सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE—A GREAT THEOSOPHIST

He who does the best he knows how and that he can do, does enough for us.

—A MASTER OF WISDOM

WHO deserves to be called a "great Theosophist"? Why is Mr. Judge so called? Perhaps if we can answer this satisfactorily we shall understand him and his place in the Theosophical Movement of all time.

One of the signs of his greatness was his attitude and behaviour after the passing of H.P.B. Whereas many thought and acted as though H.P.B. was dead and gone, he acted as though she were alive — as indeed she was, and is, through her writings. By studying what she wrote, we can contact her mind and draw near to her. Whether in a body or not, she remains a living, vital reality. Mr. Judge recognized this, while others acted as though with her passing they were free to do what they liked with her writings, or even to forget them if they wished. "Where thought can pass they can come" is true not only of the Masters but also of H.P.B. It should become for us a living fact that as we study — not merely read — her writings, we contact her dynamic mind.

The question arises: Why did Mr. Judge see this while many others did not? We have a clue in his repeated references to the continuity of the Movement. He has recorded that when he met H.P.B. in 1874, apparently for the first time, it seemed to him as if he were meeting an old friend, one whom he had known and worked with towards a common end in lives gone by, and with whom he was once again joined to carry on that work where it had been left off. Again we must note that thought binds; unity is possible only when there is similarity of Teachings and of Purpose. All other unions will prove unfruitful in time. Mr. Judge's bond with H.P.B. was based on similarity of Teachings

— for he responded immediately to them — and of Purpose — to spread the Teachings. He had been a Theosophist in other lives, for he showed instant recognition of both Teacher and Teaching and was loyal to them till the very last, in word and deed. It is these facts that show him to be a great Theosophist.

We can become such if we remember that we are working for the morrow, for other lives, creating bonds with those having similar ideas and purpose. It is not enough to create bonds of love and affection, or to refuse to make enemies. This is good in its own way, but the vital necessity is to bind ourselves more and more firmly to those who have the same Teaching and Purpose as we have. Even today, those who are drawn to Theosophy and wish to further its work in the world must have contacted it and other students of the Philosophy in prior lives. How else could they be drawn to it and to one another in this life? For some, the attraction is like the awakening of a memory, the end of a search for understanding life's problems; it is a call to help the Purpose of the Movement by sacrifice and work, which brings its own thousandfold reward. Remembering this, we can bind ourselves to the Philosophy, to the Purpose, to Those who stood and stand behind the Movement, and to our fellow students now, so that we may in time become like Mr. Judge, and in another life take up the work where we left off.

One most important virtue that Mr. Judge possessed, and which we too must strive to possess, was — trust. Trust, first, in the Philosophy and Purpose of the Movement. *From* the Teachings *to* the Teacher is a good maxim to remember, for the Teacher is the embodiment of the Teaching. One common failing which hinders our progress and that of the Movement is that we are apt to follow others blindly, rather than follow the Teachings. Mr. Judge advises us to formulate to ourselves certain things as true that we feel to be true, and then increase our faith in them. The more we study the Teachings, the more full of trust and trustworthy shall we become. "I trust Judge more than anyone in the world," said H.P.B. In this, as in many other things, he has set a noble example for us to emulate.

All of Mr. Judge's actions and writings are what they are because he *knew*. He was no newcomer to Theosophy; he *knew*, and therefore he had the true faith. Let us try to qualify ourselves in a similar manner by impregnating our minds and hearts with that other quality of his — devotion.

Recognition of the value of that which we trust brings with it devotion to the Truth and its Teacher. This devotion brings us, as it brought Judge, to the realization that what matters is not what we want, or think, or what ideas we have. All that matters is that we love and trust, and that therefore we study and learn and promulgate. This underlies from one point of view the statement: "The power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." That which destroys faith, love and devotion is pride, and so right from the early stages we must learn not to push ourselves forward, as again Judge warns us. He had the great quality of humility, and had no desire to shine. If something needed to be done and someone else did it, that was for him an occasion for rejoicing, even if it meant that he could not have the privilege of doing it himself. He always tried to bring others more closely into the work, thus helping them to grow. His pride was never hurt, not even during the great trials he had to face on account of pride in others. He felt no resentment in himself. But he did feel strongly when the Teacher and her Teachings were being neglected, and spoke out very firmly against this trend. It needed great courage to struggle to keep the Original Teachings and the Original Methods pure, and it is in a large measure because of him that we have with us today the unadulterated Teachings of H.P.B., for it was he who brought Mr. Crosbie forward and thus made possible the foundation of the U.L.T.

Judge was utterly selfless and completely fearless, and these qualities were his because he was impersonal. With him it was "Theosophy first and Theosophy last" all the time.

His writings show that his power of absorption and of giving the essence of the Teachings was remarkable. The depths they explore indicate that he had realized the essence. He was what he wrote; he was sure because he had proved it all in his life. Therefore he could reiterate the Teachings with authority. He was a true "hander-on."

"What man has done, man can do." But we must follow the right path, that of humility and impersonality, devotion and love, faith and trust, while struggling to attain a deeper union with those devoted to the same Teachings and the same Purpose.

THOUGHTS ON MEDITATION

MEDITATION is being spoken of much more widely today than in the past. Granted that it is necessary, how is it to be achieved?

In the West, and for Western people attracted to the East, it would seem that the cart is being put before the horse. And how can the cart go straight if the propelling power cannot see ahead? In the present unsettled state of the youth of the world, anything which frees the consciousness from the mundane world where *control* is the essence of happiness will make a strong appeal, but the vital questions will remain — What is life for? And the corollary — Who or what is man?

The system of Yoga expounded by Patanjali in the sixth or seventh century B.C. is there for all to try and follow, but it is difficult, for it demands attention to every aspect of life.

He begins with the student as he is, just as Krishna began with Arjuna where he was — a prey to misconceptions and therefore not knowing what were the right actions to be performed. That is where we too have to start — with what we know of ourselves, with our mind and ideas as they are. It is not meditation that we need first. Even the Buddha put meditation as the last step on his Noble Eightfold Path. What is first needed is the power to concentrate. But what *is* concentration? Concentration has to do with the mind we know and use, the mind which flits from object to object, pleasant or unpleasant, and the control of which is indeed difficult, as the *Gita* points out. Patanjali gives us a good expression by which we can understand this flitting; he calls it the "modification of the thinking principle." The mind becomes, as it were, modified or transformed into the subject or object that engages its attention. By reason of this tendency to diffuseness, it is not able to keep to one object or idea.

The mind is, therefore, full of objects, desires and ideas — all of which are forms — which we think about or which flit into our sphere of awareness and out again. The difference between this state of diffuseness and that of concentration is this: When we are fully concentrated the soul is in a state of being wholly devoid of taint of, or impression by, any object or subject, and is therefore aware or wakeful even when there is nothing to be aware of. When, on the other hand, we are not concentrated, the soul is, as it were, altered into the form of the object or subject that comes before the mind.

We should note that the mind Patanjali is here referring to is the

mind as we know it and work with in ordinary life, and soul is not Atma or Spirit, but that aspect of the higher Manas which is active in Buddhi. It is impossible to follow this system of Yoga unless we start from the known, and all we *know* is the mind we use. We *learn* of the higher mind or soul, but faith in it grows within us as we progress and make the necessary effort.

The idea Patanjali gives us, that "at the time of concentration the soul abides in the state of spectator without a spectacle," is very important because it points to a state of awareness and not of blankness. The difference between these conditions is like that between a man asleep in a dark room and one awake in a dark room. In both cases there are no objects that can be seen, but in the one case there is no sense of alertness, while in the other case the mind is in a state of conscious awareness, activity, receptivity.

It is not enough, therefore, just to sit for meditation — with or without a seed idea. The first stage is to find out just what it is that modifies the mind and prevents concentration. Peculiar as it may seem, the mind flits not only to that which is pleasant, but also to that which is unpleasant. It is not enough to blot out the unpleasant and be "modified" by the pleasant; we must remain "unmodified" by both.

Patanjali tells us that there are five different kinds of modifications of the mind. These have to do with our life as we know it. They are: Correct Cognition, Misconception, Fancy, Sleep and Memory. The last one is perhaps the hardest to "hinder," yet without this "hindering" concentration is not possible.

