

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 42, No. 5

17th March 1972

W. Q. JUDGE

EMBODIMENT OF A LIVING PRESENCE

[Reprinted from THE THEOSOPHICAL MOVEMENT for March 1950.—Eds.]

A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands, but will also call forth from the corners of the earth the hostility of those who love evil.

—*Book of Items*

CYCLIC LAW brings back to earth during this month the Vernal Equinox. With it comes the anniversary of the passing of W. Q. Judge, on the 21st of March, 1896. “The greatest of the Exiles,” as he has been called, went back on that day to his Father’s Home. He has, however, left behind for all men medicine and nourishment—the medicine to cure the ills of mind, the nourishment to strengthen the powers of the soul. H.P.B. called him also the *Antaskarana*, the Bridge between this world of mortals and the trans-Himalayan world of the Great Occultists.

In the writings of W. Q. Judge, who was proclaimed by H.P.B. in 1888 to be an accredited chela of his Master, already then of thirteen years’ standing, are found the fiery ideas which can kindle the embodied soul of every person. By the light of the flame thus produced the person is able to see, if only he will, his own defects and weaknesses. More, those writings bring to notice the possibilities of true raja-yogic development. His ocean of knowledge reveals the rhythmic motion of the waves. For Mr. Judge uses words which are echoes from the Orient—echoes fully accurate, though they be faint, of the real vibrant words of the Great Teachers. In his *Letters That Have Helped Me*—letters written to aspirants, friends, enquirers—is a priceless treasure of diamond ideas polished for the practical use of minds of

this cycle, which Mr. Judge designated "the Era of Western Occultism. This Era is not for the Occident, but for all who are influenced by the civilization of the West.

W. Q. Judge teaches how to perform actions, now and here, adapting his favourite book, the *Bhagavad-Gita*. His exposition of what *Karma Yoga* implies and how man can walk the path of action-inaction; of what meditation truly means and how *Dhyana Yoga* is to be understood; of what exercises to practise to develop the muscles of the Soul by *Abhyasa Yoga*; of how to become a true devotee and walk the difficult ascent of *Bhakti Yoga* — all these Mr. Judge offers as fresh and fragrant vernal blooms on the altar of Human Brotherhood and selfless service. It is for us to inhale the fragrance and to enjoy the beauty of those flowers. They are his life offerings to H.P.B. and the Masters and so they touch us in a transubstantiated form. They are *prasad*, an oblation.

In her First Message to the American Theosophists, H.P.B. addressed Mr. Judge as "My Dearest Brother and Co-Founder of the Theosophical Society." In that letter also H.P.B. calls Mr. Judge "the heart and soul of that Body in America" and adds:

We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the T.S. owes its existence in 1888.

He was the saviour of the Society, according to H.P.B., in 1888 and remember that Col. H. S. Olcott was alive. By what process did Mr. Judge achieve this? How did he manage successfully to attain the Theosophic triumph of changing the failure of the Society into success? H.P.B. continues, and her words contain the explanation:

...my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

It was primarily the living presence of the living Mahatma fostered and nurtured by Mr. Judge in his own personal consciousness which had made possible the miracle performed.

To acquire the Great Knowledge, to see the Self in the self, there is no better guide than W. Q. Judge. For us he lives in his writings, he loves through his writings, he labours with his writings. The constant companionship of those writings will surely enable us to acquire

the perception and the strength needed to shed the woes of earthly existence and the miseries of repeated enslavement through many reincarnations, the possibility of which is one of the grand messages of H.P.B.'s *Secret Doctrine*. In Volume II (pp. 109-10) she wrote:

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal SELF*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. . . . Unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego*, or *personal Self*, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, "the Spirits of the Earth clothed the shadows and expanded them." To these "Spirits" belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, *Manas*, to dwell in. But the "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the *Atman* alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality.

The cycle of humanity is not against the spiritual aspirant. He needs to see its upward moving arc, which will enable him to take himself in hand with silent courage and to move with it in reverential humility. Both courage and humility are to be found in the writings of W. Q. Judge and they also teach the meaning and purpose of silence and secrecy, the profound power of reverence for the Living Universe.

Every sincere and genuine student of Theosophy will salute W. Q. Judge on the day of his passing and the real way to do this is to resolve that every day in the coming year we will read and learn from his writings and serve our fellow-men with the inspiration that those writings will surely bring to us.

THE ADEPTS

SOME OBJECTIONS AND ANSWERS TO THEM

[The following is reprinted from *The Path* for January 1893.
William Brehon was a pen-name of W. Q. Judge.—EDS.]

