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W. Q. JUDGE ON METHODS OF SERVICE

That he was a “great occultist” many know by individual experience, but none have fathomed the depths of his power and knowledge. The future will reveal much in regard to him that is now hidden, will show the real scope of his life-work. We know that to us that life-work has been an inestimable boon, and that through us it must be bestowed on others. The lines have been laid down for us by H.P.B., W.Q.J., and Masters, and we can take again as our watchword, that which he gave us at the passing of H.P.B., “Work, watch and wait.” We will not have long to wait.

—ROBERT CROSBIE

On the day of the Spring Equinox, the 21st of March, 1896, William Quan Judge's life dedicated to the service of humanity came to a close. Earnest students of Theosophy use his anniversary day to contemplate the record of his labour of love and how he accomplished what he did.

What contributes to his greatness to no small extent is his simplicity—simplicity not only in his life but also in his exposition of Theosophy. The power that he had, and that his writings still have, to inspire hundreds of men and women comes from his ability to expound the teachings in a way to be understood by the ordinary man. Such practical, clear exposition he held to be entirely possible and of the highest importance, for “it relates to and affects ethics, everyday life, every thought, and consequently every act.”

“High scholarship and a knowledge of metaphysics are good things to have,” W. Q. Judge tells us, “but the mass of the people are neither scholars nor metaphysicians.” This is a fact of which every Theosophical student-exponent needs to remind himself, for many tend, when talking of Theosophy to beginners, to drag them into obscure realms and to confuse them with words and phrases far removed from the living of the life. This only puzzles the new inquirer, often nips his interest in the bud, and puts Theosophy in a false light. Enquiring people sometimes complain that Theosophy has little relation to the ordinary life, or that it is complicated, abstruse and vague, or that their education has not been deep enough to enable them to understand it. Theosophy has a

message for *every* man; it is the fault of its exponents if its doctrines are not extended to daily life and there applied, thus bringing them to the ordinary level of human minds in general. Mr. Judge's writings bear out this fact.

"The higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action," he writes. What provides that right basis are ideas such as Unity, Karma, Reincarnation, the Perfectibility of Man, the Dual Nature. If these ideas are grasped and made part of our thought they can be expounded from a thousand different points of view.

"The bearing of the teachings upon ethics," Mr. Judge says, "is in my opinion very important. It gives a vital system as opposed to a mechanical one." It is a living, vital Theosophy that one finds in Mr. Judge's writings. A mechanical Theosophist is one who professes belief in Theosophical doctrines and at the same time thinks that he can retain undisturbed many old dogmas that are diametrically opposed to Theosophy. A mechanical conception of Theosophical doctrines was one of the factors that brought about the downfall of the original Theosophical Society. "Mechanical codes," Mr. Judge warns, "are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality." The spirit of Theosophy must be sought for, and a sincere application of its principles to life and act should be made. This will render a mechanical view of Theosophy impossible.

If the inner man, who is a thinking being, is given a wrong philosophy, "then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow." Such a wrong philosophy often results from swallowing without study the words of others, even though they be Theosophical writers. What is study? "It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up." It is not enough to accept a teaching as true. We should be able to explain to ourselves and to others why we have accepted it, and we cannot do so unless we have first examined it with a clear and unbiased mind. "A weak reasoner or an apparently credulous believer has not much weight with others."

As with an individual, so with a centre of Theosophical activities. The work and influence of the latter, Mr. Judge reminds us, "hinge upon the knowledge of Theosophical doctrine, upon the motives, ideas, and ideals of the members." No individual Theosophist is justified in supposing that he or she is too obscure or too unprogressed to be of any benefit to the Movement and thus to mankind at large. All human beings are indissolubly linked and united together in one vast whole, and not a single good example in Theosophic life is lost. "Every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race." This is also applicable to a centre in its totality, for it, too, is a part of the whole and has the power to aid and benefit not only its students

and workers but also the whole Theosophic body corporate. We are all, Theosophically speaking, keepers and helpers of each other.

How often we forget this, and also that, unless the reason why we desire to know the truth is that we may give it to others, it is tainted with selfishness! Unless we feel the *need* to give, we, by reason of our attitude of selfishness, build up a hard wall between our minds and the very truths we wish to know. "It is a fact," says Mr. Judge, "that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails."

Self-assertion also needs to be guarded against. The self-asserter "is very nearly always close to error" and erects by his attitude a barrier between himself and the truth. Mr. Judge reiterates what true philosophy teaches, that "it is only from the concurrence of investigation that the truth can be arrived at." None of us is in possession of complete knowledge, and each is capable of seeing but that aspect of the truth which is easy for him by reason of his race inheritance, his education and the ideas and thoughts that preceded his contact with Theosophy. We cannot change ourselves at once. Hence the need to have patience, not with Theosophy, but with ourselves, and to wait for the gradual effect of the new ideas upon us. "The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias."

One way to eradicate these old erroneous modes of thought, Mr. Judge suggests, is to understand that we are spiritual beings and as such are united with all others. Only when this law of spiritual unity is recognized can the errors which stand in the way of truth be shaved off, as is the teaching of the *Mundaka Upanishad*, and the brilliant lamp of spiritual knowledge illuminate our inner nature.

Let us use the day of the Spring Equinox, the day of Mr. Judge's passing, for making a solemn resolve to start walking the Path of Sacrificial Service which he walked and showed us how to walk, and, in less time than we conjecture, we may have the realization that the light of spiritual knowledge, which is the light of the inner Divinity, abides at the core of our being.

Do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

—W. Q. JUDGE

THEOSOPHICAL DON'TS

[The following article by W. Q. Judge first appeared in *The Path*, Vol. IX, pp. 276-277, for December 1894, and was reprinted with the introductory note in *THE THEOSOPHICAL MOVEMENT* for September 1935.—Eds.]

Bear always in mind that there are exceptions to every rule, and to these again and other side exceptions, and be always prepared to learn something new. . . . You have much to learn — and we have much to teach nor do we refuse to go to the very end. But we must really beg that you should not jump at hasty conclusions.

—MAHATMA K. H.

Students of Theosophy are not necessarily Theosophists. Most of them are not free from set notions, beliefs, superstitions and even dogmas — however obscure or “theosophical” these may have become. In a hundred ways our religious and social upbringing, wearing a theosophic mask, fools us, and proves a hindrance in the service of the Cause. One tendency is to acquire a set way of expression which has a final air about it. Catch words and phrases uttered every now and then provide no explanation to the enquirer nor consolation to the weary and the sorrow-laden. It does not illuminate a man to be told, in answer to, “What is soul?” — “Atma-Buddhi-Manas,” or “Immortal Triad,” or “Why! the Monad.” A man who is sorrowing over the death of a friend does not gain perception or peace by being told: “Your friend is in Devachan; of course, there may be a Kama-Rupa hanging about.” What is worse, these words and phrases are often but a veil which covers from us our own ignorance. Further, a little knowledge of Theosophy, picked up from *The Key to Theosophy* or *The Ocean of Theosophy*, and which satisfies us, often takes for us a form of finality. We, unconsciously to ourselves, assume that the last word on the subject has been understood. This is fatal. No Theosophical doctrine or tenet but has a complex and profound side to it. We have not fully understood all about reincarnation even, or body, or mind, or soul, or spirit — or anything. Let the student continuously endeavour to learn more and more, and that will enable him to destroy the sin of silliness, often more dangerous than the sin of wickedness. With this in mind let our propagandists peruse the following reprint of Mr. Judge’s article in *The Path* of December 1894, pp. 276-77; let the Eastern reader remember that what is said about Christianity applies to other religions, what is said about the West applies to the East, and so on:—

The following suggestions arise from experience and are due to facts in the Theosophical world.

Don’t speak or write as if morality and ethics were unknown before H.P.B. wrote *The Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant

to convey the idea that only in the *Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

Don't say that all the Theosophical doctrines were first given out by the Mahatmas through their Theosophical chelas. Attributing everything solely to the Mahatmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the first time by the Mahatmas through H.P.B. are few, extraordinary in conception and scope, and easily recognized.

Don't explain everything by one theory. To wit, do not be so inadequate as to brush off the whole of Spiritualism with one word, "all spooks and shells." You will be wrong if you do so, and the result will be antagonism.

Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H.P.B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

Don't think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

Don't run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

Don't say that H.P.B. has been reincarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

Don't talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only that something was precipitated. It can be done by mediums and by various sorts of occultists.

Don't think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H.P.B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found

in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by Karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from the Mahatma K. H. to a Western man wherein it is said that he should work in his own land and forget not that Karma so demanded.

Don't teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H.P.B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . . .

Don't fail to exercise your common sense on all and every occasion.
—W. Q. J.