There are three ways by which we can learn to cognize correctly — by direct perception, using our senses and sense-organs; by reasoning and inference; and by learning from what others have observed or reasoned out. Without the use of these three we are apt to misconceive everything and be led astray.

Fancy is an idea based on no real foundation and on the literal interpretation of words. This is a common state of man today. Opinions are based on hearsay, on newspaper reports, etc.; political, social and medical assertions are accepted freely without study or reflection. Just as, not "Behold, I know," but "Thus have I heard" should be our attitude, so in ordinary life we should not imitate or accept others' opinions blindly, but should say, "So-and-so states this or that." Only when we know a thing by personal and vigorous study of it are our opinions of any value to us, or to others.

Sleep we can understand, but we are sometimes "asleep" even when awake, that is, when we are passive, when we note nothing, desire or feel nothing, think nothing.

Memory, as said, is our worst enemy. Once something is imprinted on the mind, it is difficult to efface it. Sometimes the subject or object imprinted is so alive that it keeps impinging upon our waking awareness any and every time the mind is not otherwise engaged. Even when apparently forgotten, it can be recalled. Yet this modification of the mind must be "hindered" if success in meditation is to be achieved. As *The Voice of the Silence* says:

> Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold — so must all earthly thoughts fall dead before the fane.

Yet we have to cultivate one kind of memory, for if we forget SELF, the Soul will "lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests."

Some systems of yoga start with this idea and concentrate on the SELF, but Theosophy teaches that no rung in the ladder of control can be missed. What is apparently conquered in one life may yet spring up in times of crisis and destroy our concentration. Therefore Patanjali says that concentration must be learnt by repeated or uninterrupted effort, with a firm position assumed out of regard for the end in view. We must never give up. What will make us never give up? Nothing but the absence of desire. Desire often implies tension, struggle to obtain, while the real condition to be attained is dispassion, indifference to all else than Soul.

These are easy words, but what is the Soul? Let us remember that it stands for that which has nothing to do with the life of the senses and desires, the ordinary life that most of us lead. Soul is different from everything we know. Hence our difficulty. We have to begin to learn what Soul is by finding out what it is not.

Once again Patanjali makes us start from what we have some glimmering of in our mind, however faint it be. After describing different types of meditation, he says that "the state of abstract meditation may be attained by profound devotedness toward the Supreme Spirit considered in its comprehensible manifestation as *Ishwara*." And he goes

on to tell us who, or what, Ishwara is. The *Gita* also gives a wonderful description of the Supreme Spirit (Chapter XIII). In the same chapter, Krishna, speaking of "true wisdom of a spiritual kind," lists the virtuous qualities, which include a meditation upon things we know, such as birth, death, decay, sickness and error, and ends with the statement that "it is a never-ceasing love for me alone . . . a resolute continuance in the study of Adhyatma, the Superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth. . . ."

These words were spoken after Arjuna had the spiritual vision vouchsafed to him. Before that, he had been told to fix his meditation upon the Higher Self. It is with such meditation, which gives us an idea of something beyond what we now know, that begins the path of progress toward a full realization of Ishwara as the Higher Self. As it is the Higher Self of us all, the idea of separateness that we have must be dispelled. Once we have studied all we can about Ishwara and gained some knowledge of what Spirit is, the obstacles in the way of concentration fade away of themselves.

But these obstacles have to be recognized before they can be destroyed. They concern the body — sickness, languor, laziness; the emotions — doubt, carelessness, addiction to objects of sense; and the mind — erroneous perception, inability to reach the abstract, and weakness of will which renders us incapable of holding on to any state even when we have reached it. These difficulties or obstacles bring grief, distress, trembling and sighing. Reversing the process, when we suffer from these states we should search for their causes.

As for conquering them, that should not be too difficult if we concentrate on what we already *know* for ourselves to be true, and increase our faith in it. Any accepted truth which we approve should be dwelt upon. Knowledge of things not known today will come naturally to us as we increase our concentration on what we do know, with faith and without doubt or distress.

We can overcome all obstacles by our attitude to life. As *The Voice of the Silence* says, "To live to benefit mankind is the first step." We must practise benevolence, tenderness and complacency, and remain unruffled by opposites like happiness and misery. To develop the mental attitude of higher indifference is to purify the mind.

We have to learn to steady the mind, hinder its modifications, and pay attention, conscious attention, only to those things we desire to know. To help us to see what happens when we do not do this, Patanjali re-

minds us that the mind becomes that on which it dwells. Hence we should dwell on what we desire, exercising control.

When the mind changes into the likeness of that which it ponders upon, it reaches what is called the "argumentative condition." In this condition, the mind is intent upon an object selected for meditation, whether gross or subtle, the significance of that object, its application, and the abstract knowledge of the qualities and elements of the thing itself. When the designation of the object and its meaning have disappeared from the mind, and the abstract thing itself is meditated upon, that is the "non-argumentative condition." The word "argumentative" is interesting. The dictionary says that it means "controversial," which implies that we have different opinions on a subject. Only when we get to the essence can these controversial aspects disappear. As *The Voice of the Silence* says: ". . . thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul."

When we have learnt to reach the "non-deliberative" mental state, we attain that spiritual clearness in which knowledge which is completely free from error becomes ours. This knowledge has nothing to do with the knowledge gained by inference or from anyone's testimony, for the latter has to do with particulars and not with the field of knowledge itself. The train of self-reproductive thought stops all other trains of thought.

Beyond this kind of meditation, called "meditation with its seed" — for there is a definite object selected for the mind to dwell upon — there is a higher stage where no thought-seed is present. The mind-soul passes beyond the need for an object or a seed, and the abstract state is reached. The recognition of the object or subject ceases and the mind grasps the essence.

After all this, which is the foundation of meditation, and has therefore to be kept in mind throughout, Patanjali passes to the practical means of concentration. In Book III he deals directly with the stages of meditation. Each Book describes in greater detail what has been sketched in Book I. Our first step is that daily concentration which is outlined in Book I. But let us examine our motive for such study.

THE PILGRIMAGE OF ANIMA

I

AT THAT MOMENT OF TIME which is most real to us, being known as "Now," in a country whose name shall be told presently, there dwelt a certain woman called Anima. She had abundance of worldly possessions, and was moreover of good intelligence, so the years of her incarnate existence had been passed enjoyably. Latterly, however, she had begun to feel vaguely dissatisfied and to perceive faults in her fine dwelling which had been unapparent hitherto. The flowers in her garden tended to give out a stupefying fragrance, and under each of them a serpent lay coiled. Even her own form, as she stood before her mirror, became unreal to her sometimes. Worst of all, the whole country seemed to be steadily growing darker, so that cloudy skies and drifting mists added to her mental confusion. She remembered it as a bright land, where the sun always shone, and wondered if there was indeed an actual change or whether it was simply that she was growing old.

Anima had a companion, Avidya, of exactly her own age, with whom she had been happy in the past. They had been inseparable from their birth, and, as they grew, had shared all the same pleasures — rich dresses and jewels, gay talk and social entertainment. From her Anima now sought support, but Avidya gave her none. She dismissed her poor friend's fancies airily with the advice to seek fresh forms of amusement. Anima stole away from her one evening and went alone into the garden, where she sat down in a summer-house to ponder and to watch the rising moon. She had a lamp with her, the very smallest and simplest of lamps, a mere clay saucer in which a tiny flame twinkled. This lamp she loved dearly. It had been given her — by her parents, she believed — when her infant eyes first opened on the world. Ever since, it had burned steadily, albeit with no great brightness; and as she had noticed in recent months, when the strange feeling of unreality came over her, that it could be dispelled by fixing her attention upon this lamp, she had naturally come to prize it more and more.

"My little treasure," she murmured now, "I need no moon while I have you. Yea, the sun's self is less dear to me, for are not you mine own, and verily the light of my life?"

"Verily indeed," a voice echoed close by, and Anima, glancing round quickly, saw a venerable man with snowy locks, wearing a saffron-

coloured robe, standing at the entrance to the summer-house, regarding her fixedly.

"Peace to you!" he said gently, and Anima, rising reverently, made some hesitant response, gazing curiously at her unexpected visitor. As she did so, the little lamp blazed up suddenly, illumining his majestic brow and deep, brilliant, dark eyes. "Ah, I know him!" was Anima's first thought, amended swiftly to "No, alas, I know him not."

