

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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PEARLS FROM THE WISDOM OF W. Q. JUDGE

The “great orphan Humanity,” now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahatma are not different from each other. Unless you find your Self, how can you understand Nature?

The power to know does not come from book study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

The inner attitude must be made entirely suave, and the outer will soon be made to correspond.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it

ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self.

The right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside.... The performance of a good act is no virtue unless the person within is in the right attitude of mind.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

Let me again insist upon your trying to realize in yourselves that you are a part of the All. That is the constant subject of meditation, and will bring the best and most rapid progress.

Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work.

Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists may be found and fostered and prepared for coming ages when power will be needed and pretensions will go for nothing.

MAHATMAS — OR MEN-SPIRITS

[The following extracts from a letter written by H.P.B. to a personal friend on July 5, 1890, are reprinted from *Theosophy* (Los Angeles), for September 1951.—Eds.]

All depends, you see, on what each of us means by *Mahatmas* or *Masters*. To a Hindu, no doubt, from the very learned Subba Row down to Babula, a Mahatma, Guru or Master is a naked *Yogi* with a *chignon* of entangled and unkempt hair on the top of the head; one who whether an Adwaita, Dwaita or Visishtadwaita . . . or Vaishnava, or whatever else, follows the rules of Patanjali, of Chaitanya, Sankaracharya or any other of the known *acharyas*; one who calls upon the names of his 33 crores of deities, repeats parrot-like his *Aums*, etc., etc. For me and those who know the Masters *personally*, our "Mahatmas" so-called, are *nothing of the kind*. Olcott is home, and you may ask him what our *Masters* are like, whether from the description he had from me in New York and which was never altered to this day, or from the two Masters he met personally — one in Bombay and the other in Cashmere.

My Masters and *the* Masters are Yogis and Munis *de facto*, not *de jure*; in their life, not in appearance. They *are* members of an *occult Brotherhood*, not of any particular School in India. One of their highest *Mahachohans* lived in Egypt and went to Tibet only a year before we did and he is neither a Tibetan nor a Hindu; this "Occult Brotherhood" has not originated in Tibet, nor is it *only* in Tibet now; but what I always said and maintain to this day is, *that most of its members and some of the highest* are, and live constantly, in Tibet, because of its isolation and freedom from Christians; that its origin is of untold antiquity, and is as much Masonic as present Masonry *is little* Masonic; . . . and finally that if I spoke only (to our Fellows of T.S.) of two or three Masters it is because my own Masters happen to be a Rajput by birth — and "Koothoomi" a Cashmerian, and therefore these were likely to be more authoritative with the Hindus than the rest of them.

Ask Olcott, Sinnett, and even Hume, and even the latter could not without saying *a lie* tell you that I had not repeated this to them over and over again, adding many a time that even *few lamas* knew the whole truth about the "*Chapa*" (men-spirits) as they call them on account of their having so little to do with the general mass of the people. I said and repeat, that they are *living men*, not "spirits," or even *Nirmanakayas*, that their knowledge and learning are immense, and their personal holi-

ness of life is still greater — still they are mortal men and none of them 1,000 years old, as imagined by some. What I said and say, was and is, the truth; those who will have it, all right; those who see in what I say a cleverly concocted romance by me, are also welcome. . . .

When we went to Pondicherry with Olcott to form a Branch, instead of fifty or sixty members we got but three or four. Why? Simply because I had said to an influential member that our Mahatmas did not sit buried in the earth letting their toe and finger nails grow a yard long and the birds make nests in their top-knots — for such was his idea. He left the T.S. and led away almost all others. Ask Olcott; he must remember the fact. And yet in the very room where visitors came to see us, in the crowd there stood a *living Mahatma*, whom I knew for years, who lives in the neighbourhood, but whom no one seemed to know in Pondicherry, and who was mistaken for a Malayalin — a stranger!

Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualized Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism and spiritual atrophy.

—*The Theosophist*, October 1883

A FEW NOTES ON THE THREE GUNAS

[As described in *The Dream of Ravan*]

In the mystery allegory, *The Dream of Ravan* (published first in a series of articles in *The Dublin University Magazine* of 1853-54, and later in book form), the unknown author gives us what is said to be "an authoritative utterance on Hindu psychology." As such, therefore, we have to regard it.

It will be remembered by those who have read this book with a message, based on a little known philosophical episode in the *Ramayana*, that Mandodari broke down with grief after she had heard that there would come a time in the future when she would no longer occupy her present relation to her husband Ravan and would be superseded by another. The Chorus of Rishis, in its endeavour to cheer her up, told her of the three qualities arising from Prakriti or nature: Tamas (darkness or indifference), Rajas (passion or desire), and Sattva (truth or goodness). She was told that she was of the Tamasic nature and was, therefore, the complement of the predominant Tamas quality in Ravan; but when in a future birth he rose to the stage of Rajas he would need as companion and partner someone who was of a higher quality than Tamas to spur him on. But as the Tamasic quality — which is the characteristic of brute matter, that pertaining to the animal man — even when no longer predominant, is not annihilated but continues to exist as the basis which affords fuel to higher emotions, so Mandodari would always be necessary to Ravan to minister to his Tamasic nature. A strong bond would exist between them in the future, not the bond of husband and wife, but of beloved master and devoted servant.

It is important for us to note this, for it shows that Tamas is not to be despised at any stage of evolution; it is necessary to all stages. We have a hint here as to why we are told later in the book of the Rishi Maricha who "carried to excess" severe austerities, maltreated his body and looked like a skeleton, and of Ananta, also a Rishi, but one who avoided all excesses and treated his body with care.

A further point is made that progress in the Tamas sphere of life is helped forward by love. Therefore we learn that Mandodari, in serving Ravan in the future with her love and devotion, would receive at his hands much kindness and help. Theirs would be a new relationship of mutual trust, sympathy and gratitude. Indeed, in helping Zingarel, Ravan's companion-to-be in his future appearance on earth, with a

mother's tenderness, Mandodari would receive in return the blessing of her love. Love, care, service — wife, husband and servant — make the triad.

There is much practical advice for us here as to the attitude we should adopt towards those who serve us in a so-called low capacity. If we adopt this idea of mutual trust and respect, the result will be that those who minister to us as attendants now will grow towards the higher gunas in a natural way, and their devotion will be our recompense. Is it because we do not act in this way that there is so much unrest among the working classes, whose labour helps to give us comfort and to fill the coffers of their masters — for which service all they get is a meagre wage?

To understand the gunas we have to see that their base is the "primordial and eternal unity." This unity, we are told, divides itself into the three radical, prismatic qualities of Tamas, Rajas and Sattva, when reflected in time, through the prism of Maya, into the multitudinous universe. Every soul born into natural life partakes in greater or less degree of these qualities, each of which is necessary to the others. For man to evolve, he must know these gunas, how to use them and how to control them.

First, it is necessary to understand that, no matter what descriptions we are given of the qualities, the threefold egoity or self-consciousness is Sattvic, Rajasic or Tamasic, and in each of these states the power or energy peculiar to it appears radiantly developed. Tamas, for example, is not merely darkness, but the self-consciousness of darkness, and in it resides the power and energy of substance or brute, insensible matter. Rajas is not merely passion, but the self-consciousness of passion, in which exists the power or energy of action. Sattva is the self-consciousness of truth or goodness, and in it is the power and energy of knowledge or wisdom.

Of these three qualities we and all nature partake. The consequences produced by their workings and interactions imprison us, and by observing them we get to know which is the predominant guna in us.

To help us, we are told that Tamas, which springs from ignorance and is the confounder of all mental faculties, imprisons us through intoxication, sloth and idleness. Rajas, which is of a passionate nature and arises from the effects of worldly thirst, imprisons us through the consequences produced from action. Sattva, by reason of its purity, wisdom and freedom from defect, "entwines" us — which conveys a

slightly different idea from "imprisons" — through sweet and pleasant consequences.

If we would recognize our jailers or entwiners we must familiarize ourselves with their moral characteristics. Tamas tends towards gloominess, idleness, foolishness and distraction of thought; when, therefore, we give way to any of these tendencies, we must know that we are in the Tamasic state. If we are industrious, if we like to begin works and love to gain from them, if we are intemperate and our desires are immoderate and unrestrained, we must know that it is Rajas which has imprisoned us. If we are wise in all we do, and are happy, but still are attached to the consequences springing from wise action, then we must know that Sattva entwines us.

If we continue to remain in the Tamasic sphere we shall become distracted and unstable. If we continue in Rajas we shall become covetous. If we dwell in Sattva we shall have wisdom.

A further description of these qualities is given, which helps us to understand them from another angle. Tamas is said to be the absence of all knowledge, feeling, motion, penetrability or transparency, its demerit thus being negative. It is "that stolid state or form of spirit, which causes it to appear and be what we call matter." It is, in fact, "the moral basis of matter." Its highest form of organic development cannot go beyond the mere animal life and the region of sense.

Still it must be kept in mind that this quality is necessary for evolution and therefore necessary for both Rajas and Sattva and also for the condition when these three qualities will blend into one. Without Tamas, which is the characteristic of stolid, brute matter, there could be no basis either for Rajas, consciousness in action, or Sattva, consciousness in goodness. Neither of these could function or even come into being without a form through which to work. Without some kind of stability there could be no form. We are told that "within it is the movement, the fire, and the anguish of the Rajas, and the light and joy of the Sattva. And in proportion to the large basis of the Tamas quality is the intensity and power of that Rajas fire and Sattva light, which movement can evolve." For "heroic greatness and energy of character," a basis in the animal or Tamas energies of man is needed.