It is an unfortunate fact that there are more misconceptions and misapplications of Theosophy among its would-be students, than there is of real understanding. Most of this is due to the self-acclaimed leaders of societies who are very prominent in the public eye, and who proclaim and issue their own ideas, interpretations, and speculations as Theosophy pure and simple. One would expect from such exponents the false and misleading idea that "Theosophy is a progressive system of religion," for such a statement beclouds the facts, and serves to draw attention to their own lucubrations as "progressed" Theosophy, and to themselves as having progressed farther and as knowing more than the original Teachers. . . .

Sad to say, many who drew their inspiration and ideas from the delivered Message, and had the great Karmic opportunity of presenting and promulgating that Message pure and undefiled to the world at large, turned the eyes of men to their own personalities as "successors" and "teachers" and have not only misled thousands of adherents, but have made the name of Theosophy stand for everything that is undesirable in the minds of humanity at large. H.P.B. and W.Q.J. knew well the probability and the danger of such a sequence, but They could only warn. H.P.B.'s last message to Theosophists in Convention assembled contained the following words: "Never is there greater danger than when vanity, ambition and a desire to lead, dresses itself up in the peacock feathers of altruism."

—ROBERT CROSBIE

THOUGHTS ON KARMA

[The following article first appeared in *The Path*, Vol. VII, pp. 157-161, for August 1892, over the signature of Eusebio Urban, one of the pen-names of Mr. Judge. It was reprinted in THE THEOSOPHICAL MOVEMENT for November 1937.—Eds.]

Every day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum-total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed." It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many

of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductibility. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So today, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviours for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but

suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and smash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his eighth and ninth aphorisms, Book IV.

“From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical,” and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The “environment” is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls “mental deposits.” These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no

storage there nor means of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing — as a general rule — for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *Prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted “mental deposits,” or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of “mental deposits” to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, to so live and think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old “mental deposits” will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

—EUSEBIO URBAN

Faith is in this world the best property for a man; *dhamma*, well observed, conveys happiness; truth indeed is the sweetest of things; and that life they call the best which is lived with understanding. . . . By faith one crosses the stream, by zeal the sea, by exertion one conquers pain, by understanding one is purified. . . . He who does what is proper, who takes the yoke upon him and exerts himself, will acquire wealth; by truth he will obtain fame, and being charitable he will bind friends to himself. He who is faithful and leads the life of a householder, and possesses the following four *dhammas* (virtues), truth, justice, firmness, and liberality — such a one indeed does not grieve when passing away.

—*Suttanipata*

THE MESSAGE OF THE DIAMOND SUTRA

In *The Voice of the Silence* we are told that the aspirant on the Secret Path must come to see the voidness of the seeming full, the fullness of the seeming void. At a first glance, this injunction seems to say no more than Samuel Butler's statement in his *Notebooks* that everything matters more than we think it does and at the same time nothing matters as much as we think it does. In fact, however, the student of Theosophy soon finds, in his attempt to practise his self-chosen discipline, that impersonality, detachment and discrimination are profounder concepts and more elusive virtues than he had thought at the threshold of Theosophical study. *Ahamkara* or egotism is so deep-seated and so pervasive that the very struggle to overcome it seems to facilitate its expression in newer and subtler forms. Similarly, the continual effort to free ourselves from personal preconceptions in our perceptions of the realities around us and in our relationships seems to engender new and unnoticed presuppositions, fresh and unseen barriers to understanding. In order to see the central problem of the spiritual life more clearly, it would be worth while to ponder over the Mahayana classic, known as the *Diamond Cutter* or the *Diamond Sutra*.

The *Vajrachhedika* (Diamond Cutter) is a small Sanskrit text belonging to the *Maha-Prajnaparamita* (Perfection of Transcendental Wisdom). It has been suggested that this text was first transmitted by Nagarjuna who lived in the second century, but this has been denied by some scholars who have declared it to be written down only in the fourth century. It is, however, definitely known that this subtle and profound discourse was first translated into Chinese by Kumarajiva about 400 A.D. and has been subsequently rendered into Chinese and more recently into English by several scholars. Although the supreme doctrine of Voidness is now accessible to all truth-seekers, it remains essentially esoteric and difficult to comprehend. Mere head-learning will not enable us to grasp the Heart-Doctrine, and the *Diamond Sutra* stresses that the state of transcendence over all conditioned consciousness cannot be visualized by purely intellectual means or in terms of categories applicable to our common modes of awareness.

The first and last requirement for the attainment of spiritual wisdom is to rid our consciousness and our conduct of our continual obsession with the idea of an ego-entity, a personality, the dire heresy of separateness and the derivative notions of individual progress, personal salvation and self-realization. In order to hinder the hindrances to ego-free meditation and awareness, the mind should be kept independent of any thoughts which arise within it; for, as long as the mind depends upon anything, it has no sure haven. We are urged not to become passive or nihilistic but rather to make our Manasic consciousness more universal and eventually Mahat-mic by freeing it from the compulsions, obsessions and tortuous rationalizations of Kama-Manasic activity. This means in

practice that we must become increasingly aware of the extent to which every single thought, feeling and judgment is conditioned by the limited context in which we experience it. The wider and more universal and more enduring the context, the easier it should be for us to prevent ourselves from becoming dependent upon and attached to it.

This requires regular meditation but also the adoption of an attitude of relaxed and well-meaning impersonality in all our activities and relationships. The more we do this, the more meaningful it becomes for us to consider, in any particular context of a personal thought or reaction, how a Mahatma or a Bodhisattva would react or view the matter in the same context. It is no doubt extremely difficult for our Manasic consciousness to adopt or even to visualize a Buddhist standpoint in any given situation, but this is precisely the object of our training and our daily discipline. We are told that if a Bodhisattva cherishes, even to the slightest extent, the idea of an ego-entity or personality, he is consequently not a Bodhisattva.

In the practice of this yoga, there must be, as the *Diamond Sutra* and the *Bhagavad-Gita* make clear, no mental or emotional attachment to the results of our actions. In this system of yoga, the *Gita* points out, no effort is lost and even a little of this practice delivers a man from great risk. The *Diamond Sutra* warns us against even charitable acts performed with a view to attaining a spiritual benefit. A student of Theosophy must not give of his time, money and energy with any thought of personal result or recognition or even because he is urged to do so, but it must become second nature for him to do so in view of the fact that he has initially accepted that all his obligations are wholly self-determined. It is paradoxically true that the assumption of full personal responsibility is the beginning of impersonality, for by ceasing to concern ourselves with the responsibilities of others we are ready to see that all our freely self-chosen responsibilities flow solely from the potency and will-energy of the Higher Self or the Divine Triad which belongs to all and therefore to none.

In the *Diamond Sutra* the Buddha denies the reality of all predictable things, of the individual self as of all changing appearances, likewise of merit and demerit, even of liberation and non-liberation. In the ultimate analysis, no differentiation is at all possible between the primordially undifferentiated and the differentiated cosmos. However we conceive the idea of the One Reality or of transcendental wisdom, it is no more than a mental concept, "merely a name." If we make a hard-and-fast distinction between *Nirvana* and *Samsara*, the Goal and the Way, we fail to see that they are, for the mind of man, merely the ultimate pair of opposites, no less unreal than all lesser pairs of opposites, like ego and non-ego. Only on the plane of the unconditioned consciousness, which is beyond all pairs of opposites and all dichotomous thinking, do we realize the Truth because we become It.

Similarly, it would be a mistake for us to become concerned about

our present incarnation in relation to past and future lives. It is no doubt useful to reflect upon the workings of Karma in relation to our present or any other personality, but we must gain the "higher carelessness" that is based upon the awareness that "there is no passing away nor coming into existence." Again, we must not become self-conscious about helping in the liberation of all beings, for this thought is itself illusory in so far as it fails to take note of the fact that the notions of being and of liberation are purely relative. Above all, we must see that the attaining of Buddhahood is not the attaining of anything, but only the realization of what is eternally and indestructibly potential in every living creature. The Buddha and the non-Buddha are not different in kind; a Buddha knows and the non-Buddha does not know that he, like everyone else, is a Buddha. On attaining Buddhahood, nothing is either lost or gained; "look inward, thou *art* Buddha."

The continual stress of the *Diamond Sutra* is upon the attainment of true impersonality, the performance of every activity, including charity, without any attachment to appearances. It is necessary for us to persevere one-pointedly in this instruction.