"Thy little lamp knoweth me," the stranger said, smiling. "Thou art right, my child, to call it thy treasure. Dost thou tend it faithfully?"

Anima did not answer. A moment ago, she would have said "Yes," but now, for no apparent reason, the Sage's question found her lips sealed.

He nodded approvingly. "Thou art right again. Thou reverest truth. But the flame, though weak, is living and therefore speaketh for itself. Ah, my child, if light is dear to thee, why dwellest thou here? It is appointed to this land to grow altogether dark and to perish."

Anima felt a pang of dismay, yet somehow these words did not surprise her. "I have feared it," she said quietly. "But my home is here. What can I do?"

"What others have done — go forth," answered the Sage, pointing eastward across the sleeping garden. "Rise up, while yet there is time, oh, rise up, my daughter. *'Forsake the region of Asat, the false, to come unto the realm of Sat, the true.'* "

"I dare not," Anima said faintly, and her eyes filled with tears, for she could feel her heart assent to his summons, although, also, she shrank from it.

"Verily, verily," the Sage said gently, "*'thy Soul weeps inside her castle of illusion.'* Is this not proof, my child, that what I say is true — that if thou would'st live, thou must go hence?"

Anima stood regarding him helplessly, her tears falling fast. A strong impulse was upon her to obey, yet her feet seemed rooted to the spot. Suddenly, the little lamp caught her attention. It still burned with unwonted brightness, and as she watched the pure flame against night's dusky curtain, a great upsurge of confidence and courage drove out her fears.

"I will go," she said bravely. "I will leave this doomed country of Asat, where indeed so much is false and fleeting, and I will seek the realm you speak of — Sat, the true."

"Wisely spoken, my daughter. Wisely resolved," the Sage said approvingly. "Come, take up thy lamp, then, and follow me that I may show thee the beginning of the path."

Anima took up her lamp as bidden, but she lingered, looking towards the proud dwelling. "I would tell Avidya, the dear companion of a lifetime. We must go together," she explained.

The Sage sighed heavily. "So be it," he said, "if such is thy choice. Lo, here she cometh, seeking thee," he added. "The hour of parting is not yet."

Sure enough, Avidya, all smiles, was running over the grass towards them. "I was at the window," she said breathlessly, "and saw you. Anima, my dear, what frolic is afoot?"

"No frolic, but a very long journey," said Anima gravely. "This Wise One brings a warning, dear Avidya, that our home here is unsafe and that we must abandon it and seek another country."

"Oh, splendid!" exclaimed Avidya, clapping her hands. "I love what is new. But stay a moment. Let me fetch my bird." And she darted away again.

Anima and the Sage stood waiting patiently. Suddenly the latter, with a fatherly hand, removed Anima's cloak from her shoulders, folded it, and laid it aside.

"'*Thou must divest thyself of thy dark garments of illusion,*'" he said by way of explanation, and Anima had only time to ask herself: "Why does he say so much about illusion?" when Avidya rejoined them in her own gay attire, carrying a song-bird in a cage.

"Here I am," she said jubilantly, "all ready for the fun. Lead on, then, old man, and woe betide you if you land us in a ditch."

"Oh, hush!" entreated Anima, but the Sage seemed not to hear the impertinence. Slowly, and with ineffable dignity, he began to thread the now moonlit garden walks.

The two friends followed, Avidya still chattering, Anima carrying her lamp with great care, and — whether in short time or in long the latter knew not — they found themselves conducted to a gate which, though evidently within her own grounds, Anima failed to recognize. The Sage opened it, revealing a wide plain and distant forest, and, with outstretched hand, said solemnly, fastening his compelling gaze on Anima: "'*Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way.*'"

"He takes no notice of Avidya," thought Anima uneasily, but Avidya herself was either unaware of this or indifferent, for she stood smiling foolishly at them both, with the bird-cage dangling from her hand. Anima felt strangely reluctant to part from the Wise One who had entered her life so unexpectedly. "Shall we meet again," she asked timidly, "if I reach the realm of Sat, the true?"

The Sage looked at her earnestly and then uttered these words of mystery, which were to echo in Anima's ears for as long as consciousness remained to her — "*'The Self of Matter and the* SELF *of Spirit can never meet. One of the twain must disappear; there is no place for both.'*" With that he took his way slowly towards a neighbouring grove of trees, whence came a melody "*like the nightingale's sweet voice chanting a song of parting to its mate,*" while Anima and Avidya set forward together under the velvet-dark sky in which the moon was now shining gloriously.

(*To be continued*)

PHILOSOPHY is not so much a conceptual reconstruction as an exhibition of insights.

Thought is different from life, but it cannot be indifferent to it.

To be ignorant is not the special prerogative of man, but to know that he is ignorant is his special privilege.

We cannot put our souls into uniforms.

Religion is behaviour and not mere belief.

We invent by intuition, though we may prove by logic.

Life is above logic, truth is above consistency, and beauty is above harmony.

Dharma is an elastic tissue which clothes the growing body. If it is too tight it will give way.... If it is too loose it will trip us and impede our movement.

—S. RADHAKRISHNAN

REFORMS

Neither for himself nor for others will the wise man crave sons or wealth or position.

—*Dhammapada*, Verse 84

Formerly when you did not acknowledge God, you were the slaves of beings which in their nature are no gods. But now that you do acknowledge God, how can you turn back to the mean and beggarly spirits of the elements?

—*Galatians*, IV. 8-9

WHEREVER communities of men have gathered, there at one time or another an effort towards a common uplift has been attempted. The failures that have attended such attempts in recent years have been due not to lack of willingness but to the paucity of a clear understanding of the task. In this century, men's minds have drifted away from spiritual ideals, and under the spell of a crass materialism men have sought to bring a pseudo-scientific approach to their problems. When in such efforts success has eluded them, they have fallen back on the easier expedient of applying the law of the jungle. Like ignorant children, they have tried to decide by the use of brutal strength as to which ideology was the best suited for mankind. War and mayhem have still remained the ultimate methods of settling disputes.

Despite all laudable efforts at making man a better and nobler being, humanity in the mass has still remained what it was when Buddha came or Jesus preached. Men caught in the hundred chords of desire have ever leapt at each other's throats in the name of religion and for the greater glory of the Lord! Having failed to enthrone wisdom and justice, they have placed the crown on unworthy brows. Each such failure has ended in the eruption of the combative animal instincts of men. We have thus had Crusades and "Holy" Wars and genocides for the establishment of non-secular states, the mass extermination of Jews to satisfy a national mania at reform, and periodical killings known by the flamboyant name of purges for eliminating all opposition to the prevalent ideology for national reform. Where in previous centuries men worked with patient, stainless feet, preaching peace on earth, good-will to men, we now have men gone berserk who openly declare that reform is possible only by the waging of relentless wars and the extermination of all opposition by the administering of death.

The reasons for the failure of such efforts — national or purely per-

sonal — have to be sought by means of the twin doctrines of Karma and Reincarnation. As a man has sown, in the same measure is he bound to reap, and that not only from year to year but from one life to another till the credits and debits are balanced and his debts discharged in full. Man has not the power to force the slightest deviation in the domain of this law. The sum total of debits cannot be balanced by fictitious entries nor by an ostrich-like refusal to face the inevitable. In each of his numerous incarnations, man epitomizes the history of his past — his failures and successes alike. On earth, each one comes as a reaper of the things he sowed. Because of this, he can be oriented to a higher life only on the basis of his heritage from the past. If his understanding is poor and his vitality low, his progress onwards has to be so planned as to take account of these handicaps. "One man's meat is another man's poison" is a truism which has to be understood lest a rush into precipitate action do harm to the individual. You do not put sharpened swords in the hands of little children, neither do you practise surgery because you have attended at an operation.

Reform, if it is really meant to be a new formation — a rebuilding, as it were — must be based on the individual's strength or weakness. The impediments that attach themselves to the child at birth are to be faced as hindrances within which lurk the seeds of reform. These impediments have a purpose and a message which has to be spelt out before any real progress can be achieved. At each incarnation, the work for the incoming Soul has been set out by a master hand. The syllabi of learning are outlined in detail for him who would question his own birth. Each human brings his own programme of effort to be worked out in harmony with the programmes of those whom he contacts. When, therefore, men try to mould large masses of men according to a common pattern, they do not know what they are trying to achieve. The mind of man is a complex piece of machinery which reacts to outside stimuli, and since no two minds are exactly alike, the same stimulus produces a widely diverging variety of reactions. Those only would be competent to change the mass mind who have mastered the intricacies of the higher and the lower mind of man.

