc., New York, mentions several new projects, including scholarships for study in Duke University's Parapsychology Laboratory; an investigation of a case of trance speaking and singing in foreign languages, by the Department of Physiology of the University of Manitoba, Winnipeg, Canada; a study of occult practices and spontaneous psychical phenomena in a small rural community of Jamaica in the West Indies; and a research project at the Freiburg Institute in connection with paranormal and occult phenomena in war-time Germany, in which not only material on spontaneous phenomena is being collected but also evidence for secret paranormal and occult practices in the Nazi government services and the Nazi armed forces.

If the Parapsychology Foundation raises the necessary funds, it is proposed to hold the First International Conference of Parapsychology at Utrecht, Holland, from July 25th to August 2nd. A preliminary conference met in Paris at the end of December 1952. It is planned that the Conference shall deal, in several Committees, with experimental parapsychology, general parapsychology and organizational problems. The number of participants, it is proposed, shall not exceed 40 and only scholars actively engaged in recent parapsychological research are to be associated with the work of the Experimental Parapsychology Committees. It is to be hoped that, at least in the General Parapsychology Committee, some of the clues offered by the psychology of the ancient East and genuine Theosophy will be considered seriously and with open minds.

H.P.B. declared, in the article mentioned:—

If the dignity of the study of the hidden laws of nature were but recognized, and encouragement given to our youth to pursue it as their circumstances should permit, the result would be most beneficial... The effect of occult research would be to destroy that gross form of materialism which teaches the student that he is but a biped digesting and procreating engine. By breaking down the hard walls that hedge us within the compound of modern biology, it would illimitably widen the areas of nature-study, and multiply the chances of getting really "exact" knowledge.

THE FORGIVENESS OF THE SELF

Not only is conscience the stern voice of duty; it is also that within us which makes us feel a sense of guilt when we act in a manner that does violence to that inner core of standards and values which we have built up over the years.

If conscience did not discipline us with the lash of remorse when we fail our constructive tendencies, it would not be the positive promoter of our growth that it is. By reason of the anguish which accompanies the feeling of guilt we "rise on stepping-stones of our dead selves to higher things."

When, by not respecting others' rights, opinions and sensibilities, we have acted contrary to the fact of brotherhood, rooted in our common participation in the Divine Life, to offer an apology or to make material compensation is not enough. It is necessary to do a little soul-searching, to have what Nietzsche called "the courage for psychological nakedness," and to recognize our pettiness or our sin of injustice, as the case may be, as the ugly blotch on our soul that it is. There can be no genuine repentance without this honest self-appraisal. And without repentance we cannot escape the wheel of repetition, for inevitably, with mathematical exactitude, we attract those people, circumstances and situations which correspond to our inner states—a truth which is dramatically emphasized in Priestley's reincarnation play, *I Have Been Here Before*.

How does repentance absolve us from the necessity of repeating an experience? In true repentance we sever all emotional connection with that thought and that act which have been the fruitful source of so much misery to ourselves and others.

But "forgiveness" of the erring self must precede the recovery of a sense of integration. In Shakespeare's tragedy, *Macbeth*, which is more than just a blood-and-thunder melodrama set to verbal music, we have a dramatization of the feeling of dreadful isolation which overtakes the one

who has failed his Higher Self by sinning against his conscience. The Scottish King and his ambitious wife were hurled from their height of power to a tragic end because that "gentle rain from heaven"—forgiveness—did not quench the relentless fires of violated conscience.

There come to mind, in this connection, two characters in the Bible who vividly illustrate the psychological crisis induced by remorse, resulting in despair in the one instance, and spiritual renewal in the other. Judas Iscariot, whose name down the centuries has been, perhaps unjustly, a synonym for treachery, went out and hanged himself in a paroxysm of self-hate following the tragic outcome of his betrayal of Jesus, which perhaps was due to his mistaken understanding of Christ's mission. He could not forgive himself, though Jesus, the divine lover, could never really have cast him from his heart. The warm-hearted, impetuous Peter, on the other hand, who denied his master three times before the cock crowed, wept and repented for his fault; then dried his tears and arose after the chastening of regret to meet the trials and temptations that might be in store for him, culminating in his own martyrdom at Rome.

After the pangs of conscience have done their work, and the catharsis of our moral nature is accomplished, the cause of our alienation from the "good" Self should be dismissed from remembrance. So advise our spiritual teachers whose knowledge of the psyche's inner workings is sure and profound. To harbour the scorpions of self-accusation in the mind, they say, is to forge obstacles in the path of right living in the present. As Mr. Judge has well said:—

I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. . . . So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. (*Letters That Have Helped Me*, Indian ed., p. 21)

IN THE LIGHT OF THEOSOPHY

Speaking on "Some Creative Ideas of Theosophy" at the London Branch of the Indian Institute of Culture on May 8th, Mr. D. L. Murray, the well-known novelist, under the chairmanship of Mr. Claude Houghton, also a well-known novelist, said that it was time Madame Blavatsky, who inaugurated the Theosophical Movement in 1875, should be judged by her works and not by her personality. He saw nothing wrong in the latter, but emphasized that painters, sculptors and poets were judged by their works and not by any idiosyncrasies they might have possessed.

What the writings of Madame Blavatsky had done was to give a Western dress to the ancient wisdom, which brought this great store of knowledge to us all in a readable form, and it is still alive and vital today. It does not "date" and is more studied today than it was in her lifetime.

Theosophy points to the spiritual perfectibility of man and to brotherhood. No one can say today that brotherhood is a dream, for it is an essential concept which must be made an accomplished fact if we are to survive. There are and must be different stages in the life of man and equality in life is not possible, but none of us can say that any one will not reach the goal of perfection in course of time. Equality is not something that can be achieved by politics or even by doctors in the field of health. It can only be achieved by the efforts of each man to raise himself. It is the doctrine of Karma—that we make and mar our own lives—that saves us from despair and apathy.