Another lesson in the *Sutra* for students of Theosophy is the assertion that the *Tathagatas*, the Masters of Wisdom and of Compassion, cannot be recognized by any material characteristic. As long as we are concerned with personal and material characteristics, we remain deluded. Nor should we cling to particular formulations of the truth; so long as the mind is attached even to the teaching of the Good Law, it will cherish the idea of "I" and "Other." In order to enter the stream and become a *Srotapatti*, the disciple must pay no regard to form, sound, odour, taste, touch or any quality. A *Bodhisattva* is one who has developed a pure, lucid mind, not depending upon sound, flavour, touch, odour or any quality. The *Tathagata* is He who declares that which is true, that which is fundamental, that which is ultimate. A disciple who practises charity with a mind attached to formal notions is like unto a man groping sightless in the gloom, but a *Bodhisattva* who practises charity with a mind detached from any formal notions is like unto a man with open eyes in the radiant glory of the morning, to whom all kinds of objects are clearly visible. Thus, by perceiving the voidness of the seeming full, he participates in the fullness of the seeming void. The *Tathagata* is a signification implying all formulas for the attainment of Enlightenment and he is beyond them all. He is wholly devoid of any conception of separate selfhood and cannot be identified with any sect or any particular formulation of doctrine. He understands the manifold modes of mind of all living beings, like the Krishna of the 10th and 11th chapters of the *Gita*. All *Bodhisattvas* are insentient as to the rewards of merit. "Because TATHAGATA has neither whence nor whither, therefore is He called Tathagata." The Buddha tells Subhuti:—

Who sees Me by form,
Who seeks Me in sound,

Perverted are his footsteps upon the Way;
For he cannot perceive the Tathagata.

The *Diamond Sutra* has sometimes been misunderstood to be a plea for a world-denying and inert standpoint. It was actually meant as a dynamite to the complacency of formal believers and self-righteous coteries. At the time when the *Sutra* was written down, there were many Buddhists who had become as smug and yet as anxious for personal advancement in spiritual life as the Brahmins to whom the Buddha came with a profoundly relevant message.

Students of Theosophy, too, fall prey to the cosiness of complacency and the curse of anxiety. The message of the *Diamond Sutra* has been reiterated with pertinent clarity by Judge and Crosbie in their letters to those who came to them for counsel. Though we are not separate from anything, we are surrounded by appearances that seem to make us separate, and we are urged by Judge to proceed to state and accept mentally that we are all these illusions. If we are anxious, we raise a barrier against progress, by perturbation and straining harshly. No matter where we are, the same spirit pervades all and is accessible. "What need, then, to change places?" Again, we are told: "Now, then, is there not many a cubic inch of your own body which is entitled to know and to be the Truth in greater measure than now? And yet you grieve for the ignorance of so many other human beings!" Resignation, we are told, is the sure, true, and royal road. "The lesson intended by the Karma of your present life is *the higher patience*. . . . Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment; the results will follow of themselves." The higher carelessness that we are asked to cultivate is in reality a calm reliance on the law, and a doing of our own duty, checking ourselves by a periodic examination and purification of our motives. As we begin to rely on the Higher Self — the Buddha-nature — little by little new ideals and thought-forms will drive out the old ones as this is the eternal process.

Similarly, Crosbie warns against the danger of thinking too much of oneself, one's present conditions and prospects. We have to acquire greater control over our thoughts, the power of direction, the exercise of deliberation at all times. "Get the point of view of the One who is doing the leading and hold to it." No one can clear another's sight. "We try to free *ourselves* from *something*. Is not this the attitude of separateness?" We forget that "The One *sees* All." We have power over nothing but the "is." "We" are the One Self and there is nothing but the One Self. Masters cannot interfere with Karma. The Egoic perceptions on this plane are limited by all personal claims. "Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation." It means becoming "less doctrinal and more *human*." Is that not the central message of the *Diamond Sutra*?

THREE IMPORTANT PRACTICES

We all live in the world of matter, in the world of feeling-desire and in the world of mind or thought. The higher soul nature functions actively in us or remains latent. The purpose of human evolution is to bring all the lower aspects of man under the control of the soul.

How shall we set about achieving this? One way of achieving is by the observance of three important principles — accuracy in space, punctuality in time and purity in causation.

Accuracy implies right action, right feeling, right thought; right appreciation of things, right relationship between things; tidiness, or the right thing in the right place; cleanliness, for dirt is something out of place; correct perception, correct memory, correct speech. We have to gain the capacity to look around us and see what is accurate as well as what is inaccurate. From slovenliness in little things comes slovenliness in big things. Nothing is too small to be done attentively or accurately. Everything has its right place; everything has some place where it "fits." Slipshod work cannot be condoned by the earnest Theosophical student. The cultivation of accuracy is therefore an essential part of this training.

To obtain accuracy we must think ahead, plan, and watch the results of the planning; we must listen carefully and see accurately. Measurements, numbers and geometrical forms are related to the spiritual side of Nature, and our planning must be based on such measurements and numbers and geometrical forms. Accuracy removes all carelessness. The inaccurate word, the inaccurate action, judgment or decision, causes chaos in life.

To know the right time for the performance of anything is the next requisite. There are those who take the attitude, "Does it matter *when* things are done, whether they are *in time*, whether the plan formed ahead is carried out *as scheduled*? Why bother? Any time will do!" But the spiritual life cannot be lived this way. There is a right time and a right place for everything. Shakespeare said that "there is a tide in the affairs of men, which, taken at the flood, leads on to fortune." If this right time is allowed to slip away, fortune does not follow. Lost opportunities rarely come again. A good gardener does not sow seeds at the wrong time. H.P.B. tells us that had the Theosophical Movement of this century not started when the time was ripe, half humanity would have turned towards materialism, anthropomorphism or phenomenalism. The great Masters know when to act and when not to start a new cycle of spiritual work in the world. The stars and the heavenly bodies move with rhythmic regularity and punctuality. But we as Nature's helpmates do not realize that we too need to practise punctuality. Lack of punctuality may cost lives; it often costs money, or gives rise to anger and exasperation! To be unpunctual, as much as to be inaccurate, means that we are untrustworthy.

One good test of whether the time is ripe for a particular action (and action includes words, feelings, thoughts) is to apply the law of necessity. There was much truth in the placards one saw during the last war: "Is your journey really necessary?" "Is this necessary?" is a good question to ask ourselves before we act. That which is unnecessary is out of place and out of time.

Purity in causation or of motive, which is the third of the principles of action we need to follow, means lack of personal attachment, or doing things because they *have* to be done. We need to examine our motive for and the effects of our present actions, and again we need to plan and think in terms of the reaction which will come to any action. If we plant a seed in poor soil we do not get a healthy plant. If we perform acts with a personal thought, we fail. Therefore Krishna says that all that we do should be done *for Him, i.e.,* for the Higher Self in us. We study the Law of Karma, but if we do not plan and think ahead, we fail as far as our spiritual development is concerned, though outwardly we may seem to succeed.

All Nature works in harmony, and even the slightest inaccuracy, unpunctuality or impurity does cause havoc. So to begin to live the spiritual life we need to practise, in all our waking hours, accuracy, punctuality, purity.

We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavour. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts.

—HENRY DAVID THOREAU

THE YOGA APHORISMS OF PATANJALI

V.—OVERCOMING THE OBSTACLES TO CONCENTRATION

Patanjali enumerates in Book I, entitled "Concentration," nine obstacles to the attaining of concentration — Sickness, Languor, Doubt, Carelessness, Laziness, Addiction to objects of sense, Erroneous Perception, Failure to attain any stage of abstraction, and Instability in any state when attained. They add up to inertia, indifference, ineptitude and/or lack of enthusiasm and of strenuous and sustained effort.

Patanjali's mentioning of sickness first among these obstacles may seem puzzling, but Book IV of *Kui-te*, in the chapter on the "Laws of Upasans," cited by H.P.B. in her article, "Chelas and Lay Chelas," names "perfect physical health" as the first of the seven qualifications expected in a Chela, at least of one aspiring to perfect chelaship. But, although it is there named first, H.P.B. explains that it alone of the qualifications mentioned in that work, "in rare and exceptional cases might have been modified."

She mentions, indeed, in "Psychic and Noetic Action" that extreme weakness and exhaustion of the material body through illness and suffering may make possible the reaching of the plane of the higher Manas in mystic visions. This is only occasional, however, and "does not depend on the will of the Seer," whereas the Yoga Aphorisms give directions for the purposeful and deliberate use of the will, which is described as "the prime factor in the guidance of thought."

It is true that bodily ill health can be made use of from the spiritual unfoldment point of view, enabling us to throw off the poisons and clear the system. No physical disease is wholly physical and physical cleanliness and psychic purity are aspects of one phenomenon. But certainly an aching body makes concentration very difficult so long as we lack the power to regard aches and pains of the body as different and apart from our real self.

It is obvious that languor, with its connotation of listlessness or lassitude going towards passivity, must be overcome before concentration becomes possible as "the deep and constant practice of a power that has been made a possession." To become one-pointed, to focus all one's faculties on an object or a subject, demands strong effort, a positive attitude and strenuous endeavour. To be passive is to tend towards mediumship, which is the antithesis of the goal of adeptship, to which the serious practitioner of true yoga aspires. Listlessness is not far from lethargy, and we are told in *Light on the Path*:—

When pain or sorrow has worn out the keenness of suffering, the result is a lethargy not unlike that which accompanies old age, as it is usually experienced by men and women. Such a condition makes the

entrance to the path impossible, because the first step is one of difficulty and needs a strong man, full of psychic and physical vigour, to attempt it. (p. 38)

Of the third affliction, doubt, H.P.B. has written: "...doubt, eternal wavering — it leads one to wreck." And again: "He who believes in what he professes and in his Master, will . . . come out of the trial victorious; he *who doubts* . . . FAILS." One of the Great Masters described as "the first element of success in a candidate — *unshaken faith*, once that his conviction rests upon, and has taken root in knowledge, not simple belief in certain facts."