The pity of it is that politicians and men trained in warfare suddenly choose to proclaim themselves adepts at promoting the welfare of the masses. Russia is trying out one type of experiment and China another. America discounts these experiments and seeks to make others adopt its democratic way of life. Viet Nam is passing through horrors and untold suffering because the communist and the democratic way of life

are each being forced upon it. Havoc, bloodshed and torture are but incidentals to the experiment. Our century has seen strange things done and large masses of men have been uprooted from their native soil and exiled from the land of their birth. Chemistry has been pressed into service to dominate and break the natural resistance of human minds, while even literature itself has been forced into the strait jackets of petty politico-social propaganda.

The reformer of today fails to understand the individuality of each separate human entity — its hopes, its joys and its fears. He forgets that the average man reacts strongly to the play of his emotions and urges and so shifts his future up or down, high or low. But even that high and that low is only a very small portion of the scale up and down which the human being has to establish his mastery.

If one here or another there has lifted himself from out of the shadow into the shine, he has done so by his own individual exertions spread over weary and painful lives and years of striving. It is no doubt true that there have been times in human history when large numbers of men have flocked to schools that have taught, not the arts and the sciences as we know them, but the mysteries of nature and of life. But even during those centuries of pious contentment there have existed men of intolerance, deceit and mischief. The sinner and the saint, the savage and the civilized, the unlearned and the wise have lived together on this earth in the same manner that the destitute, the diseased and the derelict are always with us. It is also pertinent to note that just as epidemics of physical disease have swept over continents, even so there are moral and social epidemics that inject their virus in man. When this happens, whole nations lose their moorings and indulge in animal brutality, spreading their scourges over vast areas and continents. The vandals still roam the earth, and mediæval implements of torture are being daily supplemented by more diabolical engines fashioned by our men of science.

The intelligent portion of mankind should have learnt after two devastating global wars that the higher aspects of man — those which yearn after the true, the good and the beautiful — are not capable of being quickened by regimentation or by a dictatorial canalizing of thought into pre-selected channels. That this is so is proved even outside the political field by the utter failure of our prisons and houses of correction. No exercise — physical, mental or moral — can drill an army of men into automatons of virtue. No penalties imposed for divagations

can ensure rectitude. The experiments in liquor legislation in America and latterly in India have demonstrated that ethical values cannot be upheld by punitive laws. Even where restraint is self-imposed as in hermitages, cloisters and ashrams, sin and discontent have crept in unasked, and neither physical tortures nor solitary isolation have been able to erase the lower cravings and appetites.

Only when this is recognized will men start paying more than lip-homage to the Buddha and the Christ. The work of any teacher is not to proselytize but to instruct. Jesus sent his Apostles out with the following instructions:

> As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. . . . Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

We of the 20th century are seeing the work of the anti-Christ as he sends forth his wolves among the sheep. Wherever they have been, there have followed diseases hitherto unknown, deaths in such vast numbers that on occasion disposal of corpses has became a problem. They have implanted devils in wretched human hearts and have let loose the fetid stench of carnal desires. Some have even gone further and embodied their thoughts in print to pervert the minds and hearts of generations yet to come.

The true Reformer instructs and guides. He does not seek to bend the will of another to his own uses. Hypnotism, the use of drugs which break down the will of a man and the application of torture are instruments pertaining to the dark side of life. If the instructions of the Reformer are not followed, he withdraws himself, leaving the pupil to his own devices. The Chela's soul has to be unfettered, his desires free, for the simple reason that the true instructions and the higher knowledge can only come from within. The Chela has to learn by experience that the inner voice becomes mute if it is disobeyed, or if the mind becomes tainted, or if the desires lean towards the base and the ignoble. There are no outer substitutes for the inner knowledge and the soundless voice. What is true of the Guru and Chela is equally true on lower planes of the teacher and the taught, the Reformer and the *hoi poiloi*.

How, then, can a student of Theosophy contribute towards a social reform that shall usher in a century of peace without bloodshed, tyranny or enslavement? If he is well grounded in the philosophy, if he has

tasted of its fruits and felt its calm, his bounden duty is to hold this philosophy up for the consideration of others. The causes of misery are set out in the philosophy as also the cures. The steps to higher wisdom are there as are the hints to be followed for the planning of the next incarnation. The student's primary duty, then, is to propagate — first by repeating the message undistorted, and later, as his gratitude releases his tongue and opens the portals of his service, by impassioned speech. But the essential contribution must always be the living of the life. It is not difficult to realize that the Reformer must himself be the living example of the reform that he upholds for emulation. He has no right to instruct who himself has failed to learn. Therefore, in his own life, the Reformer must show the brilliant consummation of the philosophy which he seeks to propagate. If the experience of centuries that is recorded in our history books has taught us aught, then we should be able to segregate the false imitator from the genuine Reformer. No lasting reform can be found which is not based on the three great truths set out in *Isis Unveiled*. These are:

(1) Everything existing, exists from natural causes.

(2) Virtue brings its own reward, and vice and sin their own punishment.

(3) The state of man in this world is probationary.

Where sacrifice-charity-austerity abide, there — and there only — lurk the germs of true and lasting reforms.

INSTEAD of counting our bombs, we ought to be counting our ideas.

—NORMAN COUSINS

DETACHMENT

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The Buddhist Doctrine of detachment from all earthly desires as a necessary means to the attainment of the eternal state is to many otherwise right-thinking minds a great stumbling-block. "What!" they argue with what seems to them incontrovertible force, "must all the kindly feelings and sweet relationships of life be left behind? Is the equanimity of the Yogi an advance on the Christian's devoted attachment to his family and friends — the Yogi, who is described as regarding 'with equal eyes, friends and enemies, kinsmen and aliens, yea, good and evil men'? If the higher life you speak of with such awe-struck admiration is only to be reached by such a path, it does not appeal to our feelings as a higher life at all! And looking at it even from a lower point of view, why were we placed in this world at all, and surrounded by all the good things we possess, if we were not to accept and enjoy them with loving and thankful hearts?"

The last question, it must be admitted, could not be put by anyone who had studied, even in a partial manner, the elementary truths put forward by the Occult Philosophy. It represents a blameless "religious" attitude of mind, but so restricted — if only in failing to recognize that there are millions to whom the postulated "possession of good things" is not applicable — that until the questioner attains a wider horizon, and realizes as a "burning question" the necessity of recognition of the homogeneity of life, and the really deep though doubtless unconscious selfishness of *his* "loving and thankful heart for the good things *he* possesses," no words addressed to him would be likely to "carry home."

But in this paper it is proposed to deal with those higher attractions which are truly recognized as the humanizing influences in life. If it can be shown that the major premise is false, the disproof of the minor will follow as a logical necessity.

Humanizing influences they certainly are — the love which the child begins by feeling for his kin — the attractions towards responsive souls which come to us through life as the solitary drops of nectar in an alternately tasteless and bitter cup. It is these things which lift us above the mere life of the senses which we share with the animals, and which make us truly human. But if these things were destined for ever to satisfy the heart of man, he might rightly think that he had reached the limit of his tether. Doubtless, there are some to whom the earthly loves offer

more or less perfect satisfaction; so far they have reached their goal; for them the trumpet has not sounded the advance. Let them enjoy the earthly bliss by all means; they are the dwellers in the plains of content, and they may dwell there for many lifetimes, but some day they will feel impelled to scale the mountains. Meantime there is no need to darken their lives by anticipation of the deep draughts of misery awaiting them in some future life, when their illusive bliss has worn itself out, and their souls have begun to develop eyes to see.

Nature is an infinitely slow teacher; if denied satisfaction on one side we turn to it on another. The man who has made a total wreck of himself so far as the world is concerned may still find consolation in the sympathy of a loved one. It is the old story of trying to satisfy the eternal hunger "on the husks that the swine do eat," and many a time do we return to the well-known food, before we finally recognize its unsatisfying nature. But the deep draughts of misery in the continued failure to achieve satisfaction, even from the sweet human love which is certainly the highest embodiment of earthly things, must eventually bear its fruit, and the soul will develop eyes to see.