To help us see that Tamas contains within itself potentially the other two qualities, which have to evolve from it, we are given an illustration: Tamas is the coal, and coal is necessary if we want fire, steam, or light. "Through the anguish of the fire alone can the black

coal of the mine become transmuted into light. And so the sorrow and anguish, which result inevitably from the passions in the Rajas, or emotional life, constitute the purifying fire designed to purge away the dross of our Titanic nature, and transmute it into the pure Sattva, where purity, goodness, and truth are predominant."

The "dark plastic love" of Tamas, the "simple, unreflecting, spontaneous kindness of nature," devoid of passion and unawakened to the light of knowledge, is necessary for our material existence. Therefore it is that Mandodari's love for Ravan, which is of the Tamas quality, her affectionate discharge of her duty in looking after his physical needs and comforts, is necessary to him at his present stage and also will be needed by him in the future when he advances to a higher stage.

As the human soul progresses from Tamas to Rajas, brute appetite and blind impulse are superseded by passion, and the life of the senses becomes the life of emotion and desire and therefore of pain, which in time awakens the mind. Yet it is this very emotional life which is the fire that purges this quality in time because of the sorrow and suffering connected with it. It is only through pain that we begin to reflect and try to gain knowledge so as to alleviate or avoid this pain and suffering. In doing so, we begin to reach outside our own Rajasic nature and turn to a still higher sphere of ideal life. Reason, knowledge, universal sympathy grow up within us and awaken the Sattvic quality. Passion dies, "killed by its own pain and swallowed up in love and absolute resignation." The restless activity of the emotions is transformed into the unruffled constant activity of Sattva, which is universal Joy. All other passions expire in giving birth to an eternal sentiment of justice and love, which are ultimately one.

The Dream of Ravan also gives a description of these qualities in terms of colour. Tamas, matter, is dark purple or violet; Rajas is red; Sattva is orange. When Sattva re-enters into Rajas and Tamas and penetrates them with its influence, all three isolated prismatic colours coalesce into pure universal light, and a consciousness of divine reunion. This is a stage beyond Sattva, the stage of pure being, pure truth, pure goodness, all merged into one, and is attained only when all isolation is renounced. But if Sattva cuts itself off from Rajas and Tamas and seeks to stand alone, in proud isolation, then its colour becomes "a deadly, venomous yellow, the colour of serpents, and dragons, and irredeemable Brahma-Rakshasas." This is a reference to the person who has cut himself off from his fellows and from all

nature; there is nothing left for him but stagnation.

When Sattva, which is the characteristic of spirit in antithesis to body and soul, matter and life, escapes from the chains of individuality and limitation and loses itself in pure light, then we are beyond the three qualities. As our book puts it, this is attained

“when man becomes God” . . . when the plastic, and the emotional, and the ideal, become absolutely one, and there is, properly speaking, neither matter, nor soul, nor spirit, but something which is all and yet none of these — call it Bramh; call it the constant or eternal Life; call it, if you will, that true Hindu trinity in unity — SACH — CHID — ANANDA-GHANA—“SOLIDARITY OF BEING, THOUGHT, and JOY,” in which the eternal going-forth and re-introcession of the One, is expressed in the most perfect harmony with the deepest speculation of Platonism. . . .

Modern science deals with the study of the world *as it is*, while spirituality and religion are concerned with the study of and measures for what it *ought to be*. To science, the end of knowledge is power, to religion it is the moral growth — the knowledge of good and evil. Then again, while the laws of nature formulated by science from the result of experiments, observations and reasoning are inviolable and their validity provable, those of morality forming the basis of religion are unprovable and they can be and are often violated. Nevertheless, religion and spirituality furnish an ideal or purpose, striving for which gives values to life, leading to peace, bliss and happiness. On the other hand, modern science is simply helping in the multiplication of material necessities and amenities of life along with the accumulation of dreadful weapons of war for mass annihilation, and is thus leading humanity aimlessly into a dark abyss of death and destruction.

In the face of this impending threat to humanity and civilization created by nuclear neurosis, we feel called upon to repeat that a new outlook in science is urgently needed, so that it may co-operate with religion and spirituality for a new order to emerge out of the travails through which the world is passing today — an order in which the laws of morality will be as inviolable and as valid as those of nature. For this the humanity yearns.

—P. RAY

KING LEAR

A STUDY IN KARMA

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“The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number.”

—*Echoes from the Orient*, by WM. Q. JUDGE

Adepts' use of drama for Their purposes is a long story. In the ancient Mysteries — which were Schools of Wisdom, Science and Philosophy — teachers and students enacted events that represented some of the basic facts of Nature and of Man. The facts and the Enactments were viewed with religious reverence, and were indeed profound occult realities, though they were often protected by a veil of myth or fable. For the pupil, the Enactments were initiations into phases of Adeptship. He learned to universalize his consciousness, to enter through self-experience into those degrees or states of the World-Soul which the events symbolized. His knowledge was thus greatly increased of other planes of being. By living through them, he came to understand the operations of the principles of Man and of Nature; and thus aided by the Enactments, he grew to be a “knower” of the Kosmic principles and then a “knower” of Atman. This is proof of how superior in spirituality were the Enactments in the Mysteries to even the most kosmic dramas of Æschylus, the initiate who ventured to create exoteric presentations, the actors of which were probably not students of the Mysteries.

After Æschylus, drama thus existed as an art, quite apart from the Mystery Enactments. Using the living body and mind as its medium of expression, its appeal is most immediate. Through this fact the Adepts may have seen in it special possibilities of service for the uplift of men. If so, They would encourage impersonally all who were connected with dramatic creation. The ethical intention in the Makers of the Mysteries and that of the Adepts who inspired Shakespeare was the same. From their viewpoint of human betterment, the drama of Shakespeare was only a particular repetition, adapted to 16th-century England and its future expansions, of Their ancient purpose and perennial effort. Therefore the occult link is evident between the great tragedies of Shakespeare and the great tragedies of Greece. They are companion activities.

In nothing is the spirit of the Englishman's finer tragedies more like the Greek than in the clear proof they afford of the law that to each man comes back what he has given. The higher logic of a situation is not shambled. Understanding of what the Greek called Nemesis and the Theosophist calls Karma was an important aim in the Enactments of the Mysteries. Hence the evidence of karmic law in both the Greek and the English tragic dramas is only natural.

King Lear is especially strong in its karmic values. It is Greek-like, too, in the affinities the personages feel between themselves and the powers in Nature; and, like the ancients, they call these powers gods — not God. The theme of this drama concerns the relations of parents and children. It appears in two main lines, at first seeming unconnected.

The cause of the tragedy in the one line is indicated unmistakably in the first few words, in which the Earl of Gloster reveals to the Earl of Kent his family secret — the son Edmund, there present, whose "breeding has been at Gloster's charge," at whose acknowledgement he has often "blushed" but now is "brazed," whose "mother was fair" and "made good sport," who has "been out nine years and shall away again," yet who is as dear to Gloster as the "son by order of law, some year elder than this." Gloster's breezy way of recounting his past fault with its resulting unhappiness for wife and elder son, does not blind an observer to his cruel disregard, past and present, of the son Edmund's feelings of injustice, as with bitter resentment he listens to his father in silence and thinks "base, base, why base?" The whole miserable situation of a bastard son — a situation in which the selfish licence of the husband and father does irreparable injury to everyone concerned, including at last himself, is laid bare in these few lines. Gloster's light manner, Kent's praise of Edmund's fine personality, and Edmund's reserved answers, hint at the mixed and dark colours given to the drama by the Gloster story.

The other branch of the twofold theme is shown in the first scene by the arrival of Lear and his court for business of state. Just as Gloster is accountable for a broken family life in the past and is to meet the results, so Lear is now about to do deeds which break his own family life, and meet the results. As types, the two stories and the personalities reflect and intensify each other.

An apotheosis of self — self-will, self-power, self-domination, these are Lear. For scores of years he has seen in himself only THE KING. The reverence of feudalism for the one at the pinnacle of its giddy

social scale, for the Overmost of the overlords; the reverence of theology for its supreme Regent of God on Earth; combining with the age-long tradition of absolutism from such Single-Willed oriental empires as those of Darius and Xerxes, pictured so graphically in the Biblical story of *Esther* — these built up in the West and in minds such as Lear's "that divinity which doth hedge a king."

A very different idea of the divinity in a king had been held in those far-preceding Golden and Silver Ages of Man when great spiritual Beings, who by their own persistent efforts had in earlier *manvantaras* raised their lower selves into harmony and identification with the Divine Self of All — when these incarnated among men in order to give them the teachings of the Ancient Wisdom, and to rule over them in mildness and in observance of Nature's laws: thus inculcating and illustrating by both doctrine and practice the divine and the kingly in man.

But as evolution proceeded down into our Iron Age, that noble idea gradually came to be personalized, debased. The King-Being ceased to embody a godlike principle involving duties and responsibilities. Instead, the "king" became only a foisting up of the psychic, passionate *persona*, ethically the mere lower cover and false concealer of the neglected inner Spirit. The precedence which in the true condition had been based on spiritual development, came to be exchanged for the precedence based on mere externals of costume, subserviency and primogeniture. The exaltation of the *persona*, decked out with most elaborate trappings, believed in and revered with doctrines and conventionalities worked over and matter-clouded from the teachings and customs properly belonging to the earlier pure faiths and ceremonies — this *mockery* became the absolutism and the absolute monarch, as recorded in Græco-Persian and in succeeding European periods and kingdoms. Such a monarch was in some cases nothing less than a bestial corruption in himself and a debaucher of others — though he claimed and used the power of life and death over his subjects. His family affections were bent almost wholly toward gilding and perpetuating his own greatness. Hence, similar in sources to the absolutism of king was the absolutism of father.