Carelessness, the fourth of the afflictions named, is another word for heedlessness, and the Buddha says: "The reflecting vigilant die not. The heedless are already dead" (*The Dhammapada*, Verse 21). We have to be fully conscious in all that we do, heedful and accurate in all things. Whether the duty is preparing food, entering figures in a ledger or directing a great enterprise, it calls for full attention to the task in hand. Accuracy in space forms one of the mighty ethical triad, of which punctuality in time and purity of motive are the other two. It is to be cultivated by constant practice in placing and keeping the mind on whatever be the duty that one has to perform.

Laziness, the fifth affliction, the manifestation of the quality of *tamas*, is akin to those named before it. It is not only physical. H.P.B. writes in the Preface to *The Key to Theosophy*:—

To the mentally lazy or obtuse, Theosophy must remain a riddle for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thoughts were possible.

She wrote in a letter published in "She Being Dead Yet Speaketh":—

It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. . . . "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you.

The personality's naturally strong addiction to objects of sense has to be overcome. "Sensation," Mr. Judge writes, "temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel." "A.E." (George William Russell), Irish Theosophist and mystic poet, wrote:—

The methods by which men and women try to shelter themselves from their souls are innumerable. If the superficial mind is for a moment unoccupied, a gentle tap makes it aware of the majestic out

cast calling on it to be up and doing, playing its part in the cosmic purpose, and the prospect is so terrifying that the mind immediately occupies itself with bridge, or ping-pong, or crossword puzzles, and closes all relations with the unwelcome intruder.

The serious aspirant, however, is not looking for ways of escape, but for ways to reach the goal, and for him Patanjali has many a valuable suggestion.

It is attending to the inclinations of the senses that sets our feet on the steep declivity warned against in verses 62-3 of the Second Chapter of the *Bhagavad-Gita*, which slopes down to the quicksand of "loss of all." The bearing of the control of all the senses upon attaining concentration is hinted at by H.P.B. in what she writes in an editorial note on overindulgence of the sense of taste:—

If there is one thing worse than another which paralyzes the will-power in man and thereby paves the way to physical and moral degradation it is intemperance in eating.... A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep.

The man whose attention is habitually turned without and who does not see the value and the need of introspection is naturally glamoured by the pairs of opposites and especially by the reactions, whether to outer or to inner stimuli, of attraction and repulsion. The natural motion of the mind takes it to what is liked or else to what it is wished to avoid. But like and dislike are manifestations of the Kama principle. Absence of desire and constant practice are the ingredients in Krishna's prescription for gaining control of the mind. He adds that, while the

divine discipline called yoga is very difficult for one who hath not his soul in his own control, yet it may be acquired through proper means and by one who is assiduous and controlleth his heart.

Fewer desires, and those high, pure and altruistic, which Mr. Judge recommends for strengthening the will, will be effective also for overcoming the addiction to objects of sense.

Erroneous perception in the majority of men springs as often from ignorance, predilection or prejudice as from sense defects. That "there are none so blind as those who will not see" is proverbial. An open mind, an ardent quest of knowledge, mental honesty and the courage to admit mistakes are means of overcoming erroneous perception.

Failure to attain any stage of abstraction may be due to want of sufficiently earnest and sustained effort, but this obstacle to concentration, as well as that of instability in any state when attained, may in many cases be ascribed to memory, which H.P.B. calls "the most unreliable thing in us." This "collecting together of impressions," Mr. Judge wrote in *The Theosophical Forum* for July 1895, "constitutes the first and the greatest obstruction to meditation."

A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end. This trouble is only to be corrected by practice, by assiduity, by continuance. (*U.L.T. Pamphlet No. 12*)

It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. (*Vernal Blooms*, p. 176)

Hence, "a hindrance to service and a barrier to individual development," because of the associative power of memory which, due to a peculiarity of the human mind, is waked up the very instant concentration is attempted.

We must diligently search into, and set in order both the outward and the inward man, because both of them are of importance to our progress in godliness.

If thou canst not continually recollect thyself, yet do it sometimes at the least once a day, namely, in the morning or at night.

In the morning fix thy good purpose; and at night examine thyself what thou hast done, how thou hast behaved thyself in word, deed, and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbour.

Gird up thy loins like a man against the vile assaults of the devil; bridle thy riotous appetite, and thou shalt be the better able to keep under all the unruly motions of the flesh.

Never be entirely idle; but either be reading, or writing, or praying or meditating, or endeavouring something for the public good.

As for bodily exercises they must be used with discretion, neither are they to be practised of all men alike.

—THOMAS A KEMPI

THE PATH OF THE MASTERS

I.—THE PATH OF WOE

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Students of Theosophy, having grasped the tenets of Reincarnation, Karma and the Path to the Masters, naturally endeavour to make practical application in their own lives and circumstances. They want to live. Earnestly they attempt to manifest in their daily actions the results of their mental acquisitions of the great teachings. Seeing the sweet reasonableness and merciful justice of the laws of manifested Nature, they desire to co-operate with the Divine Will in evolution. Let us apply Theosophy, they say, and forthwith they begin.

A dozen things instantly overpower their budding enthusiasm. A hundred small things of life conspire to defeat their earnest purpose. Girding their loins and more determined than ever they stand up, Arjuna-like, resolute to fight. Between petty triumphs and many failures, blaming their own Karma and doing what they can, most of them spend their days hugging small satisfactions and hoping that something sure will happen some day — and they add, if not in this life, then in the next.

Long experience and continued observation of such Theosophic efforts of earnest and devoted individuals enable us to answer, albeit partially, the question that is sometimes asked: "What is wrong with us?"

Let us try to find an adequate reply.

That the Spiritual Path is uphill and steep, that it is the Path of Woe, that the gateway to it is strait and narrow, that it is sharp as the razor's edge and can shave human natures all too fine, is not fully comprehended by the enthusiastic neophyte. All have read these statements but each one of us thinks that by some special decree of Providence "it will be different with me." We profess belief in brotherhood, but with most it is profession and not life; for in this, too, as in all else, we are brothers and the Path of Woe is for *all*; the razor will shave *all*. When the Buddha instituted shaving the head for his mendicants, he did not make himself an exception, nor say to his favourite disciple, "Ananda, thou mayst retain thy lovely locks." The Law of Brotherhood manifests everywhere at all times, but more than at any other place does it work its miracle in the heart of the would-be aspirant to Perfection and Wisdom and Sacrifice and Service. That great Law is at once the expression and the gauge of spiritual unfoldment. It sings its perfect song in the Hearts of Compassion of the Great Ones. Next, naturally, it envelops men and women who desire to be Their disciples and servants. We who are resolved to tread that Path must expect not to be exceptions; if our path is all smooth for us then it is *not* the Path of Woe. Each one on

the Path gets his share of woe, and it is an equal share; for all those who are aspirants to Wisdom, who have resolved to tread the Path, have to learn the initial lesson that there is but one melting-pot of Karma in which all the Karma, good, bad and indifferent, of every true aspirant is thrown. To “stand alone and isolated” but at the same time to “kill out all sense of separateness” is a truth to be *practised*, and this is not grasped.

If at the very beginning the above is understood, many unnecessary heart-burnings will be avoided. The way *is* difficult — the Path is the Path of Woe. We need not take it if we do not desire. “None else compels.” Each one in his freedom of choice elects to tread it, and it would be the part of wisdom to recognize that henceforth woes are our lot, that when we have conquered our own woes, we have got to help others to conquer theirs, and that under the Law of Brotherhood the individual weal is dependent on the common weal and in proportion as we overcome our woes others are helped to overcome theirs.

Thus we learn so to behave that the quantity and quality of Karma in the great melting-pot of aspirant-ship may react to the benefit and advantage of all, including ourselves. In this connection let us remember the admonition in the Gospel of St. Matthew (xviii:7): “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!” We often approach the problem of Karma from an individualistic point of view and find it an appalling prospect. We gain a new confidence when we see that there is a common woe and a common weal, that we affect and are affected by comrades as weak as ourselves and as virtuous, too. We are united by the bonds of brotherhood and the woes are our common property.

Thus spiritual life begins at once to unfold its basic Law — Brotherhood. As we practise yoga, union, with the energy and activity of that Law we succeed. The moment we give up the practice we are thrown out of the Occult world into the visible world. “Come out of your world into ours,” said a Master once. Here is the first step — Recognition of the Law of Brotherhood as it touches the woes of devotees, sacrificers, warriors for the Kingdom of the Spirit.

Pilgrim, Pilgrimage, and Road was but Myself toward Myself.