So far we have only followed the progress of the advancing soul; we would now show that such progress must necessarily lead to detachment from all earthly desires. This will best be done by the analysis of the process along the ray of one particular quality or virtue. While Perfection is a unity in which all noble qualities or virtues are merged in one, it must be admitted that the aspirant who attains cannot be deficient in any. Let us then take — say courage.

What man, and still less what woman, could say with truth that no earthly catastrophe could shake the firm equilibrium of their soul? That neither bodily torture, nor the evocation of the awful beings of the unseen universe, could ever assail their spirit with fear? But courage "in excelsis" will have to be attained by all who tread the upward path — by women who, rightly or wrongly, are generally considered to be of a more timorous nature — as well as by men.

Courage is supposed to find its type among the kingdoms of animal life, in the Lion. And the men who in these days bear the palm as the brave ones of the race are very closely allied by nature to this king of the beasts. But surely the more admirable courage is that from which the brutal element, which has a natural love of strife, is more or less eliminated — say the Philosopher of studious habits, to whom all strife is an abhorrence, but who has the will-power so developed that he can

nerve himself to do his duty in the face of danger. It only requires a further extension of this thought, and we have the martyr who for an idea will embrace death. In his case, not only is the love of strife and its concomitant hatred of his enemies entirely eliminated, but in their place has arisen a Godlike beneficence towards all mankind — his enemies included. Witness the crippled Epictetus speaking well of his master who had tortured and maimed him. Witness the martyred Stephen, who saw not the figures of his stoners but only the heavens opening above him, and whose dying words were, "Lord, lay not this sin to their charge."

But can it be imagined that lives so lit with the flame of divine fire could be dominated by any of the attractions which we know under the name of earthly desires? Could they have reached the heights they did had not such desires and the satisfactions they lead to been laid aside as valueless?

Epictetus, with godlike fortitude, suffering neither good nor evil fortune to disturb the perfect serenity of his soul, and obtaining touch thereby of the one Eternal life which lies behind the senses and the brain-evolved thoughts of man, and Stephen in glowing language uttering his death-earning speech before the Jewish Synagogue, are alike examples of the power that comes when the things of this world — aye, the sweetest loves in it — have failed to satisfy, and the soul has developed eyes to see the hidden glories of the unseen universe.

And it must be remembered that these lights of saintship (with the martyrdom which comes as episode to a few) are but steps in the progress. Steps not so very far removed from us because we can understand and appreciate the thoughts that lead there and the results that are the outcome; but the steps beyond are hidden from our view where the last shreds of the tattered Humanity are cast off, and the glorified soul blossoms with the attributes of Deity.

In following the soul's advance it must always be borne in mind that no single mode of stating the question will formulate the whole truth, for in the interaction of the qualities of man's nature, causes are effects and effects are causes. It has been shown above that in the development of true courage the earthly desires must have ceased to operate, but it may be stated with still greater force, and with equal truth, that until the man has begun to fix his thought on the Eternal, or in other words to detach himself from earthly desires, no spark of this true courage can show itself. The brute instincts of man, whose

natural field is physical strife, may produce prodigies of valour on the mundane plane which, however, one glimmer of consciousness on the psychic plane might convert into abject fear. But in the sinking of the self, and in the steadfast straining towards the Eternal Thought, we have a true basis for the construction of a true courage which shall go on conquering and to conquer, and which can forge a key to unlock the very gates of Hell.

When stated in this way it would indeed seem that this higher courage is different, not merely in degree but in kind, from the courage which man shares with the beasts, and that these combative instincts of the animal, which are at least noteworthy characteristics of the lower courage, are included in the earthly desires and passions, which must, at all events, be begun to be put aside, before the Path can be entered upon or even recognized.

This view of courage will probably not meet with ready acceptance by numbers who worship the energetic animal courage of man. It is only a minority who have developed the capacity to think a subject out, and such is the hurry and superficiality of our life that few even of these take the trouble to do so. The majority accept with easy thoughtlessness, and repeat with glad familiarity, the prejudiced utterances of those around them. But truth lives not by the number of her votaries!

If we now turn to Love — that much abused word on this material earth — it must be acknowledged that our earthly loves only shine with the bright lustre they do because they obtain some faint reflex of the heavenly glory, for it is in the development of our sympathetic nature that we reach the highest of the purely human characteristics and are ready to take the next leap upwards towards the divine, and this leap must surely be in the direction of more diffused sympathy, until all are embraced within its fold.

It is a fallacy to suppose that love achieves greater concentration by being confined in its operation to one nation, or one family, or one individual. It is the exclusion of other nations, other families, and other individuals which gives the apparent intensity, and this is accentuated in proportion as *hate of those excluded* enters the arena. True love is a ray of the Divine which *must* be all embracing in its attributes. Any curtailment of its sphere is not a concentration but a degradation, a ceasing to be what it ought to be in reality, until when the nadir is reached in the sordid likings and lusts of the ordinary man — the animal, human creature — the Divine ray is almost extinguished, and yet, strange

to say, the same word love is used to designate these feelings!

The love and sympathy in which all shall be embraced is often represented under the term Universal Brotherhood. It has been the object aimed at by all high religions, but the term is liable to misinterpretations. Equality of physical or mental conditions is an impossibility in a world governed by the law of Karma, with its far-reaching ramifications. This Brotherhood can only exist on the highest plane — the plane of pure spirit. Put in religious language it is union *in God* that has to be aimed at — the love and pity of the God within us that has to be achieved.

But it is a degradation of thought for one moment to associate the love here spoken of with any of the limited and selfish human loves we know. Family affection, friendship, patriotism, all must have been left below with the human physical heart and brain of the terrestrial man. On these serene heights no ties can be recognized save the tie that binds the one to the All.

Under the symbol of islands separated by the sea, Matthew Arnold pictures the isolation of the embodied soul. The following verses of his poem breathe out the sigh for union:

> But when the moon their hollows lights,
> And they are swept by balms of spring,
> And in their glens, on starry nights,
> The nightingales divinely sing;
> And lovely notes, from shore to shore,
> Across the sounds and channels pour.
>
> Oh! then a longing like despair
> Is to their farthest caverns sent;
> For surely once, they feel, we were
> Parts of a single continent;
> Now round us spreads the watery plain —
> Oh, might our marges meet again!

The words addressed to the mixed multitude who thronged round the great moral teacher in Judea nearly nineteen centuries ago, "If thou lovest not thy brother whom thou hast seen, how canst thou love God whom thou hast not seen?" may with advantage still be used as a text in addressing the bigoted sectarians and the sordid self-seekers of today; but other words are wanted for those hungering after the spiritual manna, for those seeking for the hidden light. Let us take them from the same inspired lips: "If any man come to me, and hate not his

father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." With reservations as to the true interpretation of the word "hate" being what modern custom has made it, here is the key-note struck again. Sacrifice must culminate in renunciation. Until the whole man with his affections and desires has been crucified and laid in the tomb, the resurrection of the perfected man — the Christ — cannot take place. Then the island's cry of isolation will be stilled; then the soul's deep longing for union will be satisfied.

In this paper it has been attempted to show from an ordinary worldly point of view the reasonableness of the necessity for "detachment," but to many minds the terse statement of irreconcilable difference between the path of Karma and the path of Liberation, given in the "Discourse of Buddha" with which I propose to conclude, will appear to deal with the matter in a truer, and therefore a more convincing, way. The discourse is rendered in English verse by Edwin Arnold. It was an answer to a question put by a priest: "Master, which is life's chief good?" It is a long quotation, but no short extract would give the full meaning. The following is the poem almost *in extenso*:

Shadows are good when the high sun is flaming,
From wheresoe'er they fall;
Some take their rest beneath the holy temple,
Some by the prison-wall.

The King's gilt palace-roof shuts out the sunshine,
So doth the dyer's shed!
"Which is the chiefest shade of all these shadows?"
"They are alike!" one said.

"So is it," quoth he, "with all shows of living;
As shadows fall, they fall!
Rest under, if ye must, but question not
Which is the best of all."

Yet, some trees in the forest wave with fragrance
Of fruit and bloom o'erhead;
And some are evil, bearing fruitless branches,
Whence poisonous air is spread.

Therefore, though all be false, seek, if ye must,
Right shelter from life's heat.
Lo! those do well who toil for wife and child
Threading the burning street!