Lear in the first scene is an exhibition of a mind accustomed to absolute, irresponsible rule both as king and as father. After the first scene, when he has given away his powers and made himself a pensioner on his daughters, the play is a complicated presentment of karmic reaction, unfolding from the action of both Lear and Gloster.

Lear is then a psychological picture of an absolutist forced out of his former habits and facing life from an opposite position. The change is so sudden and violent, and what it involves is so little understood by Lear, that for a time his mind becomes unbalanced.

In that pregnant first scene as he gives their shares of his kingdom to his two elder daughters, he makes a pompous display of his grandeur. Flattery is poured upon him by them, to which he pays little attention; and knowing full well the young Cordelia's love for him always, he tenderly and half jestingly demands: "And now, our joy, what can *you* say?" He expects even more from her — not of flattery, but such an outwelling and display of affection as he would be proud and glad to have his court witness. Quintessence of fatherly pride and self-satisfaction he expects to enjoy. But Cordelia, knowing her treacherous sisters and despising flattery, is disgusted with what she has just heard. She is hurt at the thought of affection being measured in a contest. Not openly demonstrative by nature, she shrinks from making of herself a public display. She trusts her father's knowing of her love and tries to make him see her sisters' falsity; but, not fully weighing the situation or foreseeing its outcome, she blunders by persisting too far in her reserved answers: till Lear, utterly astonished, furious, feeling himself disgraced in public instead of honoured, bursts into a blind violence that piles mistake on mistake, never to be undone — such an insanity of wrath as may easily befall an absolutist.

From this point Lear's mind is in a state of tumultuous confusion, dying down at times to almost quiet, as with the Fool; at other times, mounting again to the heights of rage. How these feelings repeat themselves! Beginning with shocking intensity toward Cordelia, they rise through the terrible curse on Goneril, and still higher into the more terrible because more pitiful appeal to the heavens: "If you do love old men, make it *your* cause." Again they obsess him when Regan asks concerning his personal retinue, "What need (even one follower) in a house where so many have a command to tend you?" To this he can only exclaim: "O, reason not the need. . . . O Fool, I shall go mad!" And he dashes away weeping in self-pity for the bitter injustice done him. Dazed and frantic, he rushes out into the terrific storm in Nature, "and bids what will take all" — that storm which is an exact parallel in the physical world to the fierce turmoil in Lear's mental world, a precise balancing of action and reaction. The roaring tumults of his fury in those imprecations on each of his daughters have been fierce, destructive malevolence — extraordinary forceful volumes of it he has

sent forth. It must create its own correspondence, must bring an exact return — just such as that cyclonic outburst of lightning, thunder and rain which breaks upon him and all who are unsheltered. The fact that he recovers after such psychic and moral ravage proves the strength of that convulsed mind when normal, and the karmic merit in him as a Soul.

In Gloster selfism has never been so rampant as in Lear. He has never been so high but that he had to admit superiors and equals immediately around him. But his good sense is hardly greater. Foolishly trusting Edmund, his illegal, almost stranger son, to the point of cruelly exiling in anger his lawful and familiar son Edgar, he soon finds himself heartlessly betrayed by Edmund, who is working to get estate and name. Thus the seeming greatness of both Lear and Gloster is overthrown. Both grow morally through the process of their suffering. Lear takes simple lessons in such self-control as he never exercised while he was king. Seeing his hastiness with Cordelia, he says of his other daughters: "I will be patient . . . I will endure." And in the cold of the storm he learns pity for the beggars and unclad wretches who in his pomp as king would have been to him an offence. Thus his excessive grandeur and haughtiness gradually disappear through the extreme lowness he reaches; humility and fellowship arise in his wandering mind. The insanity of self-grandeur had afflicted him while he was called sane. Now, through the stages of his mental unbalance, his regeneration proceeds.

Gloster's loyalty to Lear, and to Cordelia's French army coming to reinstate Lear by war, the other sisters punish by having his eyes torn out. Yet this result is not unsymbolical of the soul-blindness Gloster was in when young. With Gloster the shock of his downfall and torture does not unseat his reason. It remains more on the outer planes. Yet the moral lessons it can give he sees and takes to heart. He learns much through his agony. Most patient he grows and most humble. And the finest karmic retribution is his when the son he had exiled becomes his nurse and protector, and at last explains it all to the tired old father; so rousing mingled joy and grief that the soul slips away out of the poor mutilated body.

The teachings of Theosophy declare that intense selfishness in some form is a prime cause of insanity. The essence of selfishness is the constant direction of thought and feeling to the lower desires or fears and to the lower principles as active with these. Through the strength

of the desires and the attention given them, or through some shock to them, a loosening or an actual disconnection occurs between one or more of the principles and the rest. Anger or terror, for example, may cause a partial displacement without destroying the mental balance; but a further degree of disconnection creates that completer unbalance known as insanity. Adepts by Their knowledge and power to act directly on man's inner and higher planes and principles, can heal insanity. Sometimes a suffering individual helps himself,¹ through moral changes; especially if he succeeds in lessening his selfishness by giving kindly attention to other men. In that way he may bring about his own cure. This is precisely what Lear does. Shakespeare through him embodied the Adept teaching on the subject. Then comes, too, the healing sleep. In this deep sleep Lear's harassed mind regains its poise and control over the lower self. His previously hidden higher nature, with its lovingness and wisdom, is freed enough to act on and through his outer life. When he wakens before Cordelia, the blatant king-self and domineering father are forever gone, his sanity is recovered.

The two elder daughters, having seized on all, are united only in their secret quarrel for the other's share and in their love of Edmund; their very characters being thus the heaviest Karma their souls could have — that lustful, jealous love the highest humanness they can reach, and their greed in it so fierce that it leads to their quick deaths. Yet for Edmund this love is in part redemptive. The compassion infused into the soul of Shakespeare could perceive some good in even such love as theirs.

Edmund, in the last few minutes of his life, obeys the better nature he had before rejected. Faced by his present death, and by the proof of his treachery to each of the two sisters, he admits the justice that has fallen on him as on the father. When Edgar says of the father:

The dark and vicious place where thee he got
Cost him his eyes,

Edmund places himself in the guilty group:

Thou hast spoken right, 'tis true;
The wheel is come full circle; I am here.

The deeper import of his reply Edmund could scarcely have seen, but a Theosophist knows that if Edmund had not from a past life deserved to be born a bastard son, he never would have been so. As

¹ Cf. C. W. BEERS, *A Mind That Found Itself*.

Edgar continues with the touching story of their father's passing, Edmund, much moved, struggles with himself; but when he sees by their deaths the force of the love for him borne by the two unhappy women, he lets the bonds of his selfishness melt away:

I pant for life:—some good I mean to do
Despite of mine own nature.

The one good he can do — the release of Lear and Cordelia, whose execution he had himself ordered — he urges and hastens to do. That his release comes too late cannot fully destroy its karmic value to the soul of Edmund. He dies in peace with himself, with his family, and with those he had wronged. Sinned against and stigmatized all his life, this inner redemption at the close is the best retribution he could meet. Though he gives little, it yet balances some of the heavy past Karma and prepares for a future in which his experience of this life will not again be needed.

Shakespeare pictures other bastard sons and their revengeful hate, but in no other play does he represent the life of such a man so fully, revealing his sufferings, the hardening of his nature, his tiger-like spitting back at everybody because of the constant injustices shown him, and his final redemption by obeying the impulses that come from his own better self. There can scarcely be a question that this phase of family life, so full of selfish sin, was one that the Adept Inspirers were glad to see thus treated, with such prominence and compassion as to be truly instructional.

For Edgar, "whose nature is so far from doing harms" that he suspects none," Karma operates in the way he most truly would have desired. Though it puts him into the depths as apparently a crazy beggar, yet it permits him thereby to become his father's defender. In his beggarly state he is tempted to self-pity, but with independent unselfishness resists that. Immediately after, he meets his father, now sightless. Again resisting a tide of wondering anger, he quietly takes his duty as a guide, which the blind father himself, psychically perceiving the bond between them, lays upon him. Thus Edgar wins the spiritual victory that redeems his whole family. For it is really Edmund who has been the cause of his father's terrible punishment. Edmund is thus the karmic agent in Gloucester's account. Yet, though necessarily so, he must also meet the Karma of his own treachery. Who can be the next karmic agent in this complicated family record but Edgar, the lawful son and harmless brother, when after

convincing evidences of his own goodness, he at last, by a successful knightly challenge of Edmund as a traitor, wipes off before the world the stains that Gloster had put upon the lives of them all.

The Earl of Kent is one of the rare souls that in feudal days were occasionally evolved by the system of vassalage that led a man to bind himself in body and mind to his overlord. Such a vassal considered no service too high, no task too menial, if done for that lord — just as Kent, disguised, “followed his enemy king and did him service improper for a slave.” But the bond of vassalage, being personal, frequently included error. This relation, when it thus became religious, may be regarded as a transfer and perversion of the relation in the East between disciple and teacher. Such souls are likely ere long to find their way to those who know how to cherish their devotion, remove it from personal attachments, and guide it to its proper aim in the Cause of uplifting humanity.