—FARID UD-DIN ‘ATTAR

VIGILANCE

The value and importance of true vigilance in daily life are hardly recognized by ordinary people. Instead of keeping vigilance over oneself and one's activities, people fritter away much of their time and energy watching others and criticizing them. They are also keenly vigilant seeking opportunities to gain some material benefit for themselves. A warrior exercises vigilance over his opponent's moves and makes it a guiding basis for his own. A business man is vigilant to take advantage over another for extending his business and making profit, never mind if it brings about the downfall of that other! In playing games one's aim is to defeat the opponent, for which one has to be vigilant! True vigilance is of a very different order. It is an essential virtue in the spiritual life because it is a means to overcome one's weaknesses, to cultivate virtues and to build a beautiful character.

With the very first inner awakening to something higher, something nobler than the ordinary humdrum existence should come the recognition of the necessity for vigilance at every step and at every turn. In the chapter on Vigilance in *The Dhammapada*, Lord Buddha states: "The wise value vigilance as their best treasure." In this civilization of material prosperity and possessions, to consider vigilance as the best treasure would indeed sound ridiculous! But it is really the most precious asset for the one who determines to tread the Path and aspires to gain Soul-Wisdom.

Where shall we exercise vigilance to begin with? First and foremost, on the plane of mind and thought. It is there that the seeds of Karma are sown. It is the mind which makes heaven of hell and hell of heaven. The mind is the source of all pairs of opposites, pleasure and pain, fame and ignominy, etc. All illusions and delusions arise in the mind; so it is necessary to watch it continuously. If it is well guarded, disciplined and trained, the owner of the mind is well fortified. To watch and control the thoughts, to make clean and clear the mirror of the mind, to make it dwell on universal, impersonal, archetypal ideas, are necessary tasks for the thinker and the perceiver within the body. Thus, through vigilance, the mind is given another direction, from Kama it moves towards Buddhi, and so it becomes a real treasure.

Madame Blavatsky has stated in *Isis Unveiled* (I. 181): "When a thought of good or evil import is begotten in our brain, it draws to it impulses of like nature as irresistibly as the magnet attracts iron filings." So forces and lives of a nature akin to our thoughts are drawn to us. It is therefore the mind that needs to be trained, and what better discipline for the mind than that given in the seventeenth discourse of the *Bhagavad-Gita*! "Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind." It should be noted that straightforwardness of conduct is included in the mortifications of the mind! Does it not

mean constant vigilance? All sorts of people are contacted throughout the day; they have different temperaments and different characteristics. Are we straightforward with each one of them? Are we straightforward with high and low, so called, or in buying and selling? In every sphere of life one has to be watchful to be straightforward. Another important mortification of the mind is silence. Is not the same advice given in *The Voice of the Silence*? "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest."

It is necessary from time to time to silence not only the speech but also the mind so as to allow the Divine Voice of the Master to impress and influence it and enable it to reflect the light and the glory of the Eternal and Immortal Life. At present the mind flutters from subject to subject, object to object, without sequence or orderliness; so it is necessary to be deliberate in thinking. One of the Great Masters has stated:—

The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. (*U.L.T. Pamphlet No. 29, p. 3*)

To achieve this stupendous task one has to make a humble beginning now and here by always being vigilant and wakeful and deliberate in his thought so as not to drift with the tide but to oar the canoe to its proper destination, the terrace of wisdom and compassion and therefore of spiritual service.

Speech also is very much degraded in our civilization and needs purification through vigilance. According to Krishna, its mortification consists in "Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures." It is necessary to note that with gentle, friendly and truthful speech diligence in the reading of the Scriptures is emphasized. If the mind dwells on the ideas in the Scriptures, which are the instructions of the great Masters if they are assimilated to some extent at least, then the *mantram* phrases would have their beneficent influence and effect, and speech would naturally become gentle, truthful and friendly. It cannot be hypocritical; it cannot hurt others' feelings, nor can it create enemies. Once again this requires constant vigilance.

Next we come to the performance of deeds. Are they necessary to be performed? Are they for the good of all? Even congenital duties can be performed with a consecrated attitude. When there is thought for self-gain, a conflict of duties arises. There should be no claim for rights and privileges, only emphasis on duties and responsibilities. Skill in the performance of action is Yoga, says Krishna. When an action is performed with a pure motive, with all self-interest laid aside and because it is necessary to be performed, then it does not bind us in any way but leads us to freedom.

The very first verse of the chapter on Vigilance in *The Dhammapada* is:—

Vigilance is the path to Life Eternal. Thoughtlessness is the path to death. The reflecting vigilant die not. The heedless are already dead.

So vigilance leads one from ignorance to wisdom and from death to immortality. Therefore it is necessary to be alert and awake all the time.

The whole world is governed by Law. Law operates in all forms of Life, in all beings and creatures, and therefore within ourselves. To understand the law of one's own being, to move in terms of that law, to work in accord with the great laws of Nature, we need to be vigilant. These words of the Buddha will inspire every aspirant to practise vigilance, to be earnest in his endeavour and to sustain it at all costs:—

Continually grows the glory of that man who is wakeful and mindful, whose deeds are pure, whose acts are deliberate, who is self-controlled and who lives according to Law. (*The Dhammapada*, verse 24)

Twenty-five leading mental specialists from eleven countries have warned of the real danger of a nuclear disaster as a result of mental disorder (*The Times of India*, February 3rd). These specialists say that one mentally disordered person suffering from a delusional state "may induce his more stable colleagues to accept his delusions and to act upon them," the patient sometimes honestly believing that he will be the saviour of mankind.

As nuclear arms get diversified and the number of men who will be in operational command of these weapons increases, not all the precautions that can be taken to eliminate error and accident will be sufficient. The danger may arise from the deliberate plans of an intelligent paranoiac in a key position. It is hoped that the specialists' sober views will be calmly and correctly assessed by the men in political power.

THE BIRTH OF A SPIRITUAL MOVEMENT

The Wisdom-Religion is the true Religion of Mankind. The ultimate end of every Pilgrim-Soul is to be initiated into its profoundest mysteries. It is a spiritual force which acts on the lives of men and moulds their destinies — a force that creates, preserves and destroys to regenerate.

From time to time there is a reincarnation or re-embodiment of the Ancient Knowledge, and men's minds and hearts are energized afresh as they drink of the immortal waters of Life Eternal. A new birth takes place within their hearts, enabling them to strive more diligently towards perfection. But is it not also true that the birth of Divine Wisdom in the world of mortals is preceded by the anguish, joy and expectancy that accompany all births? Does not the history of Mankind reveal instances after instances of Great Ones expected or born "whenever there is a decline of virtue and an insurrection of vice and injustice in the world"? The difference between a divine birth and a mortal one is paralleled by the difference that exists between the World of Pure Spirit and that of gross Matter. Therefore it is only through the region of our higher Mind that can be perceived the incarnation of Spiritual Wisdom in the world. Joy, anguish and expectancy of the lower planes are transmuted into spiritual qualities. The workings of the Law are fundamentally the same on all planes of being. Meditation upon birth has been advocated by all the teachers of mankind. But how many of us have ever considered the forces that bring about the birth of a spiritual movement in the world? As the formation and birth of the physical body cannot take place without an astral model for that body, so the pattern of a movement must be pre-existent on the *Akasic* plane before it is born among men.

Solomon's Temple was built out of materials gathered from various and distant places, the Master Builder being the Inner Man. Who is the Great Architect, the Master Builder of the Theosophical Movement? If it is the Inner Man who is the master who builds his own temple on Earth, then a fraternity of Souls must constitute the working body engaged in the task of reconstructing on earth a temple worthy of the immortal truths it will preserve.

How is truth preserved in the world? Through human beings who live that truth. Truth cannot be imprisoned in dogmas or rigid precepts. Truth and Life are one and the same. Truth is the possession of no one. It is lived and not possessed. The path to truth is an eternal quest for light — a light which will illumine the hearts of all men. It culminates as a joyful surrender of the accumulated riches of one life or many lives on the Altar of Service, for the moral and spiritual welfare of all.

Love of Truth expresses itself in as many ways as there are human beings to be stirred by it. There are those who are indefatigably fighting

the powers of darkness and ignorance in the world, those who, through the spoken or the written word, cleanse the lives of their fellows by purifying their hearts and making clear their minds. They show the ugliness, paucity and misery of the lives lived by so many of their fellow brothers. In the psychic, mental, moral and spiritual fields of human endeavour, they, the physicians of mankind, point out the cause and cure of the moral diseases which in all cycles afflict the multitude. They are in their own way the saviours of the race, and help mankind to bear with fortitude its heavy Karma.

There are those who embody in their lives the spirit of truth. They have knowledge, vision and power and create works of genius that will inspire not only their contemporaries but also future generations. They blaze the trail for others to follow.

Paradoxically enough, there are those who create by destroying. The fire of their intense devotion and aspirations consumes the framework of the churches in which they were reared. It is through the light shed by their works, real sacrificial actions, that others are enabled to see the defects of all the false temples of mankind. But while the internal forces operate spontaneously, the work of destruction from without requires skill, knowledge and careful planning. It is the task of a Master Builder.