Good is it helping kindred! good to dwell
Blameless and just to all;
Good to give alms, with good-will in the heart,
Albeit the store be small!

Good to speak sweet and gentle words, to be
Merciful, patient, mild;
To hear the Law, and keep it, leading days
Innocent, undefiled.

These be chief goods — for evil by its like
Ends not, nor hate by hate;
By love hate ceaseth; by well-doing ill;
By knowledge life's sad state.

But see where soars an eagle! mark those wings
Which cleave the blue, cool skies!
What shadow needeth yon proud Lord of Air
To shield his fearless eyes?

Rise from this life; lift upon pinions bold
Hearts free and great as his;
The eagle seeks no shadow, nor the wise
Greater or lesser bliss!

—PILGRIM

No ray of sunlight is ever lost, but the green which it awakens into existence needs time to sprout, and it is not always granted to the sower to see the harvest.

All work that is worth anything is done in faith.

—ALBERT SCHWEITZER

"THE GITA"— BHAKTI YOGA OR THE YOGA OF DEVOTION

As we have seen, the first six chapters of the *Gita* can be considered as dealing with right action or *Karma Yoga*; the next six chapters, with right knowledge or *Jnana Yoga*; and the last six, which we shall now consider, deal with right devotion or *Bhakti Yoga*.

In these closing chapters, Krishna expounds the knowledge of the Self and its attraction to the body and attachment to the field of action through *Ahankara*, or the tendency to identify ourselves with forms and conditions, and the three qualities. He also explains to us that final emancipation from this attraction and attachment can be brought about by right discrimination or discernment, which arises as the result of right devotion or *Bhakti*.

We find, therefore, that the thirteenth chapter of the *Gita* lays the foundation for us to make the necessary applications of the knowledge imparted to us, with discernment and devotion, thereby helping us to co-ordinate our hearts with our minds, and both of these with deeds performed by the body. How important this chapter is, is explained in this extract from *Notes on the Bhagavad-Gita* (p. 188):

> It has been said of this chapter that it contains the whole of occultism, by which is meant that all-inclusive occultism which begins with the highest point of perception and realization — the Self within, and which regards action and reaction on every plane of manifestation as the process by which individual and universal power and wisdom are attained.

It is *Ahankara*-egotism, the self-identifying attachment from which all the variations proceed, that involves us with the personality or *Kshetra*, through the attractions of the passions and the three qualities sprung from nature or *Prakriti*. The three qualities represent attachment to bodily existence through love of that which is good and pleasant (*sattva*); through a propensity for passion and desire (*rajas*); and through heedlessness, which destroys the power of judgment (*tamas*). They are all due to self-identification with one form or another of bodily existence. *Prakriti*, matter or nature, is the cause of all action throughout the universe, just as *Purusha*, the aspect of the individual spirit in every human being, is the cause of our experiencing pain and pleasure through the connection with nature found in the body. It is this involve-

ment of *Purusha,* the individual spirit, with Prakriti, its vehicle, through the three qualities, that results in "rebirth in good and evil wombs." Equally, it is knowledge of the spirit in the body as "*Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul," and of the true nature of *Prakriti* (substance), that helps to free us from compulsory rebirth. This chapter closes with these words: "Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit and the destruction of the illusion of objects, go to the supreme."

In Chapter Fourteen, Krishna gives us a description of the three qualities, showing us how we may learn to discriminate between them and separate ourselves from their influence by the use of the spiritual knowledge acquired. He who, permeated with devotion, dedicates all his works to the Spirit, overcomes the qualities and is "fitted to be absorbed in Brahma the Supreme." When the three qualities are overcome, then are we fitted for immortality, or, as Krishna says:

> . . . when the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action, and indifference, which are coexistent with the body, it is released from rebirth and death, old age and pain, and drinketh of the water of immortality.

Chapter Fifteen, which deals with "Devotion Through Knowledge of the Supreme Spirit," opens by explaining the meaning underlying the symbolism of the Ashwattha tree. It is the tree of knowledge, a symbol of the universe as an eternal evolutionary stream, proceeding from a changeless Source. As Krishna states: "It is the Primeval Spirit from which floweth the never-ending stream of conditioned existence."

An understanding of this gives also a key to the true nature of Krishna as the Supreme Spirit, and of ourselves, especially if we consider these other words of his:

> It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense. The deluded do not

> see the spirit when it quitteth or remains in the body, nor when, moved by the qualities, it has experience in the world. But those who have the eye of wisdom perceive it, and devotees who industriously strive to do so see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid of discrimination, see it not even though they strive thereafter.

Krishna then describes the threefold nature of all things: there is the changing form; the changeless, synthetic consciousness which has evolved and sustains that form — the Divine Ego in man; and that which is above these two — the Supreme Spirit or Paramatma, "which permeates and sustains the three worlds."

Devotion through Knowledge of the Supreme Spirit begins with a recognition that there is but one Spirit or one Self, which, as the Upanishads say, "shines in all, though in all it does not shine forth." Recognizing this, we "act for and as the Self, and as we hold to and follow that practice, all ideas, habits and desires that conflict become overcome little by little, until at last we have the supreme power for good that comes with selflessness." (*Notes on the Bhagavad-Gita,* p. 206)

The reason why the Self which is in all does not always shine forth is explained in Chapter Sixteen, which deals with the dual nature of ourselves, as shown by our godlike and demoniacal qualities.

Having eaten of the fruit from the tree of knowledge, and discovered the continuity of all things through the law of periodicity or cycles, which underlies the evolutionary processes of nature and man, we are now in a position to consider the duality of our own nature as it expresses itself through godlike and demoniacal tendencies. Developing the power of discernment, we learn to discriminate between these tendencies and to counteract and eventually eliminate the demoniacal from their base in the lower nature.

In order to quicken the process of this elimination, Krishna enumerates the marks of him whose virtues are of a godlike character: "Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-givings, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit." These are the virtues to be developed by those who wish to follow in the footsteps of the Great Ones who are godlike in character. The demoniacal qualities which we must

shun include "hypocrisy, pride, anger, presumption, harshness of speech, and ignorance."

Ignorance of our own true natures, and thoughts and actions resulting from that ignorance, produce in the process of time the demoniacal disposition. To prevent this, we must develop true discrimination, based on right knowledge, right desire and right actions. Discrimination may be said to be "the ability to do the right thing, at the right time, and in the right place, on every plane of action."

> True Discrimination distinguishes between good, evil, and mixed natures. It knows that all human beings are *inherently* perfectible, and that the imperfections exist only in the lower *acquired* nature; that while this acquired nature exhibits itself in actions, its root lies in tendencies fostered by limited and erroneous conceptions. The effort is therefore not expended in classifications of comparative good and evil, nor is there any condemnation of any being because of the state in which he is found to be; but the causes that have led up to each state are shown, the right basis for thought and action is given, the landmarks upon the "small old path" that leads far beyond comparative good and evil are pointed out, and the pilgrim patiently helped, on every step of the way. (*Notes on the Bhagavad-Gita*, p. 214)

This chapter closes with the admonition to abandon desire, anger and covetousness, as these destroy the soul and are therefore referred to as the three gates leading to hell. (See "The Gates of Hell" in THE THEOSOPHICAL MOVEMENT, Vol. VI, p. 5.)

In Chapter Seventeen, the three qualities are considered in relation to faith, mortification and worship or sacrifice.

Faith of a *sattvic* nature shows itself through worship and sacrifice to the gods — *i.e.*, that class of beings which the worshipper believes to be endowed with supernatural powers and virtues — and is untainted by desire for reward. Those who embody the quality of *rajasic* faith worship the "celestial powers, the Yakshas and Rakshasas" — *i.e.*, elemental beings who in an irresponsible way aid those who desire personal and selfish possessions and attainments; the worship or sacrifice of such persons is performed with a view to its results, and also for an ostentation of piety. Worship of the ghosts of dead men and of elemental powers of the lowest order is the expression of faith of those who are of the *tamasic* quality.