IN THIS I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

“MASTERS” IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Everyone, in fact, has a master, whether it be physically, mentally or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of today do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese and other Oriental people tell of such personages, while Chinese, Buddhist and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Bonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: First, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when everyone knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear.

—WILLIAM BREHON

RIGHT LIVELIHOOD

And our own people must be taught to engage in honest employment to produce the necessities of life; they must not be unproductive.

—*Titus*, III. 14

EMPLOYMENT is the act of using. It is the occupying of oneself in turning energy to desired uses. When a man engages himself in any occupation, he is said to employ himself. His use of time, force and matter constitutes that employment. He may think he can laze away the time yet is he mistaken, for even whilst lazing he does consume time and his consciousness continues to live and function in each of its moments. He may refuse to act, and think that he thereby does not use force. He forgets that his very effort to restrain and cease action constitutes the use and expenditure of force. He may exercise the force of his will not to use or affect matter. His willing is in vain. The matter which goes to make up his body and the various other sheaths of his make-up is instantly affected by his slightest thought and feeling. The exercise of his will is but the play of energy upon matter. Granted, then, that man is constantly employed, it follows that he colours his employment by the bright or dark colouring that his motives give to his actions.

At the very commencement of a study of the subject, it becomes necessary to specify what types of effort become unproductive when assessed according to norms that the Soul of man provides. Time is concretized aspect of the limitless duration. How does the student propose to keep it punctual and pure and therefore productive of beneficial results? Energy is an aspect of the great infinite motion which never ceases. How does the student qualify himself to use it so that it will follow the divine pattern—the programme and the plan for the fulfilling of which the present Universe was brought into manifestation. Weighty questions these, and yet they cannot be ignored lest the Soul find its incarnation misspent, its life's span frittered away in pursuits which hinder and obstruct the divine purpose.

That act alone is productive which augments the Soul's treasure or helps another soul upon its upward way. Any lesser employment will be found to cater to the perishable part of the man and must for that reason be given an ever diminishing value depending on the degree of selfishness that it generates. Where the validity of these truths is questioned, where man has doubts that he is soul, there arises such

mental fog that the man fails to see the logic and the sanctions that give to ethics and religion their force. In seeking his own felicity, the man but cheats himself and has finally to yield himself up to the sway of such laws as govern in these matters.

To such class also belong those who see in themselves nothing higher than the intellect, who put great store by it and who therefore remain immersed in the study of the ephemeral things with which the intellect deals. The scientist who uses force or energy to study matter in its variegated forms and who thereby unwittingly saturates himself with it through constant attachment will be unable to burst through the outer shells and crusts of things. Eyes that are fascinated by material things are unable to open upon the spiritual. Intuition is not the culmination of reason or intellect. It has nothing to do with the personal, nor with the tardy processes of ratiocinative thought. The rank materialist firmly believes that man is made up of various forms of matter, and that beyond these, there is nothing. His instruments have gone on reducing matter to its atomic structures. From there, matter eludes him and he perceives a blank negation, an unbridgeable void.

For such an one, man's life is without a goal. To him, productive effort and earning a livelihood can only mean such pursuits as enrich him in his material benefits. For him, the diverting of energies to plan for an after-life is futile because his reason tells him that there is nothing in him which will survive the ordeal of death. He does not believe in charity and sacrifice because these have a tendency to lessen and not heighten his ease during the all too short time of life that is his before oblivion descends and snuffs out his flame. Any wonder, then, that for the majority of men their efforts will remain unproductive and their contribution to the fund of human goodwill be negligible?

When the human child attains that age when duty lays its first claims on him, he mercifully has meaningful employment chalked out for him by duties to family and nation. Some of these comprise the actions to be performed daily (duties to oneself are some), while others have to be carried out on specific occasions. These duties are obligatory. In fact, just because the Soul needs that experience, is the incarnation planned for birth in that particular environment of race, nation and family. Such duties when respected are productive of lasting good. It is when they come to be understood as avenues for growth that "honest employment" takes on a deeper meaning. Besides these and enriching the man are actions which he may perform to bring the word to duty

and benefit mankind. To be employed in helping others to carry out such self-appointed tasks is meritorious and comes to him who through incarnations has earned the right to such service.

Besides the performance of duties, the man has to toil to earn his livelihood. He has to barter his labour or skill for another's use. In essence, it provides an avenue for the practice of brotherhood, a joining together in a co-operative effort to achieve the larger good. Right livelihood deals with the means of living—the employment, the fruits of which will sustain life; the utilization of energy for the providing of the necessities of life to the many. Where the occupation is such as feeds the urges and desires of the man or where it gets its remuneration by providing other men with pleasures of dubious value, it becomes productive of evil. In such cases, the force of the life energy is being used to abuse the life of others, is in fact made to turn around and oppose the mighty evolutionary impulse.