The ground must be cleared and the foundations made sound. The workers must be fit for their tasks and aware of the great plan in all its details.

The incarnation of the pure Message of Theosophy was possible because there were in the world seers and prophets, men who were able through Love of Truth to transcend all limitations. To serve and support H. P. Blavatsky and W. Q. Judge and to spread their Teachings is not only to work for pure Theosophy but is also to energize those vital forces that sustain the wider aspect of the Theosophical Movement. To support by thoughts and deeds those who are devoted to the real spiritual advancement of mankind is also to uphold and serve the more specific and definite Cause of Pure Theosophy.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also — he who preaches the gospel of good-will, teaches Theosophy.

—H. P. BLAVATSKY

YOGA VIDYA

SOME QUESTIONS ANSWERED BY H.P.B.

[The following appeared originally in *The Theosophist*, Vol. II, pp. 103-4, for February 1881, and was reprinted in THE THEOSOPHICAL MOVEMENT for July 1935.—EDS.]

A Hindu gentleman of the Madras Presidency propounds a number of questions about Occult Science which we answer in these columns, and the information is often demanded of us and we can reach all at once in this way.

Q. Do you or Col. Olcott undertake to teach this wonderful *Vidya* to anyone who may be anxious to learn it?

A. No: the correspondent is referred to our January number for remarks upon this point.¹

Q. Would you like to give proofs of the existence of occult powers in man to any one who may be sceptically inclined, or who may desire to have his faith strengthened, as you have given to Mr. and Mrs.—— and the Editor of the *Amrita Bazar Patrika*?

A. We would “like” that everyone should have such proofs who needs them, but, as the world is rather full of people — some twenty four crores being in India alone — the thing is impracticable. Still such proofs have always been found by those who sought them in earnest from the beginning of time until now. We found them — in India. But then we spared neither time, trouble nor expense in journeying around the world.

Q. Can you give such proofs to one like myself who is at a great distance; or must I come to Bombay?

A. Answered above. We would not undertake to do this thing, even if we could, for we would be run down with thousands of curiosity seekers, and our life become a burden.

Q. Can a married man acquire the *Vidya*?

A. No, not while a *Grihastha*. You know the invariable rule was that a boy was placed at a tender age under his *guru* for this training; he stopped with him until he was 25 to 30; then lived as a married man 15 to 20 years; finally retired to the forest to resume his spiritual studies. The use of liquors, of beef, and certain other meats and certain vegetables, and the relations of marriage prevent spiritual development.

¹ *Vide* THE THEOSOPHICAL MOVEMENT, Vol. VI, pp. 131-132, for July 1936.—EDS.
THE THEOSOPHICAL MOVEMENT.

Q. Does God reveal Himself by inspiration to a Yogi?

A. Every man has his own ideas about "God." So far as we have learned, the Yogi discovers his god in his inner self, his ATMA. When he reaches that point he *is* inspired — by the union of himself with the Universal, Divine Principle — Parabrahma. With a personal God — a God who thinks, plots, rewards, punishes and repents — we are not acquainted. Nor do we think any Yogi ever saw such an one — unless it be true, as a missionary affirmed, the other day, at the close of Col. Olcott's lecture at Lahore, that Moses who had murdered a man in Egypt and the adulterous murderer (David), were Christian Yogis!

Q. If any adept has power to do anything he likes, as Col. Olcott said in his lecture at Simla,² can he make me, who am hungry and thirsting after the Vidya, a thorough adept like himself?

A. Col. Olcott is *no* adept and never boasted of being one. Does our friend suppose any adept ever became such without making himself one, without breaking through every impediment through sheer force of WILL and SOUL-POWER? Such adeptship would be a mere farce. "AN ADEPT BECOMES, HE IS NOT MADE" was the motto of the ancient Rosicrucians.

Q. How is it that in the presence of such clear proof the most civilized nations still continue to be sceptical?

A. The peoples referred to are Christian, and although Jesus declared that all who believed in him should have the power to do all manner of wonders (See *Mark*, XVI. 17, 18), like a Hindu Yogi's, Christendom has been waiting in vain some eighteen centuries to see them. And now, having become total disbelievers in the possibility of such *Siddhis*, they must come to India to get their proofs, if they care for them at all.

Q. Why does Col. Olcott fix the year 1848 as the time from which occult phenomena have occurred?

A. Our friend should read more carefully and not put us to the trouble to answer questions that are quite useless. What Col. Olcott did say was that Modern Spiritualism dates from 1848.

Q. Are there any such mediums in India as William Eddy, in whose presence materialized forms can be seen?

A. We do not know, but suspect there are. We heard of a case at Calcutta where a dead girl revisited her parents' house in broad daylight, and sat and conversed with her mother on various occasions. Mediumship can be easily developed anywhere, but we think it a dangerous thing and decline to give instructions for its development. Those who think otherwise can find what they want in any current number of the *London Spiritualist*, the *Medium and Daybreak*, the *Melbourne Har-*

² Col. Olcott never said anything of the kind.—ED. [*The Theosophist*]

binger of Light, the *American Banner of Light*, or any other respectable Spiritualistic organ.

Q. How do these mediums get their powers — by a course of training or as a result of an accident of their constitution?

A. Mediums are mainly so from birth; theirs is a peculiar psychophysiological constitution. But some of the most noted mediums of our times have been made so by sitting in circles. There is in many persons a latent mediumistic faculty, which can be developed by effort and the right conditions. The same remark applies to adeptship. We all have the latent germs of adeptship in us, but in the case of some individuals it is infinitely easier to bring them into activity than in others.

Q. Col. Olcott repudiates the idea of spirit agency as necessary to account for the production of phenomena; yet I have read that a certain scientist sent spirits to visit the planets and report what they saw there.

A. Perhaps reference is made to Professor William Denton, the American geologist, author of that interesting work *The Soul of Things*. His explorations were made through psychometry, his wife — a very intellectual lady though a great sceptic as to spirits — being the psychometer. Our correspondent should read the book.

Q. What becomes of the spirits of the departed?

A. There is but one "Spirit" — Parabrahma, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving the Earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each new succeeding one better or worse according to his present efforts and deserts.

Q. Is asceticism necessary for Yoga?

A. Yoga exacts certain conditions which will be found described at p. 47 of our December number [Swami Dayanand's views about Yoga]. One of these conditions is seclusion in a place where the Yoga is free from all impurities — whether physical or moral. In short, one must get away from the immoral atmosphere of the world. If anyone has by such study gained powers, he cannot remain long in the world without losing the greater part of his powers — and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellow-men. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. "Appearances are deceitful" — the proverb says.

THE ONE REALITY

O Master, what is the use of giving all this time and energy to the study of the Three Fundamental Propositions of the ancient Wisdom-Religion as given by H.P.B. in the Proem to *The Secret Doctrine*? Does she not say that the Omnipresent, Eternal, Boundless and Immutable Principle that she postulates as the First Fundamental is "unthinkable and unspeakable," quoting the *Mandukya Upanishad*? Then why should we bother with it?

Friend, how careless we are when we read with the sense of sight only! Has man no faculty of mind save that of ratiocinating? Is there no part of his nature which he uses in order to understand life and to become a part of the world in which he lives?

Yes, Master. Man also feels, loves, hates and intuits. He can aspire and receive inspiration. He can "sense" things through channels other than the five senses that are in use today.

Then, O Friend, why did not H.P.B. write that IT could not even be "sensed"? Do you not recall that this Absolute Reality, the "IT," is called in the very first Stanza of the *Book of Dzyan* the "All-Presence which is sensed by the opened eye of the Dangma"? Therefore ought we not to try to "sense" this IT which is the ALL-PRESENCE?

Master, what does it mean to "sense" in this connection?

Friend, when we ordinarily sense something through our present sense-organs we begin to think about it, we give it form, for the mind visualizes the impression received. As we try to understand it we reach a stage where the visualization ceases and we reach the "idea," and, as we go on, we reach the stage of union with the abstract idea behind. We cannot then say that we see or hear or feel a thing, but we can say that we sense it. We can also sense things without having seen them, by the use of the higher senses which are at present undeveloped.

Do we not first learn through our senses and sense-organs? Is not the second stage that of interpreting mentally what we have seen, heard, etc.? Is not the third stage that of understanding what we have seen or heard? A child is shown an orange and asked to draw it, and he draws a round shape. Then he is told to feel the skin, and he draws another round shape with a rough skin. Later he learns about the inside of the orange, where it came from, how it grew, and comes to know that it is food for man. What causes the fruit to grow? Life. Life is One, omnipresent, eternal, immutable. We can "sense" it, but we cannot see or hear it. There are many degrees of understanding Life. What about the intelligence there? When we begin to grasp that Life is not only everywhere but that it is a "PRESENCE" which can only be sensed, aspired to and worshipped, in the true sense of the word, then we begin to understand and reverence all Nature, or the PRESENCE in all Nature.