The austerities or mortifications of body, speech and mind which

are of the *sattva* quality include purity, harmlessness and honouring those higher than we are; gentle speech and diligence in the reading of the scriptures; and serenity of mind, mildness of temper, silence, self-restraint and absolute straightforwardness of conduct. When austerity is practised with a view to obtaining a reward for oneself or for fame or fortune in the world, then such austerity or mortification is of the quality of *rajas*; whereas the wounding of oneself and the injuring of another are mortifications springing from the quality of *tamas*. The giving of gifts, likewise, is of three kinds — of the nature of *sattva*, *rajas* or *tamas*.

We find that the final chapter of the *Gita* is from one point of view a summation of all the other chapters. It lays down the principles of right and wrong action and explains the nature of that Self within us which by proper discernment and steadfastness has reached a fixity of purpose that has its basis in true devotion or *Bhakti*, expressing itself in right thought and ideation, or *Jnana*-knowledge, both of which find their consummation in right action or *Karma*. All of these aspects of *Yoga* find a common base in the true concept of *Dharma* or Duty grounded on a correct understanding of Spiritual Law.

Krishna explains that

> Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision. . . . The true renouncer, full of the quality of goodness, wise and exempt from all doubt, is averse neither to those works which fail nor those which succeed. It is impossible for mortals to utterly abandon actions; but he who gives up the results of action is the true renouncer. The threefold results of action — unwished for, wished for and mixed — accrue after death to those who do not practise this renunciation, but no results follow those who perfectly renounce.

Having determined, at least to some extent, the nature of action, we have aroused to that extent what Krishna calls the "discerning power," which is also called *Buddhi*, direct cognition, the highest intellection, the power of judgment, according to its various degrees of activity. These degrees flow from its attraction to one or another of the three qualities. Having reached the power of discernment and having been shown the path which to us is peculiarly ours, we should set aside all

other considerations that tend to draw us from it; we should cultivate and practise the "power of steadfastness holding the man together." It is the "dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial." This power also partakes of the three qualities.

Further, there are the "three kinds of pleasure wherein happiness comes from habitude and pain is ended." The three qualities exist on every plane of being. In fact, there is "no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature."

The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas and Sudras, are also determined by the qualities which predominate in the disposition of each. "He who fulfils the duties obligated by nature does not incur sin," we are told. This is why duty has been called the "royal talisman," "the highest yoga." "If you can do no more than duty, it will bring you to the goal."

Enumerating the attainments by which a man attains to the Supreme, Krishna says:

> Embued with pure discrimination, restraining himself with resolution, having rejected the charms of sound and other objects of the senses, and casting off attachment and dislike; dwelling in secluded places, eating little, with speech, body, and mind controlled, engaging in constant meditation and unwaveringly fixed in dispassion; abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being. And having thus attained to the Supreme, he is serene, sorrowing no more, and no more desiring, but alike towards all creatures he attains to supreme devotion to me. By this devotion to me he knoweth fundamentally who and what I am and having thus discovered me he enters into me without any intermediate condition.

Here we find the culmination of that devotion which has Krishna alone as its object:

> Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me. Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

HOLD GRIMLY ON

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> The superior man cultivates a friendly harmony without being weak. When bad principles prevail in the country, he maintains his course to death without changing.
>
> —CONFUCIUS

THE ONE-POINTED TENACITY to hold grimly to the Line of Theosophical Action through all the ups and downs which Karma precipitates is the only saviour of the aspirant to Adeptship. Service of the Great Cause being his sole motive, and sacrifice the method to be continuously used, there is nothing that he cannot survive, nothing that he cannot turn to beneficence. The Inner Path is not only long and broad, it has depth also. As the aspirant marches onward and makes progress he encounters greater difficulties — larger in number and even more complex in character. On this path human souls are served by the soul; the soul-servant acquires the power to sacrifice to a greater extent, copying the example of the Perfect Living Servant and Sacrificer. Therefore the new difficulties which the progressing soul-servant ever encounters are out of the ordinary, are more complex than the human frailties we usually encounter in business or club or home. By his own earnestness the aspirant not only stirs up his own latent weaknesses but by his devoted service of other souls he also acts as a catalytic agent which stirs their personalities. "'Great Sifter' is the name of the Heart Doctrine, O Disciple," says *The Voice of the Silence*.

The Theosophical beginner has to prepare himself to face this two-fold din and clatter which is bound to occur in the near future, if he be earnest and sincere. From the very first let this be his line of life-meditation: *Through good and evil report, through success and failure, in fame and in ignominy, respected or suspected, hold on and march on with the Eye of the Heart on the distant goal, and the Eye of the Mind on the work of the day.*

The aspirant is on a more perilous and adventurous voyage than Columbus. Joaquin Miller in his inspiring poem has a message for every aspirant to the New World. Columbus on the shoreless seas never lost hope or courage when all others on his ship were waiting to be engulfed by the waves of death. Again and again in response to the appeal from

his men he resolutely exclaimed, "Sail on!" Hope without courage is impotent as courage without hope is disrupting.

"Brave Admiral, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword:
"Sail on! sail on! sail on! and on."

Fortunate Are Those . . .

Fortunate are those who in wonder and despair say to themselves: "Is this really happening to me?!" A question only asked when the very roots of the personality have been shaken and the familiar self which seemed so fundamental and impregnable and which has overcome real difficulties is suddenly overthrown and its control and power lost.

Then the sufferer joins the great brotherhood of the helpless, and doubly fortunate are those who come to realize this bond that can arise only through great personal isolation. Those in Belsen, Dresden and Hiroshima must have wondered, before they lost their sanity or their lives, how this thing could happen to *them*, and we who, intellectually and impersonally, looked on with horror, are now permitted to know from within and to become a conscious part of that suffering brotherhood.

Eventually, perhaps, one may be able to examine the shamed and shaken self. The life that was comforting to the worldly being we had built up has gone for ever, but one may still survey the wreckage and realize thankfully that an Onlooker remains, untouched, that somehow the current of life continues, and that painfully, blindly and slowly, experience may be gathered.

Useless to have heard that no experience is unique but that many are the others who share it. At the time, the suffering *is* unique and apparently irredeemable, but happy are the survivors who can remember the bond of suffering and at last realize for themselves that the path of each is indeed his own and yet the path of human evolution through which all must pass, though not all at the same time. The suffering unwillingly endured has thus forced the entrance to a wider consciousness, a privileged and unexpected glimpse of the reality of human brotherhood.

A TRIBUTE TO W. Q. JUDGE

[Dr. J. D. Buck's tribute to Mr. Judge is reprinted here from the *Supplement to The Theosophical Forum* for March 1896. —EDS.]

TO THE THEOSOPHICAL SOCIETY IN AMERICA AND ITS FRATERS THROUGHOUT THE WORLD.

Brothers:—Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished — the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mould the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life, while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a "warm Irish heart," as gentle as a woman's and as tender as a child's. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken: the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his waning strength to regain health — but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand, and when from choking cough and

weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. "Those who are wise in spiritual things grieve neither for the living nor for the dead." Steadfastness, Devotion and Work should be our motto, no less than the text and the sermon, on this occasion. "*Deeds, not words, are what we want*," once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence, and no defeat to him "who realizes that he is one with the Supreme Spirit."

J. D. Buck,
Vice-President, T.S. in A.

Where would our tomorrow be
Without the children of today?

—UNICEF Calendar, 1963

IN THE LIGHT OF THEOSOPHY

In 1877, H. P. Blavatsky wrote:

> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. (*Isis Unveiled,* I. 88)

How long will medical science fit this description? As long as medical scientists prefer to support dogmas instead of facts. An unprejudiced, calm consideration of facts and deductions reveals, for instance, that it is a self-deluding fantasy that mass vaccinations can eradicate smallpox. Significant admissions were made by the World Health Organization in its last report, covering 1961–64, on the health situation in the world: in spite of vaccination programmes, small pox continues to be a flourishing disease!

Yet vaccination continues to be enforced in some places. Currently, Greater Bombay has been declared to be an area of compulsory re-vaccination against smallpox. Readers of this Magazine may recall earlier discussions of the subject and the stand that Theosophy takes. It is a proven fact that vaccination is in very many cases ineffective; it is dangerous; it is dirty; it is, moreover, cruel, for in the production of vaccines much suffering is inflicted upon the animal kingdom, which exists to serve another purpose than to pander to man's whims. Sanitation and cleanliness are far better and surer means of prevention of smallpox, and vaccination programmes divert attention from the true methods of fighting the disease. Much can also be said against compulsion, which is not in accord with the principles of democratic government.