Whichever way we look at it, we must admit that when man uses energy for purposes other than the production of life's necessities, he, by that action, steals a larger or a smaller amount of force from nature's storehouse. By so doing, he not only wastes force and despoils nature, but pits the force so appropriated to fight the momentum of a planned evolution which embraces galaxies and universes. Few men, even if they understand it, remain consciously aware at all times of the fact that nature allows them to borrow from its storehouse the energies which they wield, and that such borrowings carry with them all the obligations of a trustee. Since man uses energy every moment of his life through his thinking apparatus, the ideal position for any man would be the retaining at all times of the awareness of this responsibility. Any action, even if it be in thought, which does not carry the soul forward on its evolutionary cycle is not a worth-while employment and becomes a source for dissipation and not conservation of energy. Following the same line of thought, right livelihood is not achieved by the following of those pursuits which retard the evolution of oneself or of others. If the lending of one's energy to any organization does not have as its end-result the production of a necessity of life, the effort is vain and any extra attempt at evolutionary progress has then to be relegated to hours outside those of employment.

In our times, when a young man chooses his vocation his main concern is to see that it will earn him money. All else is incidental. The needs of the soul are not thought of and are, therefore, not planned

for nor given adequate weightage. Later, the man may change vocations and seek more congenial pursuits even as his mind develops and his soul approaches its awakening. For the man who awakens to the larger perception, the chief and only question which he has to answer is: Is he producing that which is a necessity of life? To the poet and the artist nature shows that aspect to which the ordinary man's sight and senses do not respond. The scientist and alchemist try to probe into the finer forms of matter and the essences of things. In time they do reach their flowering, yet are their efforts vain, the efflorescence a mere mirage on the sands of time.

Why should this be so? Why, when the scientist stands on the threshold of startling discoveries, does he find and feel a frustration and a letting down, a feeling that the sweetness of his achievement has turned sour? A long unfamiliarity with the worlds of light has made such men forget that the touch of matter defiles, and that too great a familiarity with matter arouses the passions which bring in their wake the horrors of anger and greed. Matter has a tendency to generate attachments. The senses, when they come into contact with objects of sense, produce heat and cold, pleasure and pain, attachments and revulsions. It is thus that desires are aroused which attract or repel. When a whole civilization takes the downward trend, a decadent society results where morals are weak and ethics low, and where flippancy hobnobs with vice and calls it pleasure.

But, if there is degeneration, there also exists its opposite. In places least suspected by the ordinary man, there still exist oases of spirituality. In town and city, amidst the din of the market-place and the haunts of the rich and the poor, there labour the few who see in right livelihood the way open to all to reach up to the divine. Riches and affluence do not come their way; ease is not wished for, though it could be had; publicity and the accolade of the many is shunned. They spin on the wheel of life. Their self-abnegating effort produces that which satisfies another's necessities of life. But, far surpassing the seen results is the example which they set. Their life preaches a twenty-four-hour sermon. Their sweat produces seeds which will yield a rich harvest in another's field. Nature recognizes the worth of such men, and though it cannot turn back the force and fury of results for causes planted in past lives, it still shelters and nurtures them, for they are its dear ones — precious for the work to be done in other centuries, valuable recruits for the carrying on of the fight for the re-establishment of righteousness.

LETTERS TO A LODGE

II

[Reprinted from *The Irish Theosophist* for December 1894.

—EDS.]

YOU ask me, Brothers, for my thoughts respecting the Theosophical Society and its neutrality. The latter point appears to me to be one important at all times and one which should be better understood.

The Society is held to represent our ideal. It stands for Universal Brotherhood. What is that? I have heard, and I believe it true, that when the Elder Brothers of the hierarchy which specially helps the West were considering the base of the T.S. — a base to be as broad as the world, free as the ether — they chose for this foundation a truth which they expressed by the term “Universal Brotherhood.” In this they followed after Nature, herself based upon that truth. The term was chosen as one fitted to convey to all minds in all languages a clear, distinct and ethical idea. At the same time their ethics transcend ours; the only real ethics are spiritual laws we do not glimpse as yet. So this term is held to cover and to convey in its highest sense the truth of the “Spiritual identity of all Being,” on which alone can a *real* universal brotherhood, true in fact as well as in potentiality, active on all planes alike, be based. The Society is thus seen to rest upon spiritual identity, upon likeness and not upon difference, upon union and reunion as beginning and goal, and, in the intermediate spaces of Time, upon unity in diversity. Like the world-soul, the Society receives into its bosom all manner of minds, souls in all stages of evolution and involution, promising within those borders free and unimpeded development, through enquiry, to each. Thus the sole article of faith necessary for admission premises its neutrality; the one springs naturally from the others.