Therefore does H.P.B. say that we must grasp firmly the Fundamental Propositions, for without them we cannot understand Life. All

her symbols, explanations and summaries are to help us to grasp the stages of evolution from the One Reality, which we must postulate, she says, since we cannot think or speak of it, to the tiniest speck of sand or living entity.

Just as the Three Fundamentals can be reduced to a few symbols or geometrical signs or numbers, from the One or the point, the three or the triangle, and the four or the cube, so can all life be so reduced. We can see this up to a point, for we know that all mathematics starts with the one; the largest computation is based on it, and the most intricate building is based on the idea of the triangle. We have to apply this to daily living. More, we must never forget the immaculate disk, the "darkness" around the Pavilion of God. We must never forget the coming into manifestation and the going out of manifestation, the out-breathing and the inbreathing.

Master, again the question arises, "What does this immaculate plane mean? How does the emergence of a universe take place, and why?"

O Friend, are we not told that there is such a law as that of Necessity? It has sensed our difficulty and told us to visualize in our thought the bounded and the boundless. Whatever we think of, we think of as in space; and yet space remains, whether we think of things in it or not. We know that stagnation is death, so that Life is motion. What does motion *mean to us*? Movement of objects. Look at Space as Abstract — the abstract conception of space. Then, to draw us further away from the mental endeavour to limit space, we are given the adjective "Absolute." So that we have as symbols Absolute Abstract Space and likewise Absolute Abstract Motion. There is nothing for the mind to hold on to, yet we sense or know that these conceptions are real. They are symbols of the One Reality.

O Master, I can see this as a very interesting intellectual exercise, but of what use is it to me in my daily life? I live in space and in time; all around me are limitations, boundary walls and change. I can myself change things and the conditions of living. I can destroy and I can create. I can not only destroy *things* but also my and others' intentions, and lead myself and them to do evil or to do good. What use is this thinking of the One Reality, limitless, boundless, immutable and eternal, when I can shorten a man's life, upset the Natural Laws, travel physically into greater areas of space and range mentally through vistas of space and of time? Especially so as the One Reality antecedes all manifested, conditioned being. How does It affect me, or I, It?

My Friend, did not the people in the cave in the story of Plato refuse to believe that there was light outside the cave, and even refuse to go and see? Think, my Friend; cogitate, and again think. Are we not always confronted with changes, some pleasant, some unpleasant? What enables us to remember the past conditions, experience the present changed conditions and visualize future changes? Must there not be

some permanent aspect of ourselves which sees these changes? Does that not make us see that there must be the Changeless as well as the changing? Where do changes take place? In space. Does the space change? Do we not see that space must be eternal, immutable, omnipresent and boundless? That it is unaffected by whatever happens in it and whether or not anything happens?

These ideas, though in reality abstract and absolute, are reflected on the plane where we can experience them. But what brings about change? How can man make changes? By the use of his intelligence. There is intelligence in all beings, throughout space, and it is One Intelligence. Nature's Laws are intelligent and harmonious. Man's use of his intelligence brings destruction. As he learns, his intelligence blends with Nature's Intelligence and once more we come to the idea of Unity, the ONE. Does not the idea of Unity begin to dawn on us even when we are surrounded by differentiation? If we can glimpse this, can we not take the further step and see that we are ourselves in the real sense immutable, eternal, omnipresent, absolute? Would not this conception help us to see things in their right proportion, to see what is real in the unreal and what is unreal in our understanding of life? Viewing ourselves as essentially immortal and permanent, can we fuss as we do over the small events of life?

Still, Master, I do not see how all this helps me to live a better life.

Friend, apply the knowledge gained to all events. There is always a choice between different courses of action. If we remember the First Fundamental we shall know that there are never just two courses; manifestation starts with the three. Therefore we should look for that which is above the pairs of opposites. Search for that point in which the two merge, the middle path, the impersonal, rooted in eternity, not in the morrow, in an environment not limited to that which we see, but limitless. This long-range view is what we all miss, and hence we act in terms of what we think is present necessity and so sow wrong actions and reap bad effects.

This is all right as a mental concept, O Master, but please explain it further.

My Friend, let us remember the three, which become the four, making the seven and the ten. This is one of the fundamental laws of the Universe, so it must apply in all circumstances and to all people. It is, then, first necessary that we learn this law and its ramifications. I repeat, we must first learn accurately and then the law of analogy will come to our aid. If we do not learn, if we do not see the pattern behind seemingly isolated incidents, we fail. When we have learnt we must apply. How?

We have the three in us: We have Life or Will or Spirit in action; the heart which is the substratum of all, Buddhi, universal in scope; and the head which represents the universal mind. The head must see the universal pattern or law in all. The heart must be made universal;

it must take in all; passion must become compassion. Life must be seen as Spiritual Will, which stimulates all activity and dispels *tamas*. The mind gives the power to look into the heart of the seed. The heart thrills in response to the greatest inspiration or aspiration and floods the being with joy; but the suffering of the tiniest insect also sets it vibrating. Do we not see and sense the common kinship of all manifestation? And further, remembering the ALL-PRESENCE, do we not feel the wonder of our kinship with the greatest as also with the lowest? From the limitations of personal affection we proceed to the limitless Bliss; from the separative tendency of "I and mine," "you and yours," we begin to sense the union of all as we watch the descent from the One Reality to abstract space and motion, to universal consciousness and mind, to the individual consciousness of different grades of being, and then the ascent "homewards," with the aid of those who have gone before and who wait to help us travel upwards. Do we not learn in a small degree that all blends into final harmony, that *we* blend into final harmony? What is that final harmony? The One Reality, so bright that it appears as darkness, where the "spark" is lost in the Flame, in the Bliss of union. To know It is our function as self-conscious beings.

O Master, how can I know It when I do not know the self?

Friend, by dwelling on It mentally It can be realized. The mind, it is said, is like a mirror which becomes dusty as it reflects. Wipe away the dust of the separative self so that the great Intelligent Universal Ideas or Laws can be reflected through your mind upon Life. Thus will you know your Self by losing your self.

I thank you, Master.

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

—RABINDRANATH TAGOR

EXTRACTS FROM UNPUBLISHED LETTERS

As to India and spirituality: It may have been comparatively easier for the Asiatic to get at and apply spiritual verities, but Asia is hardly Asia. It has become Europeanized. You see, we have to take into account three Indias — the physical and geographical, the psychic, and the third, moral or spiritual. Religious India (Hindu, Muslim, Parsi or Jewish) is psychic and so sectarian, contrary to Universal Brotherhood. The root of separative creeds is spoken of in *S.D.*, Vol. II, as Black Magic. Note what is said: "Results proceeding from erroneous but sincere beliefs." Now there *is* a spiritual India — very, very difficult to touch. You need quietly to ponder over the distinction between religion and spirituality, between the good in man and the spiritual in him.

Indian civilization is said to endure because the old seeds of Wisdom still live in India's astral atmosphere. A few fragments exist. The ideal of soul life persists as a real thing.

Indian civilization forces, like a great family tradition, endure when Indian people or the present-day descendants have become unworthy. Who sustain the Vedic and the Avesta culture? Who popularize Sufi teachings? The few minds and hearts of the West. Sanskrit got nearly drowned till the phonetics and grammar search of the Sanskritists revived it. What is true of words is equally true of ideas. A person if he happens to be a *real* Indian is more capable of osmosing Theosophy, but how many are cosmopolitan Indians, not afflicted with caste, etc.?

India is bound to rise when the nadir point is reached, and that will be soon. Only H.P.B.'s Theosophy and the work of Judge would have spared India the saddening experience of Western vulgarization. But Hindu orthodoxy and Adyar Neo-theosophy made India lose her opportunities.

Our India is going West, in more than one sense. Gandhiji and his philosophy are not the guiding powers at New Delhi. India's Karma as the Mother-Root of this Fifth Root-Race is strong but most peculiar. Whether America will dominate her or she succeed in inspiring the West — that is the question. It remains to be seen. Our masses as also our youths and children are wrongly taught. Not the best of the West but the worst is copied; of the ancient native lore there is the shell of superstition and falsities and no soul. Our Aryan culture survives in this sense: the innate ideas of the old Philosophy live at least as germs — belief in Reincarnation and Karma and therefore in soul and another world along more rational lines than in the Occident still prevails. We have to work to keep these divine intuitions alive in the masses and

not only in the classes. For this purpose India needs a *class* of student-
servers and that particular mission our U.L.T. Movement must fulfil.

India is copying the West — the ugly and not the noble and beautiful
West. India has to be served, not because we have been born on its
soil but because it is “the Motherland of my MASTER” as H.P.B. put
it, and there is more to the words than ordinarily appears.