The most recondite phases of Karma are those connected with the deaths of Lear and Cordelia. Often spectators have felt that these deaths, especially hers, are pitifully unjust, unnecessary, and are only the dramatist’s way of rounding off his story. But dramatic conventions are not based on mere fancy or convenience. They have inner reasons, consonant with the grandeur of this and other great dramas. Besides, Adept Influence would not lead to disregard of dramatic laws. Rather, it would inspire obedience to deeper conditions of mind or soul expressible through such laws and productive of values for soul-growth, even more at times than writers themselves realize. In reality, the end of great plays is the completion of groups of karmic causes — it is a natural end, not artificial, since the causes in the story are developed to some equilibrium.

The ideal close of man’s life comes when he has gained such moral balance as tends to harmonize it with the equilibrium in Nature. The physical limit of Lear’s life is about reached. But though his last grief and suffering are far higher in quality than his former selfish feelings, he has not yet earned a peaceful end; for that he has not balanced enough of his Karma. His past violences demand that he be stricken again and even more poignantly. In the last passages one beholds the poignancy. He is bent down under it.

But something else should not be overlooked. In studying Shakespeare’s chief personages, one can hardly afford to forget that they have once been actual men on earth; just as the Greek tragedies are

founded on deeds of actual beings. In neither case are the figures simulacra of fancy. *The source-stories may have been much modified, yet the basic essence of them was preserved and made evident in their final transcendent forms.*

Therefore in studying the Greek or the English tragic persons, one is as justified in using all possible insight to detect their inner experiences as he is to perceive those of men recently gone. Hence he may properly consider by intuition that swift vision of the closing life — incidents, cause and results — which a soul has at the last moments before complete death. That period of vision is the most intensely living portion of the whole life. The fact of such death-vision has often been attested by men rescued from drowning. The teachings of Theosophy record the fact as a universal experience. In a Letter from one of the Masters occurs the following:

The dying brain dislodges memory with a strong supreme impulse; and memory restores faithfully every impression that has been entrusted to it. . . . That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest.²

During the last hour, Lear's mind is fixed on Cordelia; he is most intimately near to her. Therefore his life and hers he sees in the solemn final review in the egoic way, as incidents in a continuous life; he understands her present death as it really was — less a passive or unwilling sacrifice than a beneficent yielding of her life; beneficent to his soul, and thus to her own, by bringing them both into more harmony with the equilibrium of Nature. Though there was brutality and violence with her going, yet her death is not punitive to her. Even in that violence she met some of the Karma of her family — this, rather than her own. She left France to right the family wrongs by succouring her father, knowing that death for them both was possible. She was no doubt willing to die before him if she could thereby serve him. More living, for Cordelia, would mean less than her realization that she has done all she could, that perhaps even her death was not defeat but a help to him who was closer to her than any other being. "We should know," said Robert Crosbie, "that Karma does not castigate, it simply affords the opportunity for adjustment." But whether or not Shakespeare knew the deeper nature of death-visions, he yet obeyed the profound perception that longer life for Lear or for Cordelia would mean

² U.L.T. Pamphlet No. 25, p.1

a disregard of the subtler demands of Karma, and so would truly be a weakness in his work.

The story and problems of Lear and his daughters apply to mankind high and low, and are seen not infrequently. The retention by the old of property which the young may be too eager to get, unfair divisions or even disinheritances, and in general the moral and economic debts of parents to children, of children to parents — these are familiar subjects important in human development and in karmic adjustment. Shakespeare shows the tragedy that may spring out of these questions, and he suggests by reversal wiser answers than many families reach. Because of its universal applicability and highly instructional quality, perhaps he put into this drama special effort to detect and display motives and results in order still further to intensify and extend its appeal.

Shakespeare is the only biographer of Shakespeare; and even he can tell nothing, except to the Shakespeare in us; that is, to our most apprehensive and sympathetic hour. . . . We have his recorded convictions on those questions which knock for answer at every heart — on life and death, on love, on wealth and poverty, on the prizes of life, and the ways whereby we come at them; on the characters of men, and the influences, occult and open, which affect their fortunes; and on those mysterious and demoniacal powers which defy our science, and which yet interweave their malice and their gift in our brightest hours. Who ever read the volume of the Sonnets, without finding that the poet had there revealed, under masks that are no masks to the intelligent, the lore of friendship and of love; the confusion of sentiments in the most susceptible, and, at the same time, the most intellectual of men? What trait of his private mind has he hidden in his dramas? . . . What point of morals, of manners, of economy, of philosophy, of religion, of taste, of the conduct of life, has he not settled? What mystery has he not signified his knowledge of? What office, or function, or district of man's work, has he not remembered? What king has he not taught state, as Talma taught Napoleon? What maiden has not found him finer than her delicacy? What lover has he not outloved? What sage has he not outseen? What gentleman has he not instructed in the rudeness of his behaviour?

—EMERSON (*Representative Men: Shakespeare*)

MEDIUMSHIP AND ADEPTSHIP

Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

—*Isis Unveiled*, II. 588

From the above quotation we see immediately that mediumship and adeptship are as opposed as the poles. The medium, to be a success as a medium, must be passive; the more passive he is, the more successful he is as a medium. The moment he begins to exercise any control, that moment he ceases to be a medium. The Adept, on the other hand, as the above quotation points out, actively controls not only himself but “all inferior potencies.”

A medium has no will-power; he is only a passive agent in the hands of spirits and intelligences of a lower order. These manifest through the medium's own astral spirit and make their presence known by various kinds of phenomena. He can neither *command* their presence, nor *will* their absence; can neither compel the performance of any special act nor direct its nature. This is one of the reasons why mediumship is so dangerous. In *Isis Unveiled*, H. P. Blavatsky tells us that when the medium is perfectly passive “his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own.” Too often, she says, the cause of the most celebrated crimes is to be sought in such possessions.

Ill health is another resultant of mediumship; the abnormal tension to which the medium's nervous system is subjected naturally reacts on the physical body. What is worse, mediums are also inclined to vices of various kinds. The moral condition of the medium determines the type of spirits he attracts, and he is reciprocally influenced by them intellectually, physically and morally.

In her article, “Psychic and Noetic Action,” H.P.B. gives a rather technical but excellent description of mediumship:

A medium is simply one in whose personal Ego, or terrestrial mind (*psuche*), the percentage of “astral” light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension.

From this we see that the medium has opened the doors of his inner

being to the influences of the Astral Light whose "soul is divine, but whose body — the light waves on the lower planes, infernal." It is this "infernal" body to which the medium is attracted, and with whose influence he has allowed every organ and cell in his body to become impregnated.

Theosophy teaches that there can be no communication with the dead once the separation between the lower and higher natures has taken place; therefore what the medium contacts are not the souls of the "dear departed" but the "pale soulless corpses moving in the trackless fields of 'Kama loka.'" So, while Spiritualists may regard mediumship as a privilege and a blessing, Theosophy teaches that it is the very reverse. If the medium knew the true nature of the "beings" he contacts, it would, says H.P.B., strike his heart "cold with horror."

Thus we see that while on the one hand the medium has no control over inferior potencies and is simply a "passive instrument," on the other hand the Adept, who is a pure Magician, an active Mediator, is in complete control over himself and the denizens of the invisible spheres. He "*can summon and dismiss spirits at will; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself and effect transformations in the realm of nature upon animate and inanimate bodies.*"

Just how complete his control is, is shown in "Psychic and Noetic Action," where H.P.B. says that the Adept can "paralyse at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh." Unlike the medium, the Adept is able to maintain perfect mental and physical health, and to keep his body, soul and spirit conscious and in perfect harmony.

Thus we see how far apart the medium and the Adept are, for the latter, instead of being controlled, controls all forces with an iron will. He has, in truth, made Nature his "ally, pupil and servant."

Between the two poles of mediumship and adeptship, where do we find ourselves? Neither a medium nor an Adept becomes such in a single incarnation; both have come to be as they are through a long series of incarnations involving many choices.

In "Are Chelas Mediums?" (reprinted in *U.L.T. Pamphlet No. 13*), we are told that "Every man has his little 'weaknesses,' and every man has his little 'mediumship'; that is to say, some vulnerable point, by which he may be taken unawares." Herein lies our danger. We must be constantly alert and aware of what we are doing, and must overcome

our weaknesses instead of giving way to them. Ideas influence us, but those very ideas can be either of love, mercy, generosity, etc., or of greediness, hate, jealousy, or some other passion, and their influence on us can be as powerful as any influence a medium is subjected to.

There are, however, two kinds of influences at work on us, the lower and the higher, the psychic and the noetic — the first leading in lives to come to mediumship; the latter, to chelaship and adeptship. The chela also has put himself under the influence of another being, but that “other being” is one of those exalted men called Mahatmas. It would be an error to call a chela a medium because, rather than being a passive instrument, he is learning to control himself and all “inferior potencies.” His is a voluntary and conscious choice — he knows the nature of the being to whose care he has submitted himself.

The choice, therefore, lies with us — whether we shall do as the Adept has done and gravitate towards the “soul” of the Astral Light, or shall fall under the influence of its “infernal body.” Alertness and awareness are needed to attain the former and avoid the latter. While we are not as yet in a position to control the Astral Light, we can acquire a theoretic knowledge of it, to begin with, and then when the time comes, know the practical art of dealing with it. In the words of H.P.B. in the closing paragraph of “Psychic and Noetic Action”:

Blessed is he who has acquainted himself with the dual powers at work in the *ASTRAL* Light; thrice blessed he who has learned to discern the *Noetic* from the *Psychic* action of the “Double-Faced” God in him, and who knows the potency of his own Spirit — or “Soul Dynamics.”