The ranking of morale with hunger and thirst as the three principal problems faced by a shipwrecked man adrift on a raft or in a lifeboat will strike the Theosophical reader of "Science Notes" by François Le Lionnais in *Unesco Features* for May 29th. It is estimated that of the 200,000 people who lose their lives each year by shipwreck, about 50,000 survive on rafts or in lifeboats for a time, only to die in a few days from hunger or thirst. That they need not all do so before they could be rescued is indicated by the demon-

strated power of the human organism to resist much longer.

Alain Bombard, a "voluntary shipwreck," after a preliminary experiment in the Mediterranean, drifted from Tangiers in Morocco to the Island of Barbados across the Atlantic. He carried no food or water in his frail craft, 15 ft. long by 6 ft. wide, which he called "The Heretic"; the trip took 65 days. Starting on the first day with small quantities of sea-water, he was able to increase the amount drunk without dire effects. He also caught fish and drank the water they contained, until, from the 23rd day, rain supplied his need of water. He ate the fish raw, supplementing them with plankton, gathered from the sea with a piece of cloth. Life could not be sustained indefinitely on that diet, but for over two months it was. This achievement should give courage to many future victims of shipwreck on the high seas.

There are shipwrecks of other kinds, experienced from time to time by daring pilgrims seeking to reach "the other shore." For these as well as for those who sail the seven seas, the message of Monsieur Le Lionnais comes, confirmed by the wisdom of the ages:—

Shipwreck victims must understand that the most fatal thing is to give up courage and to abandon the fight.

The plea made by India's Vice-President, Dr. S. Radhakrishnan, in inaugurating the Indian Philosophical Congress at Mysore at the end of 1952, for co-ordinating the fundamental ideas of the different religious traditions, was renewed in his Convocation Address at the McGill University in Montreal on May 27th. "What is required," he said in that address, "is not a fusion of religions but a recognition that there are fundamental insights common to all religions." This common core of truth in all religions is pointed to by Theosophy as evidence of their common origin, but, before the followers of dogmatic religions can be convinced of the existence of that Wisdom Religion, from which all the world's faiths have sprung,

a *modus vivendi* between jostling creeds and dogmas must be found. Therefore Dr. Radhakrishnan did well to urge the development of "an international sense of responsibility, tolerance and understanding." Upon the success of that effort and of the sense of duty to each other must largely depend the fulfilment of his hopeful prophecy that "future historians will see this age as marking the growing unity of mankind and not political and economic upheavals."

A germinal hint was thrown out by Shri K. Guru Dutt, former Director of Public Instruction in Mysore State, in his thoughtful lecture at the Indian Institute of Culture, Basayangudi, Bangalore, on May 7th. A suggestion in his talk on "The Problem of Leisure," under the chairmanship of Shri N. Madhava Rao, Revenue Commissioner of Mysore State, may well be taken by the earnest student as a seed for reflection in connection with the difficult subject of the ultimate divisions of time. (See *The Ocean of Theosophy*, Ind. ed., p. 5)

Leisure, according to Shri Guru Dutt, is characterized by the feeling of freedom from compulsion, though this, he said, did not rule out self-planned utilization of our leisure for the maximum enjoyment and utility which neither idleness nor random activity could yield. The concept bearing directly upon our theme, however, was that the holiday feeling characteristic of leisure did not depend upon the length of the leisure available. The quality of leisure was more important than its quantity, and small units of leisure could be very refreshing.

The speaker proposed applying the quantum theory to time. Science had discovered that the flow of energy was not continuous, but, so to say, in packets. There were packets of time also. If five minutes of leisure could afford quite a good rest if the holiday feeling was present, so there could be smaller units with the feeling of leisure, minute holidays free of the sense of hurry, which was the antithesis of the feeling of leisure and was

wholly subjective. (Cf. "As there is no hurry, it is easy to divest the mind of anxiety and the irritation arising from hurry."—W. Q. Judge in *Letters That Have Helped Me*, Ind. ed., p. 106)

Borrowing a term from semantics, Shri Guru Dutt said that man's mind had a "time-binding" faculty. Thinking of time in small units not only meant that the activity of one moment did not disturb that of another, but also aided the cultivation of one-pointedness, equanimity and balance. The repetitive faculty could be utilized to aid this momentary escape from the pressures of life. It was easier if done at a fixed time.

The moment might be very small, but it could, the speaker suggested, open out into infinity; the time factor was subjective as well as objective.

The lotus blossom was suggested as an example of the beauty and fragrance natural to all spontaneous expression. There could be an organic upsurge also from buds of leisure.

The application of Shri Guru Dutt's suggestion to smaller and smaller units of time seems a legitimate extension of his thesis. For is not a single instant of ecstasy worth a lifetime of humdrum activity? And the one-pointedness which he advocated, applied to time units of decreasing length, would surely, it would seem, lead in the direction of a perception of the ultimate units of time. Commenting on Patanjali's statement in his *Yoga Aphorisms*, Book III, v. 53: "A great and most subtle knowledge springs from the discrimination that follows upon concentration of the mind performed with regard to the relation between moments and their order," Mr. Judge writes:—

In this Patanjali speaks of ultimate divisions of time which cannot be further divided, and of the order in which they precede and succeed each other. It is asserted that a perception of these minute periods can be acquired, and the result will be that he who discriminates thus goes on to greater and wider perception of principles in nature which are so recondite that modern philosophy does not even know of their existence. . . . No rules can be given for such concentration as this, as it is so far on the road of progress that the ascetic finds the rules himself, after having mastered all the anterior processes.

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By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

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The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

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Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

The Book of Images

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

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

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

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

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