No doubt the condition of the country since freedom has been
attained has gradually deteriorated. In one way it is natural. All slaves
who suddenly attain freedom go wild for a time. That is happening with
us who have experienced slavery for a couple of centuries, and now
think that we are free. As a matter of fact we have less freedom today
than we had under the British. Efficiency of Government has deteriorated
and the moral principles of the people have been cast to the winds,
but all the same we are making headway. We are also paying for the
breach of faith that people in great numbers evinced even during the
lifetime of Gandhiji. They took his philosophy as an expedient to gain
freedom, though he warned them that the freedom gained that way
would not be real freedom. That also we have seen. But I repeat, for
all that the country is making headway.

Do not allow yourself to be dejected by all that you see around
you of corruption, selfishness and inefficiency. They are the karmic
outcome for people who for years and years have spoken of themselves
as followers of Gandhiji and have preached his doctrines without making
any application of them to themselves. Even now many of them con-
tinually preach Gandhiji’s doctrines while in their own lives they not only
do not practise his ideas but actually go in a contrary direction. This
is bound to produce for the country dire and calamitous results. It is at
such times that our Theosophy shows its great power to help us to go
on with our own effort at study, application and promulgation. Mr. Judge
has given for us his message — “hold grimly on.” The country has
drifted into this chaotic condition, but it is only a passing phase and
presently the balance will be reached. It is very clear from what is
happening that it is not going to be a condition of truth and non-violence
that Gandhiji imaged, but it is also not going to be a country of black
markets and exploitation. It will have to find its own balance if the
important problems facing it are to be on their way to solution.

IN THE LIGHT OF THEOSOPHY

It was a timely warning that Professor Nirmal Kumar Bose sounded in his talk on "Science, Freedom and Human Progress" at the Indian Science Congress held in Cuttack early in January. There is no doubt that the achievements of science have been of a phenomenal nature, particularly since the dawn of the atomic age. They have added considerably to man's power over the forces of both life and death. But it is by its capacity to enrich life at the creative level that the worth of any scientific, social or cultural system will eventually have to be assessed, and not by the quantum of power unleashed or of goods produced.

Science has undoubtedly led to an enfranchisement of the human mind — enfranchisement from the superstitions of the past, from blind subservience to authority or to the gods and images created by man. But, as Professor Bose brought out, even while scoring such conquests scientific men have forged new fetters which are no less injurious than the fetters of the past. One of these is the belief that control over matter is equivalent to a control over the human mind. In Professor Bose's words:—

The laboratory man registers a nearly complete freedom within the confines of his laboratory, or in the field of his special enquiry. But if the rest of his mind continues to be darkened by narrower interests, the power derived from science renders him a greater danger to society than a harmless, illiterate person.

This is, however, not to be regarded as a plea for return to illiteracy; but it is a plea for recognition of the fact that science does not automatically lead to the emancipation of the mind at all levels. When the mind is half in light and half in darkness, what is desirable is that the light should be extended into corners which have so far escaped illumination. . . .

Besides a clearer and fuller knowledge of the mind, mankind will have to subscribe to certain ideals and values before the freedom, of which we see the dawn in the advances of science, can become a reality capable of elevating human life into a creativeness of the very highest order.

The World Shanti Sena (Peace Brigade) Conference was held at Brummana, a village in the hills overlooking Beirut, from December 27th, 1961, to January 2nd, 1962. Constituted to band together those who respond to the call of non-violence and seek to bring its liberating and transforming power to bear more effectively on our world, the Brigade has the following aims, as defined in *Gandhi Marg* for January:—

(1) To organize, train and keep available a brigade for non-violent action: (a) in situations of potential or actual conflict, internal and

international; (b) against all war, preparations for war, and the continuing development of weapons of mass destruction.

(2) To activate people everywhere to become a responsible and positive force to meet the menace of modern war by inspiring and stimulating confidence in non-violence.

(3) To revolutionize the concept of revolution itself by infusing into the methods of resisting injustice the qualities which ensure the preservation of human life and dignity and to create the conditions necessary for peace.

(4) To join with people in their non-violent struggle for self-determination and social reconstruction.

(5) To establish national units in countries where there are no organizations co-operating with the Brigade.

(6) To co-operate to the utmost with existing organizations for peace, liberation and human service and to act where needed as a co-ordinating and information centre for non-violent activities throughout the world.

(7) To encourage and undertake research in fields relevant to the work of the Brigade.

“There is no evidence that capital punishment is a deterrent,” said the Bishop of London, Dr. Stopford, at the meeting of the Upper House of the Convocation of Canterbury on January 17th, which unanimously passed a resolution calling for the suspension or abolition of the death penalty. (*Peace News*, January 26th)

The motion adopted said that the House would welcome the introduction and adoption by Parliament of a Bill providing for: (1) the abolition of capital punishment or at least its complete suspension for five years; (2) such treatment for the convicted person as would assist in his own reclamation and ensure the safety of the State; and (3) suitable compensation for the relatives or dependants of the victims of homicide.

The motion was moved by the Bishop of Southwark, Dr. Mervyn Stockwood, who said:—

Murder is total and tragic, but execution is no adequate compensation. As I understand the position the basic reason for retaining capital punishment is vengeance. But vengeance is a word not found in the Christian vocabulary. Our concern is for repentance, forgiveness and reclamation.

The Bishop of Exeter, Dr. Mortimer, who seconded the motion, spoke among other things of the possible alternatives to capital punishment:—

The substitution of a literal life sentence would be cruel and inhumane. Of course a murderer must be given a long sentence, but at least let him see some ray of hope of return to freedom.

This is the first time the Upper House of the Convocation has debated a resolution on the issue of capital punishment. The decision of the Convocation is said to have come at a strategically vital period in the campaign to abolish the death penalty in England and could be a decisive factor in its favour; for this year the Government is pledged to review the working of the 1957 Homicide Act which retained the death penalty for six categories of murder.

Nature's vengeance on man for his thoughtless destruction of forests and vegetation has been terrible. It has resulted in the transformation of erstwhile fertile lands into deserts. Only in recent times has man realized that he was cutting the branch that he was sitting on.

In *The Unesco Courier* for November 1961 K. H. Oedekoven, a Forestry Officer of the U.N., draws attention to the challenge which confronts man in preserving his dwindling natural assets while endeavouring to extend the fertile earth which is the very basis of his existence.

The forest, our largest and most durable soil cover, was once regarded as only an obstacle to settlement, agriculture and communications, and was recklessly burned or exploited. But man has come to learn that the two most important elements of his existence — soil and water — owe their stability and availability to the presence of sufficient forest cover. "The true Enemy No. 1 in the world," Mr. Oedekoven states, "is not a political or military opponent, but the deterioration of the soil, the dryness, the irresistible progress of semi-deserts and deserts."

While once it took millennia, or at least centuries, to deplete fertile land, modern history offers a striking example of how man can effect it in only a few decades.

If we were to summarize the direct repercussions of the destruction of forest land on human society the list of wasteful and harmful effects would be a long one. They would include soil deterioration, increased difficulty of watershed management, climatic deteriorations, lack of wood for many purposes which it fills in man's daily life, heavy expenditure for imported timber for countries whose supply has disappeared, loss of employment and income which forests and forest industries naturally provide, shortage of recreation areas, loss of additional incomes from small woods which help farmers make ends meet, lack of shade for livestock and animals, to mention only a few. These effects in turn set off a whole chain of other negative reactions far too numerous to set down in detail.

The forest has many indirect effects upon the economy, the prosperity and the well-being of a country and its people. One of its most important actions is the prevention or reduction of soil erosion. . . .

In many parts of the world where forests have been destroyed or depleted, all the fertile humus and topsoil have been washed away and only sterile rock has been left on the slopes. Not only these slopes are thereby condemned to sterility, but also vast areas in valley and

plains are overlaid with sterile sediment, not to speak of damage to roads, buildings, etc. The cost of such losses and outlays involved in repairing the damage done by erosion in the world reaches a figure of incredible size.

We complain much today of "natural calamities," but they are the just and inevitable results of our reckless policy in the past, pursued in defiance or culpable ignorance of the warnings of those who knew. Let us improve our ways. Nature has provided the means for human development, and her laws can never be violated without disaster.

Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay.

In the light of the above definition of culture by H. P. Blavatsky in her article "Progress and Culture" (reprinted from *Lucifer* for August 1890 in THE THEOSOPHICAL MOVEMENT for December 1939), the following extract from an article on the "Cult of Culture" by Marya Mannes (*The New York Times*) will be found of interest:—

Attendance at a cultural event is alone not evidence of culture. Many more people than ever before have the money and leisure to avail themselves of such pleasure, but I am tempted to wonder whether this means that a great *proportion* of our people cherish the arts than used to.

For culture is not an acquisition. It is not an ornament. It is the product of need, effort and intimacy — as important a part of our mind and spirit and body as food and drink and work and love and breathing. And I will not believe we are a cultured people until we consider the Arts as the Art of Living.

I believe that no human being can be called civilized, let alone educated and cultured, unless his senses are developed to their highest capacity: to hear, see, taste, smell and touch with knowledge and judgment. This development should start as early as possible in a child's life and should continue as long as possible.