We speak of those who read by interior light. Wherefore let every man hearken greatly within himself. Let him catch the winged messengers. Let him trust no event, no circumstance, that conflicts with the swift and shining Voice. Let him not look to see it confirmed by the world, but rather out of itself, out of its own life. Let him know that faith and love open a door for it into the nature. Above all, let him remember its first lesson, which includes every other. We are one in all; there is no real and efficient way in which we can serve Humanity except in seeking that Truth incarnate in us, in holding to It, living it, taking heed lest we deny it while approving ourselves. Eternally the divine Voice repeats: Be true; be true; be true!

—JASPER NIEMAND (*The Path*, July 1889)

“ LET THE DISCIPLE SLAY THE SLAYER ”

The Voice of the Silence, apart from its poetic excellence, is a deep mine of invaluable information and guidance to the striving aspirant who has resolved to live the higher, spiritual life. If we are to benefit by the Golden Precepts that the book contains, we have to approach them with humility and a willingness to receive the inspiring lessons they impart on various aspects of the Higher Life. Approached in this way, the book may take for us the place of a Guru, ever at hand to help us out of our difficulties. It would be interesting to study what this priceless gem has to teach us on control of the mind.

Living the Higher Life implies control of the mind in an ever increasing degree. Theosophy teaches that mind is dual in its nature: there is that aspect of mind which is caught in the tentacles of Kama, our passions and desires. This is the lower mind. There is the other aspect, the higher, which always looks up towards Buddhi, our Divine Soul, the vehicle of Atma. That man indeed is blessed who has succeeded in releasing his lower mind from the grip of Kama and has effected a union with Buddhi. But such a union is not brought about by mere wishful thinking or academic study and discussion. This glorious end can be achieved only by regular exercise or *Abhyasa*.

Control of the mind and the hindering of its modifications is one of the first and most important steps in our progress on the spiritual path. This control of the mind has been the object of endeavour and the subject of discourse of many a seer. *The Voice of the Silence* in a few striking words tells us how the modifications of the mind are to be avoided. It is noteworthy that this passage occurs at the very beginning of Fragment I:

Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

Let us ponder deeply over this sage advice. The very first words give us a clue as to why it is difficult to control the mind. It is because we are too much attached to the objects of perception towards which our senses are irresistibly attracted. The senses are always drawn towards perceptions and enjoyments which catch their fancy. The eyes want to behold and dwell on something attractive to their sight. The tongue

wants to taste something which it finds delicious. The fingers want to delight in running caressingly over something which responds to their touch. The ears want to hear what pleases them. Thus, each of the senses is drawn to a sense-object; and the lower mind, whose instruments or means of perception the senses are, also gets affected by these experiences. Not only are the senses attracted to the objects which they *like*, but they are also repelled by those which they *dislike*. Thus there are the pairs of opposites — likes and dislikes, desires and aversions, etc. How can the mind, caught in the web of desires and aversions, ever be free?

There is a way out. The mind should become increasingly indifferent to objects of perception. We are advised later in *The Voice of the Silence*: “Thou shalt not let thy senses make a playground of thy mind”; and again in an earlier passage we are told: “. . . mistrust thy senses, they are false.” We have slowly to control the senses by denying them the food which they seek; then the mind, having nothing left for it to prey upon, would be forced to turn inward. It is, in fact, a war of attrition which we fight with the lower mind. The strategy is to deprive it of its usual nourishment, which it obtains through the senses by indulging them and being in turn indulged by them. When we make it impossible for the lower mind to flit from object to object, we in fact have “slain” it. Its energies are transmuted to a better purpose and go to aid the Higher Mind in aligning itself with Buddhi.

All of us can start practising this *Sadhana* at the stage of development in which we find ourselves. We add to our difficulties by postponing this very important exercise to a later day. Each one of us caters to the life of the senses in one way or the other. Dissipation need not necessarily be physical; it may be mental also. So we have to build up *Vairagya* or dispassion in an integrated way. *Viveka* (discrimination) and *Vairagya* (dispassion) develop as a result of *Abhyasa* (practice).

There is also a positive side to this exercise. “Within thy body — the shrine of thy sensations — seek in the Impersonal for the ‘Eternal Man’; and having sought him out, look inward: thou art Buddha.” The most important thing for us to do as students is to turn inwards, tap to the full our inner resources, which are of the very highest and the very best and partake of the only Reality, and then, if we look at the world and the objects it presents to our attention, our evaluation of them will be different and our capacity to serve them, better.

THOUGHTS ON IMMORTALITY

There is one fundamental question which man has ever asked: Is he immortal? It is perplexing to many why, if they are immortal beings, they do not remember the ages that have gone by, for they must then have been upon the scene of life as self-conscious beings. Man surmises that time began for him with his birth in the present body, and that time will likewise end when the body dies. Yet the questioning remains and the unrest experienced by the mind tells of some other horizon. But how can man know?

Let us then look at life and from the known proceed to inquire into the unknown.

What we can see of a man's life is that he is born and after a certain number of years, which varies with different people, dies. Around us we see constant changes. Looking at the wider sphere of life, we are apt to think that the whole cosmos exists for no purpose. Can we really look at life? We cannot, because in order to do so we must be able to behold life in stillness, even if it were for a fraction of a second. What was a second ago is now no longer. Has this any bearing upon immortality? It has, for it shows us how mistaken our concepts of space and time are.

Time is an illusion. We never can hold the present moment, for it ever becomes the past. Our notions of time are only for convenience's sake; there never can be a fixed definition of past, present and future. Therefore the conclusion to be drawn is that there is a part of us that does not exist in time and space and therefore must be immortal. This must also apply to the whole cosmos.

What we constantly cognize and perceive through our senses and brain-mind is not the real life but its constantly changing aspects reflected upon the screen of time. The next step is to realize that there is not a thing that we can grasp and call our own. We can only find our true measure in eternity.

Man is constantly struggling to seek his immortal self. His vision of life, when not distorted by wrong education, embraces the infinite. He dares question and inquire into the endless cycles upon cycles of the past history of mankind and of the cosmos. If he were not immortal but the creature of a day would he be able to look into the distant past? Would he be able to create, out of mortal clay, immortal works of art to stand as witnesses of his undying spirit to the generations of men

not yet born? Man, in fact, never lives in the present, for as the future becomes the present, so the present ever becomes the past. The real man lives in the eternal; he never dies because he was never born.

Even in the transient aspect of life we can touch and sense immortality. Even the constantly changing forms reveal to us the unchanging heart of life. The eternal motion and vibration of the One Life never ceases. The perfect rhythm, the magnificent cosmic order bespeak an unerring, eternal, unchanging Law of the Universe. Life and Death are the two aspects, the two facets of the one Reality. Immortality can be experienced now, while we are in a body. To the man who has realized immortality self-consciously, these two aspects have become one; he knows but of an unbroken consciousness; he ceases to die and takes birth in a body through his own free choice. Even the ordinary man can if he turns within and reflects on his own nature feel and know that he is a soul. This real man, whether free or dwelling in a body of flesh, is of the nature of pure light, divine and immortal. He is indestructible. As night comes to an end and ushers in a new day, so is death the doorway leading to a new life. Dwelling upon this idea, we may in time be led to the realization of immortality, while our lives gain a new dimension of depth and power.

It is a great delusion to believe that only after death is it possible to gain a vision of immortality. The paradoxical truth is that, though immortal, man has to gain *self-conscious* immortality by self-induced and self-devised methods. He is to himself his own god and saviour. The bridge of light which spans the gulf between life and death is woven out of the golden threads of his good deeds and aspirations. They must be immortal deeds and immortal aspirations welling up from his secret Heart fed by the warmth of compassion.

Yet, one might ask: When and how will the mystery that is Man be revealed? A key to it is to be found in the great sacred books, in the words of wisdom of the great men of all time. Yet the mystery remains unsolved. Why? Because man himself is the whole book of Life, and himself the Key which unlocks the door of the great Mystery. The search begins and ends within man himself, because only through his own heart can he reach the immortal heart of the One Life, and thereby become self-consciously immortal.

ANSWERS TO QUESTIONERS

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M.E.A. asks: "We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will *The Path* please explain?"

Answer.—There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population—in the United States for instance—to expand. Hence the question is narrowed down to the single one—"Does Theosophy teach us that new souls are created?" Mme. Blavatsky answers this in *The Secret Doctrine* by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word "souls" of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky's is held by many Theosophists.

"If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?"

Answer.—This is the old question, the old inquiry, "What has the Absolute in view, and why is there anything?" The question contains its own answer, for if we started as "spirit," and therefore "perfect," we must still be and so remain forever perfect. But in the Upanishads it is said that "These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes." Furthermore, there is nothing more distinctly and frequently

taught in Theosophical literature than this, that it is the personal, the illusory, the lower "I," who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. "We" did not start perfect, but imperfect, and "our" progress to union with spirit is the perfection of the lower "we" and "our."