Madame Blavatsky refers in *Lucifer* (V. 145) to "the inoculation of a virus, with its poisonous effects on future generations." Inoculation, "a loathsome *animal injection* into human blood," she characterizes in *The Key to Theosophy* as *"unconscious black magic."* . .

Health and Therapy — Problems and Decisions, published by The Theosophy Company of Los Angeles, points to some neglected facts and unconsidered possibilities which relate to the immunization theory and practice as well as to its ultimate effects. In it appears the following:

> Theosophists have no desire that vaccination be *prohibited*. . . .

There is, however, no valid reason for making this practice compulsory....

The arterial system obviously carries the "breath of life." The blood cannot be reproduced synthetically, for the reason that in the blood, apparently, are elements beyond the merely chemical realm. Perhaps all organic material carries with it a sort of ensouling essence, and perhaps this essence, transmitted from animal to human blood by the serum, may eventually produce confusing effects by way of mutation. Such possible reactions in serum-therapy, concerned with an aftermath of years and the whole range of physiological processes in the body, have been given little consideration; yet, as any scientist would, or should, we must consider *all* the conceivable effects of inoculation.... There is no adequate way to determine all the sub-microscopic constituents of a serum injection, bacteriologically speaking, nor to anticipate the possible complications which may arise from the mixing of new forms of living matter with the different types of substance already resident in the body.... In view of these facts, we should certainly ask: What are the nature and possibilities of these enigmatic and frequently unknown substances, inseparable from all organic matter? Is there evidence that they can and do affect the mind and body far beyond the purpose for which their introduction was intended?...

Immunity *can* be had. Everyone knows what simple cleanliness is, whether of body or mind. Mental, moral, social and physical diseases all ensue from unclean living.

This year is being observed as the International Year for Human Rights as decided by the United Nations General Assembly. The basis of the Declaration is truly a Theosophic one; the principles underlying it are universally acclaimed and universally needed. Yet today hundreds of millions of human beings are still waiting for their rights to become realities.

As stated in *The Hindu* for January 21, under the title "Respect for Human Rights Is the Basis of Democracy":

Thinking about human rights should develop in citizens a sense of their human responsibilities. You cannot expect disinterested activities, spacious thoughts, and clear vision to arise in people

who normally put their personal comfort above the necessities of their environment. To enjoy human rights they must deserve them by caring deeply about the rights of others.

An exercise in benevolent oratory will not fulfil the obligations of this International Year for Human Rights. There needs to be action and follow-up. It is a time to take sides, to stand up, to be heard, to exert influence and effort, to perform. As William C. Hankinson, President of the Canadian Citizenship Council in Prince Rupert, wrote: "Do things which need to be done, render service where service is needed. Have done with fanciful flights into the wild blue. There is far too much fiddling while citizenship problems burn hot all around us."

The truth is that a person may cause evil to others not only by his actions but by his inaction, and he is justly accountable in both cases. Duty is a common, collective faith, and every man is under obligation to fulfil his contract with democracy.

The Golden Rule was the life guide of the stone-age Eskimos, and it has not been improved upon as a guide for the most sophisticated democracy. It applies to every person, whether he is rich or poor, whether he agrees with us or not, no matter what his race or the colour of his skin. In the new world which is coming into existence, this is not only a moral duty but an indispensable condition of survival. . . .

Nothing is so dull and frustrating as to be encased in self; nothing so exhilarating and satisfying as to direct attention and energy outwards.

It is too often forgotten that rights derive only from duties properly discharged. Is there any hope of a solution to the myriad problems that arise in the world unless we bear in mind, and hold continually before the minds of people everywhere, what Theosophy has to teach us concerning the common origin of Man? We must go back to fundamentals. Referring to the Mosaic law of vengeance, H.P.B. remarks in *The Key to Theosophy* that "the perversity of this doctrine and of so many others *Theosophy alone* can eradicate," and, when asked by an enquirer "How?" she answered:

Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that: (*a*) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (*b*) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect

one nation or one man without affecting all other nations and all other men. (pp. 40-41)

When are we all going to *act* on this teaching and all its implications?

An English psychologist, Christopher Evans, believes that the real purpose of sleep is not rest, but to enable us to dream. Dreaming, he states, is an essential activity by which the brain organizes the barrage of information it absorbs while we are awake. (*Sunday Standard,* January 1)

He compares the process to the re-programming of an electronic computer. To be fed new information a computer must be disconnected from the task it is controlling, otherwise there would be a confusion of data, leading to error or accident. Sleep, according to Evans, is the means by which a human being "disconnects" himself from the world of the moment, so that the brain can reprogramme itself on the basis of the person's experiences during his previous waking period.

There is no evidence, he says, that prolonged periods of sleep are necessary to rest either the brain or the body. Electro-encephalogram tracings show that brain activity does take place during sleep, though on a different level. Body tissues, he goes on, "are self-restoring and require relatively little inactivity. In fact, they function best when more or less continuously active and need only brief periods of pause after persistent effort — the sort of pause achieved by an hour or so in an armchair."

Evans suggests that dreaming is basically a process in which the brain sorts out useful from useless memories. His theory is that a person's impressions go first into a large-capacity but temporary storage centre from which the more useful memories are later transferred to a more permanent repository.

The psychologist says that his theory fits with the known fact that elderly people need less sleep than the young. This is to be expected, he states, since "in youth, when our sensory equipment is at the peak of its efficiency and our ability to learn is greatest, we require the most sleep."

Modern investigators have now come to the view that dreaming is an essential activity and that it is influenced by the events of our waking life, and especially our thoughts before going to sleep. But they are so preoccupied with dreams which are the result of brain activity — or rather the activity of the cerebellum, the organ of instinctual animal

functions — that the nature and functions of *real* dreams is *terra incognita* for them. These

> cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe — that which is a fact — that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralysed. But if we admit the existence of a higher or permanent *Ego* in us — which Ego must not be confused with what we call the "Higher Self," we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. (*Transactions of the Blavatsky Lodge*, p. 60)

A recent report showed that the use of LSD and other hallucinogens in the United States reached an all-time peak last year. Some estimates suggest that 10 per cent of American students may have used LSD at some time or other. (*The Times of India*, January 30)

A psychiatry professor at Yale University has made an interesting study of drug addiction among American students. He has found that alienated or "disaffiliated" students are among the types drawn towards drugs. These are defined as persons who have rejected prevalent American values, not on economic, social or political grounds, but on cultural, esthetic and humanitarian grounds. According to the study, these youths see American society as "ugly, cheap, commercial, arbitrary, materialistic and dehumanizing." They also feel estranged both from their own experiences and from those of others.

The Yale study makes an observation about the connection between drugs and mysticism. It points out that many of these rootless students have a subconscious yearning for an "almost mystical fusion" with nature and with their "inner lives."

It is a misconception that hallucinogenic drugs make possible a mystic or spiritual experience. To believe so is to confuse the astral or psychic with the truly divine or spiritual. In one of his articles Mr. Judge writes of an aspirant who thought his progress would be aided by watching the astral light. A teacher to whom he turned warned:

No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon. ("True Progress — Is It Aided by Watching the Astral Light?" reprinted from *The Path*, July 1890, in THE THEOSOPHICAL MOVEMENT, October 1938)

Rooms often reveal secrets we prefer to conceal, says William M. Easson, M.D., of the Menninger Foundation, Topeka, Kansas (*Science Digest*, December 1967). A room, for instance, that is surface-neat only, but underneath a mess of disorganized chests of drawers and closets, indicates outward calm but inner confusion, says Dr. Easson. Mirrors and dresser tops full of perfume and make-up often reflect inordinate self-esteem. The general scheme of decoration can reflect a person's feelings and the degree of maturity he has attained. A usually tidy room may suddenly become messy and cluttered; this, says Dr. Easson, may be a clue to anxiety. A room can, in fact, reflect the order or chaos in one's life.

The Theosophical practitioner is advised to utilize his opportunities morning, noon and night to see that the inner rhythm of his consciousness is not disturbed and that it helps him to remove every type of disorder in his outer environment. Remembering that "order is a lovely thing," he has to make the crooked straight, to brush away the dust of disorder; to tidy up the pell-mell; to smooth the sharp corners; to weed out his plot and prepare it for neat noetic action; and these — in and through the small, plain duties of life.