I do not believe in Death. I believe in Life, potent affirmation of a force that proceeds from God, which cannot perish without that a part of the Divine thought should also perish. The law of Life is for me marked out by its universal, perennial aspirations: indications of its virtual essence and of the final meaning that it *must* reach; these aspirations speak to us of immortality, of indefinite progress, of an unfolding of faculties and powers that in the brief course of terrestrial existence cannot be achieved; it must therefore be fulfilled elsewhere. From the study of science which does not know Death but only transformations; from the cry of all humanity; from the instinct of the heart which is the intuition to the individual; from the reverence that, believers or no, we have for the dead; from the forms, all pointing to eternity, which our language spontaneously assumes when we, made better and therefore brought closer to what is true, pour ourselves forth in those supreme moments of love and virtue; from the last words of dying Genius; from the ray of faith which illumines the brow of the Martyr; from the serene peace which often I have seen settle down on the face of those beings whose extinction cost most pain; from the impossibility of believing the most holy affections a bitter irony, the most saintly sacrifices a delusion, the omnipotence of Genius a will-o'-the-wisp that the first material phenomenon can extinguish; from every contemplation, from every study, from every presentiment, I have gathered that we are immortal; that the law of Life is One; that the progress felt beforehand and carried out by Humanity *collectively*, from generation to generation, is also unfolded by Humanity *individually*, from transformation to transformation, from Existence to Existence; that this unfolding of progress implies the *consciousness* of that progress; and that *consciousness* of progress accomplished and *memory* are identical words; that we therefore keep throughout these transformations the consciousness and memory of our identity.

--From the letter of GIUSEPPE MAZZINI to Signora Elisa Ferrari

REFLECTIONS ON "THE SECRET DOCTRINE"

V

Occult philosophy has taught this [that all elements are modifications of a single element] since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy — "as it is above, so it is below" — that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or *Sat*). The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition....

By resolving the "single material element" into one absolute *irresolvable* element — Spirit, or "Root-matter," thus placing it at once outside the reach and province of physical philosophy — he [the Occultist] has, of course but little in common with the orthodox men of science. He maintains that Spirit and Matter are two FACETS of the unknowable UNITY, their apparently contrasted aspects depending, (a) on the various degrees of differentiation of the latter, and (b) on the grades of consciousness attained by man himself.

—*The Secret Doctrine*, I. 542-43

And a few pages further, H.P.B. not only emphasizes the unity of Spirit and Matter, but also brings out the metaphysical definition of the atom as used by the Ancients:

No ancient philosopher, not even the Jewish Kabalists, ever dissociated Spirit from matter or *vice versa*. Everything originated in the ONE, and, proceeding from the one, must finally return to the One. "Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called *Soul*, imprisoned in its robe of matter"; *Atoms* and *Souls* having been synonymous in the language of the Initiates....

... the ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term "ATOM," a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible. They claimed, as do their successors, the existence of Gods and Genii, angels or "demons," not outside, or independent of, the Universal *Plenum*. but within it.... They taught the revolu-

tion of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices — Atoms — in reality Souls and intelligences. But those "Atomists" were spiritual, most transcendental, and philosophical Pantheists. (I. 568-69)

But to take this view of atoms we must go beyond the narrow range of materialism into an infinite universe whence matter is both visible and invisible; then we would come to place that which we presently call "matter" in the same fragmentary and incomplete condition as that which men call "mind."

It is hard for us to conceive that our particular mind is a mere fragment of a General Mind in which all alike exists, the evil equally with the good. Yet man, like the animal that knows but does not know that it knows, may be a part of the Universal Unit, the One, Universal Monad, without recognizing this fact. It may be that when we are led by the fragmentary and personal consciousness as if it were the Real Man, we make those mistakes whose ludicrous aspect is enlarged by the Test of Time.

If we stretch our idea of Time beyond the limits of any one allotment of 70 years, we begin to see that most of the hates and loves, the wars and ambitions, etc., that men declare worth living and dying for are not so in reality. In other words, any time man begins to think about the personality as if it were not the entire universe, or about time as if the life of one body were not the beginning and end of it, he begins to perceive the mistake of living a personal life. A personal life is pervaded by inanity, and, in a sense, it seems as if one living such a life never achieved a successful birth — he arrived, but never came to life. By a search for some base to our life which is not so quickly reduced to inanity, we may be led toward philosophy.

In the *Phaedo*, Socrates speaks of the higher invisible as that which remains stable and ever the same. He speaks of the need for men to follow Universal Ideas, for these do not gain their birth from the insinuations of matter. Yet Socrates does not teach that the giving up of our slavery to the personality and its body-pursuits is easy or quick, for he says:

The lovers of learning well know, that when philosophy receives their soul into her protection... [she] endeavours gently to exhort it, and dissolve its bonds; and this she attempts to accomplish, by showing that the inspection of things through the eyes is full of deception, and that this is likewise

the case with perception through the ears and the other senses. Philosophy too persuades the soul to depart from all these fallacious informations, and to employ them no farther than necessity requires; and exhorts her to call together and collect herself into one. And besides this, to believe in no other than herself, with respect to what she understands, herself subsisting by herself, of that which has likewise a real subsistence by itself....

If we cease attending to the body as if its inclinations were the only things that mattered, if we begin to use it as if it were our means of contact with the visible world and nothing more than a servant, we might gradually regain our kingdom.

Is not the body merely an "atom" of the whole, a visible cog in the great "animal-machinery" of the earth? If so, then any use of it as if it were a thing bearing importance in and of itself would be a mistake, would it not? If we view it as the instrument which the "universal" part of ourself uses to work in a differentiated visible world, then this body would become fit only as an instrument of *duty* and not for fulfilment of pleasure.

Just as life can be degraded by our walking the path of selfishness, so it might be enlarged and the old conceptions transcended if we learned to treat a larger circle of Life as if it were ourself. By doing this, we might gradually learn that the larger circle of work is more radically ourself than the small personal concerns from which one so often patches together a feeling of being "somebody."

In this new awareness, personal affronts may begin to meet us as water rolling over a stone; that is, we are neither happy nor angry at them, but are simply *not interested* in the view they present.

If, in the pattern of each day's life, we could seek to make our primary desire and problem that of learning how to improve the Mind-Condition of this planet, our attention might be gradually turned away from the personality life so that we become impregnable, not by building defences, but by waging the battle on another plane. In doing this, the old concerns become irrelevant; one is almost tempted to say "boring."

Thus, one might say that the personality does not disappear, but simply ceases to be the basis of action and of decision; it has been swallowed in the enlarged circle of concern. This would mean that the flesh and its personality die as a self-active phenomenon in order to become active as the representative of that which transcends it.

A person can free himself from slavery to personal concerns by devot-

ing his individual life to the Universal Life, by devoting the personal mind to a strengthening and promulgation of Universal Ideas. Is it not likely that this sort of effort would join us to that part of ourself which can gradually control and transmute the personal life? Maybe that which usually dominates our lives, allowing only the merest sparks and crevices to our impersonal inclinations, can be made into a docile servant.

If we were to start a search for those small impersonal concerns which pop up even in a personality-ridden life and seek to broaden their influence upon our total day, who knows what seeds might thereby begin to grow? We generally think of ourselves as being conscious during our waking hours, yet this whole process of becoming observant of the character of what we do and *why* we are doing it bears analogies to awaking. Just as, on arising in the morning, we become conscious of the physical body and can begin to use it consciously, so there may be a "morning" of the Mind in which we recognize the personal Mind as a distinct element within us that the Higher Mind can begin to use. When this happens we can begin the process of disentanglement, and gradually destroy our belief that it and we are the same thing. One might say that we begin to gravitate from a body-being who happens to have a mind into a mind-being who happens to have a body. What a drastic difference this attitude makes in the way one's life is lived! The denial that our personal life and body-involvements are our central Reality is not so much a disdain for a part of ourself but a reorientation of our evaluation.

There is a way in which we might say that the personality-ridden nature is attacked by a disharmony in which the various principles of our nature are not performing their specific function, or as Plotinus says of harmony and its opposite:

Now when we make virtue a harmony, and vice a breach of harmony, we accept an opinion approved by the ancients; and the theory helps us decidedly to our solution. For if virtue is simply a natural concordance among the phases of the Soul, and vice simply a discord, then there is no further question of any foreign presence; harmony would be the result of every distinct phase or faculty joining in, true to itself; discord would mean that not all chimed in at their best and truest. Consider, for example, the performers in a choral dance; they sing together though each one has his particular part, and sometimes one voice is heard while the others are silent; and each brings to the chorus something of his own; it is not enough that all lift their voices together; each must sing, choicely, his own part to the music set for him.

Exactly so in the case of the Soul; there will be harmony when each faculty performs its appropriate part. (*Enneads*, III. 6. 2)

The more alive we become to the idea that our boundary is not coincident with that of the body, but that it extends into the realm of our perceptions, the sooner we might trace out a life of thought rather than one of sensation. But we must go through the pain and suffering of a life dependent on the senses in order to become convinced of its insufficiency. Thus we gradually realize that our hope of growth by the fulfilment of passion and desire is a mirage in the same sense that the body is a mirage — a dead thing with the "mask" of the living, or as H.P.B. says in her article, "The Science of Life":

Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole*, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the *Science of Life*, but only that of the *appearances* of life. . . . Life, and everything pertaining to it, belongs to the lawful domain of the *metaphysician* and psychologist, and physical science has no claim upon it. . . .

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyse its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives. (*Lucifer*, November 1887; reprinted in THE THEOSOPHICAL MOVEMENT, May 1963)

W. Q. JUDGE — HOW HE HELPS

One of the greatest gifts to us from Mr. Judge is the encouragement all those who want to may still derive from him. This is so because he himself took to heart and lived his life on the basis of what he called the “great encouragement” in Krishna’s words to Arjuna in the Second Chapter of the *Bhagavad-Gita*:

In this system of Yoga no effort is wasted, nor are there any evil consequences, and even a little of this practice delivereth a man from great risk.

We also get an insight into his inner attitude from what he wrote at the beginning of his *Notes on the Bhagavad-Gita*:

What I propose here to myself and to all who may read these papers is, to study the *Bhagavad-Gita* by the light of that spiritual lamp — be it small or great — which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise of Krishna in the *Bhagavad-Gita*.

If we could imbibe some of Mr. Judge’s attitude of mind and his trust in the Teachings, and build our lives accordingly, we should, like him, gain an insight into the living power of these truths. He attained what knowledge he had because he had learnt the way to it — the way of devotion. Perhaps it is because we are not devoted enough that we do not persevere in our endeavours and fail to follow his advice, based on his exquisite humility — “We can *try*, and such is our duty.”

It was because his life was based on these essentials that he became noted, even in the exoteric world of business, for his thoroughness, his inflexible persistence and his industry. He did not receive any “favours,” for H.P.B. tells us that he, “of all chelas, does the most and asks, or even expects the least.”

Is it because he practised what he preached that his writings are so simple and practical, and at the same time philosophical and metaphysical? Metaphysical writings are only comprehensible when they are made practical through daily application, and Mr. Judge stands for us as the one who made the depths of the knowledge of Theosophy shine in his daily living. Every article of his has its foundation in a metaphysical truth, but it is expressed in a simple manner so that we can understand it. And if we try to practise the hints given, we shall find that the foundational metaphysical truth begins to become clearer to us.

Mr. Judge's industry showed itself not only in the work he did to resuscitate Theosophy in the U.S.A., but also in his constant writings for his magazine, *The Path* — writings which many students even now find of immense value in the understanding of the Philosophy and the living of the Life. How little we the students of today who profit by others' efforts realize what "thieves" we are! How little time and effort we devote to the writing down of our own thoughts and the results of our own efforts to "live the life" so that they may help another! Indeed it will take time before we all realize that he who takes what another gives without letting others profit by the fruits of his labours is indeed a thief! Let us, then, follow Judge's example.

Speaking of Mr. Judge as anybody might have known him — as a human being like ourselves — he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H.P.B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For those who most injured him, he had only this to say when friends about him spoke their denunciations: "Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others — follies of ignorance — will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance." . . .

Would it be strange to think that he is still working with us? Would it be strange to think that H.P.B., as we knew her, is still working? That same great power is working; but for what? To create a great association? A following for some person? No; to draw a true line for those who are able to see at all; to keep the standard of Theosophy, pure and simple, undiluted, uncontaminated; to carry it *through* to the coming of the Great Messenger in 1975.

—ROBERT CROSBIE

EXTRACTS FROM UNPUBLISHED LETTERS

As to Judge: there is the outer body and the outer personality of Irish descent, and then comes the change in him as a boy and there begins an inner process which attracts the *Nirmanakaya* to whom H.P.B. refers in one place. He is called "the greatest of the Exiles." To us Judge represents, or should represent, the lay-chela, then the probationary chela, then the accepted chela walking upwards to Adeptship. The mystery of Judge is in the paper on the "Borrowed Body" [THE THEOSOPHICAL MOVEMENT, March 1939]. For the sake of comparison also read "A Hindu Chela's Diary" [THE THEOSOPHICAL MOVEMENT, April and May 1940]. Judge's articles are a clue, and especially his letters.

Our civilization has developed the personal and the mental more and that at the cost of the spiritual. *Kama* rules the personal man in almost everyone and mind is used to support selfishness. The great "scientists" and "leaders" in other departments of life are fast approaching Atlantean pride and selfishness, and the *hoi polloi* become admiring followers. How many dream of a higher living and its reality? We are heading for a huge downfall. In that connection you must remember the very last aphorism on Karma. Collapse of civilization takes place on more than one plane and the worthy may be "called and warned." So, be ever on the watch and do not miss a single warning word which may come to your conscience or to your consciousness.

We have to rise above *sattva*, but how are we to jump from *rajas* to beyond *sattva*? If we could make a list, let us say of all that the *Gita* puts forward of *sattvic* tendencies — food, steadfastness, *buddhi*, charity, *tapas*, sacrifice, death, etc. — we would get an idea of how to get through these to the higher state. As Judge says, from *rajasika* region we must rise to touch the hem of the garment of *sattva*. We *have* some *sattva*, but we are immersed in *rajas*; we have to get *sattvic* where we are not. I may eat *sattvic* food, but I may not be using my food-*sattva* to develop *sattva* in steadfastness or in sacrifice.

In answer to the very important point raised in your letter about moral refinement in the human act: What is given by Master in the letter to Mr. Hume, reprinted as *U.L.T. Pamphlet No. 29*, contains very explicit statements. You speak of transmuting gross energy; that you cannot do. You can transmute your thoughts and feelings, attracting to

them a refined energy or vitality. The kind of vitality which energizes our thoughts and feelings depends upon the latter. To take an example: Your tailor cannot fit on you the clothes of a boy of five! He would have to make appropriate clothes of that size. The clothes are like Prana; the man himself, like thoughts and feelings. Of course it is true that your thought-feelings not only produce thoughts clothed in refined Prana but also act directly or indirectly on the matter or lives making up your body. Hope this is clear to you.

Sensitivity is both for Adept and medium lines. It is conscious receptivity in the case of the former and unconscious passivity in the medium. Receptivity is from two sides: from within — to the influence and working of Manas-Buddhi; secondly, via the astral, Nature's influences penetrate from without inwards. Now, in almost everyone this dual action takes place, so to speak, automatically. When we come across psychic-spiritual knowledge the process of medium-adept influences begins. All of us are in some measure mediumistic, *i.e.*, passive, prone to fantasy which, as the *Key* footnote points out, is the enemy of meditation, *i.e.*, conscious, deliberate positivity. Our Esoteric Philosophy teaches us to control brain-mind action, to be deliberate, to reflect upon the nature of the Inner Monad and to unfold receptivity of both types. On the Adept line we develop into Mediators; on the other, into mediums. This distinction is also made and explained in *Isis*.

About moods and cyclic impressions and return: Judge's pamphlet is definite. Cycles of moods are apt to become smaller and there is a great deal of overlapping. Of course conditions bring about moods, but what brings about conditions? Let us say a person gets depressed every evening after sunset and before real darkness descends. In this instance it is not so very difficult to get over the depressed mood, for the cause of the depression happens to be a natural psychic phenomenon — the change of magnetism of the Earth, *i.e.*, of the Earth's surface in relation to the sun's radiation. Solar-earth magnetism affects our human magnetism, called Animal Magnetism (see *Glossary*). Having acquired the knowledge, one is able to handle the situation and apply the remedy. But often both conditions and moods are manufactured by us and that causes confusion. Elementals or nature spirits are so intimate a part of our being that we take their actions as our own, which, Egoically speaking, is not so. Automatism is a factor to be taken into our calculation. The invisible affects us and in the brain we do not know it.

The overlapping of moods mixes us up. Judge has laid down the principles in his article on the return of Cyclic Impressions. If we accept them we will act to prevent and cure will follow. We need not bother about calculating now and here when a particular mood is due; we know it is bound to come; let us be ready to meet it, prepared not to fall prey to it. To keep engaged in study and service in the spirit of sacrifice is the best protection and ready at hand is the remedy — always and ever.

In Jagrat the best preparation for sleep is made. The Supreme Spirit and Its ray in each of us have to be brought as close as possible in the brain and the heart by right metaphysical study joined to ethics and of course application; then, by the knowledge about Masters and the Great Lodge — Their Nature and Powers. They become our bridge to the Supreme Spirit.

Don't regret your longish sleep hours. Sleep nourishes the body and gives the consciousness an opportunity to be free from attending to the senses and the organs. Do not worry about not dreaming; you are; you are not remembering, but is that truly important? You may think and feel you are blank on waking up; but do you feel fresh, well energized, awake to the joys of birth — a new day, not only for the body but for the whole personality?

The subject of food and population is naturally uppermost in the minds of many people because they are confusing the issues. It is not overpopulation that causes the food problem; the food problem is independent and is the cause of overpopulation. This is the thesis that is advanced more and more, but India is always years behind the findings of the highest and best authorities in the Western world. Our Theosophical views on the subject of population are very clear. The Theosophical attitude is more towards what Gandhiji has put forward in his two volumes on self-control and self-restraint.

How is your work among your children — the poor? Love them with a wise love and help them with understanding. Try to remove the *causes* of evil and do not only work with effects in a superficial manner.

IN THE LIGHT OF THEOSOPHY

The philosophy of Gandhiji, that every human being is basically good and reasonable and, if the right approach is made, will be converted from evil and unreason to good and right conduct, is explained by Shri C. Rajagopalachari in the *Deccan Herald Weekly Magazine* of February 7. This philosophy, the author brings out, is the core of all that Gandhiji taught and practised — and he taught nothing which he did not practise.

Gandhiji told us that if our point of view is not accepted in spite of every attempt at persuasion, and if we are fighting for a righteous cause, then we should adopt the procedure of self-suffering or *satyagraha* in a form which may be appropriate to the cause. *Satyagraha* would accomplish more than violence could ever do; it would leave good-will at the end of the conflict, whereas the use of violence was bound to result in ill-will. The earnestness and sincerity of one's conviction is proved by the loss or suffering which one undertakes for its sake. This method of action overcomes the obstinacy, pride and selfishness of the other party.

Gandhiji was convinced that the method of *satyagraha* would work because he believed that "the Lord dwells in everyone's heart," and that therefore everyone is inherently good. We can and should appeal to that goodness in him. It will require "long discipline and continuous practice of detachment and surrender before one can even dimly realize the identity of the Atman in every life and 'see himself in others and others in himself' — see God in everything and everything in God." He who sees thus, fears no one, dislikes no one.

Unity with the ALL might seem a far-off goal, but what each should and can do with a little effort is to identify himself with those around him whom he feels inclined to fear or dislike. This, says Shri Rajagopalachari, is real Yoga. We can realize the truth that everyone around us is one with us through the daily practice of sympathy and understanding. This will dispel all fear and aversion. The way to this realization is not through hard study or so-called yogic exercises but through the constant practice of sympathy and the cultivation of equanimity.

Director-General René Maheu's report, containing a general appraisal of Unesco's activities during the last few years and his opinions on future prospects (*Unesco Chronicle*, October 1964), lays stress on

Unesco's ethical vocation. Its aim, as outlined in the Constitution, is to act on men's minds in such a way as to predispose them towards tolerance, co-operation, respect for human rights, and peace. "For Unesco," Mr. Maheu says, "advances in education, science and culture are not ends in themselves, any more than the practical applications of such advances are achievement, but only the means or modes of a spiritual undertaking and a moral effort which constitute the Organization's real reason for existence."

Unesco's effort to transform men's minds appears in a number of individual undertakings and achievements which illustrate very clearly the ethical intentions inspiring it. The examples which Mr. Maheu mentions include the experiments carried out for the last ten years in the "associated schools," which are concentrating on developing and improving education for international understanding; the assistance given to youth movements and organizations in order to encourage and promote among the young the ideals of peace, mutual respect and international understanding; the effort to combat discrimination in education. Similar examples are to be found in all parts of the programme: the campaign against racial prejudice; the Major Project on Mutual Appreciation of Eastern and Western Cultural Values; the International Campaign to save the Monuments of Nubia, etc.

All these are valuable undertakings, yet their impact remains limited. This is why Mr. Maheu suggests that the Organization should take stands on the great problems of our time which haunt the consciences of men and which demand a moral choice. There are those who want a militant Unesco resolutely intervening in the clashes of ideas in which the world's fate is at stake, to proclaim and propagate the gospel of peace and respect for human rights. Unesco's work should make an impact throughout the world and on the present age.

Mr. Maheu suggests an organic integration of Unesco's ethical action with its technical action in order to give roots to ethics and a soul to technology. Its programme must be so conceived as to contribute to the emergence and development of a new humanism in which respect for man as an individual may lead naturally to the rule of peace in men's minds and to a situation in which man's power over nature will be wholly devoted to life rather than to death. Though Unesco is helping its Member States ever more effectively on the road of intellectual and technical progress, through education and science, it is in the realm of cultural values that the decisive steps productive of freedom and brotherhood will

have to be taken. It is then that we shall see the fulfilment of the true Unesco, whose final emergence is merely foreshadowed by our present efforts.

The proposals of the three-day World Sanskrit Conference for the propagation of Sanskrit in and outside India are perhaps the faint precursors of a Sanskrit revival on an organized scale, foreshadowed by the attempts to revive Indian culture and foretold by Madame Blavatsky.

The conference, which was held in Allahabad early in February, regretted that Sanskrit, one of the richest languages of the world, had been rapidly declining in its own birthplace, and demanded, among other things, that Sanskrit be made a compulsory subject of study in educational institutions (*The Times of India*, February 8). Moving the resolution, Dr. K. N. Katju said that Sanskrit was the mother of all Indian languages and a symbol of national integration; its compulsory study would do immense good at this critical juncture when national unity was of prime importance. By another resolution the conference urged the Government to set up a permanent organization to establish closer contacts with cultural organizations of other countries, especially those of South-East Asia. The view of the Prime Minister, Shri Lal Bahadur Shastri, that a Sanskrit university should be established in each State, was endorsed.

While Sanskrit has been rapidly declining in its own birthplace, in some of the universities outside of the country it is being increasingly studied. Dr. J. A. B. Van Bitenen, reviewing the progress made in the study of Sanskrit in the U.S., said that it was being taught in several universities in his country because its study was closely intertwined with the study of modern India.

H.P.B. called Sanskrit "the perfect of the most perfect languages on Earth," and in many places she has emphasized the importance of the revival of its study in India as also in the West for the successful fruition of the Second Object of the Theosophical Movement. The interest in Sanskrit research evinced in the world of Western thought perhaps presages the realization of one of H.P.B.'s hopes — "the coming into its own" of "the language of the Gods." Mr. Judge wrote in his *Path* for May 1886 an article entitled "Another Theosophical Prophecy," from which we extract the following:

The Sanskrit language will one day be again the language

used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of "thought" when they meant "cerebration," and of "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopædias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms — but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true sciences.

When are the "dead" really dead? The answer to this question is eluding the Poona doctors who certified a man as having "died" of coronary thrombosis, but found him restored to life soon after. The taxi in which the "dead" body was being carried to cremation was jolted by a pot-hole on the road and the man's head hit the door-knob, whereupon he showed signs of coming back to life. His startled relatives immediately took him back to a local nursing home, where he passed the "critical" stage and was restored to sound health. Such is the gist of a report published in *The Indian Express* of January 6, 1965.

This phenomenon of the "dead" coming back to life is understandable, for, as Eliphas Levi, the 19th-century Kabbalist-philosopher-magician, has explained: "Nature accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of lethargy. It is a torpor which a great shock . . . can overcome."

In spite of the great discoveries made by medical science since the days of Eliphas Levi, the most learned men in the medical profession are unable to be certain when exactly a person is really dead. Naturally the query arises as to how Apollonius of Tyana (the famous philosopher of the first century A.D.) and Asclepiades (the Greek physician who acquired great reputation in the second century B.C.) had the ability of distinguishing at a glance between real and apparent death.

Says H.P.B. in *Isis Unveiled* (I. 482-83):

The scientific physician who denies both astral body and Spirit, and admits the existence of nothing more than the life principle, judges death to occur when life is apparently extinct. . . . What they call "suspended animation" is that state from which the patient spontaneously recovers, through an effort of his own spirit, which may be provoked by any one of many causes. In these cases, the astral body has not parted from the physical body; its external functions are simply suspended, the subject is in a state of torpor, and restoration is nothing but a recovery from it.

How very beneficial it would be for humanity if the medical fraternity recognized the existence of the astral body in man!

In a new book, *Life Before Birth*, Ashley Montagu, a British professor, brings out what doctors are now beginning to understand, that a pregnant woman's emotional upsets and shocks can produce a reaction in her child. The author states that "there is solid, scientific evidence" to support this conclusion. Furthermore, he says,

scientists are reasonably sure that a prolonged emotional disturbance in a mother during pregnancy can, in some cases, cause a whole behaviour pattern in a child after birth. . . . A woman who has a difficult time during her pregnancy, whose life has been peppered with worrisome details and accidents, is quite likely to have a difficult child, one who is overactive, cries more and sleeps less than normal.

The explanation Professor Montagu gives is that emotions cause nerve endings to release chemical substances and the glands to secrete hormones which can penetrate the circulation of the unborn baby and affect it.

Though the fact of prenatal influence is now being increasingly admitted by scientists, the *how* and *why* of it still remains shrouded in mystery for most. Madame Blavatsky suggests that the mother's imagination greatly influences the formation of the foetus through the currents of the astral light, and quotes Eliphas Levi in support: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled."

For a fuller explanation and instances, those interested may be referred to *Isis Unveiled*, Volume I, pages 384-402.

The report in the *Free Press Journal* for January 9, 1965, of the death in "samadhi" of B. K. Desai, a 25-year-old science graduate from Kolhapur, who was experimenting with hypnotism and yoga, is reminiscent of an analogous incident that occurred over 5,000 years ago, during the *Mahabharata* war.

At the request of his uncles, Arjuna's son, Abhimanyu, penetrated the impregnable lotus formation of the Kaurava army as arranged by Drona for harrying the Pandavas, who were not able to withstand the onslaught in the absence of Arjuna who was engaged in another part of the battlefield. Abhimanyu had been taught the technique of such penetration by his father; but, not yet having learnt the art of extrication, he fell a victim to the wiles of the Kauravas.

This ancient mythological incident presents in allegorical form the dangers of incomplete knowledge of the rationale and practices of Yoga. Union with spiritual forces and return to consciousness in the body are processes of penetration to spiritual regions (*cf. Bhagavad-Gita*, XII. 8) and successful extrication from the clutches of the non-spiritual — the antagonistic evil forces of selfishness.

Beneficent nature has provided for union with spiritual forces in the state of deep sleep. The deliberate practice of such union for the quickening of the process of spiritual development, however, requires specialized and prolonged training to prevent the reactions of divisive and destructive evil forces. Only such practices as are safe ethically and sound philosophically should be encouraged. This can be appreciated better when we remember that we want our technicians and professionals to be people of comprehensive training and experience acquired over a period of years.

Let us, then, take the hint, and seek spiritual knowledge and unfoldment "by doing service, by strong search, by questions, and by humility"; and we are told that the wise who see the truth will communicate it unto us. If we are of timid heart and need help ourselves, let us hope still for the "Secret Path" that is unattainable this day but within our reach tomorrow.