Let us now take up and examine the nature of this neutrality. At once we perceive that no passivity, in the usual sense, is implied. The Society does not permit the war of creeds, the attack of minds within its precincts. Members and officers are not to sit calmly by and allow the assault upon the beliefs of others to go on unimpeded. It is not permitted in the meetings; on the part of officials it is held to be a misdemeanour forbidden expressly by the Constitution. The neutrality is positive, not negative. It is active, as becomes a spiritual quality springing from a spiritual truth lying at the very foundation of Being

Rightly so, for those who sit by and allow a wrong to be done when their activity might prevent it, are sharers of the injustice which their passivity makes possible. They do not escape, by that inactivity, a really active share in the wrong. They provided a quiet shelter, so to say, for the aggressor, a field from which the evil could sally forth and take effect.

We find mankind recognizing this fact at two poles; first, in the common axiom, "The receiver is as bad as the thief"; secondly, in the mystic's code, "Inaction in a deed of mercy becomes an action in a deadly sin." When the machinery of the Society is put in motion to bring about an infringement of the rules of Brotherhood, we do not escape responsibility by assuming the attitude of calm spectators, or of judges ready to deal out a justice which in truth we have not to bestow, being as yet imperfect men. Neutrality is not passivity. The last is a mental inertia, the other a fixed mental attitude. The first altogether rejects an infringement of Brotherhood, and forbids an insistence upon diversity, which the latter supinely permits. The ideally neutral attitude is that taken up by the Society. It posits for itself a broad code, a tenet wide as the fields of light and single as is the source of that light; for others it adopts an impartial neutrality.

In this mental equilibrium there is no lethargy. The "holder of the balance" requires every faculty, every nerve brought into play. Try; you will not find it easy. This point of balance is the lever of Archimedes; once found, it moves the worlds. When disturbances shift the balance too far, the true neutrality consists in an effort to bring about readjustment, just as we see people instinctively throwing themselves to one side when the ship keels over or the coach careens. That is the recognition, in physics, of nature's law of readjustment, or reaction. The Society provides for it, even to dismissal from office, if the rule of neutrality be violated, and such provision is a part of its neutrality. Ours should be no less positive. In this light an occult saying becomes understandable: "Because thou art neither hot nor cold I will spew thee out of my mouth." To be at either pole implies reaction in time and so comes about circulation, or the condition of living, of evolving. To lie passively in a middle state where no action is, is to be spewed out of the mouth of nature, or manifestation, to fade out without further *personal* evolution. The Yogi is intensely active on the spiritual plane and negative upon the physical plane in trance. The same penalty would be incurred by the Society if it were "neither hot nor cold." Its inactivity would bring about its decay.

It would thus appear that an active charity is the legitimate outcome of the sole article in our confession of faith. An *active* charity — not verbal, not inanimate, not supine. The magnificent picture given by St. Paul delineates the aspect and mode of such a vital charity from the standpoint of the adept, and portrays the inadequacy of mere eloquence, though it spoke as angels might speak, to do justice to that living quality, without which sonorous speech were “as sounding brass or a tinkling cymbal.”

Our Society is the model, the working model in the objective world, of that body known to the mystics of all ages as THE LODGE, or aggregate of spiritually active souls, embracing all the rungs of conscious mental Being.

THE LODGE is the Servant of Karma. That is, its operations are guided by the laws of Being. It works along the lines of Law, using cause and effect as it finds them to its hand, provided already by mankind under Karma; using the action and reaction of currents in the Akasha as it there finds these. It reveals nothing. It attacks nothing. It punishes nothing and no one. It leaves all this to the Law. The withdrawal of its influence or its aid is not, properly speaking, punishment, for it only removes that which cannot be used by those who turn away from its path, the path of Law. Strictly speaking, offenders are those who have removed themselves. But it protects. It defends. It secures for its followers the right to mental freedom. It imposes no action. It offers opportunity for right action to those entitled to such opportunity. If rejected, the opportunity comes no more. The Divine is not importunate. Where honest intent and pure aim have not secured a man from mistaken action, his soul learns a broader view, a vision more intense from the pain of the mistake, and his right intent carries him onward still. The Law thus provides that intention, motive, shall count, and so they do also count with that instrument of the Law, THE LODGE. So long as a man wills to do rightly, wills to see clearly, he is helped over the innumerable obstructions put in our way (by nature), by that LODGE itself, whose mission it is to help mankind in their progress through the mire of material life.

THE LODGE has but one insurmountable barrier, hypocrisy; one crime, ingratitude; one felony, self-abuse. For conscious root in falsity under guise of truthseeking must debar the mind from sight of the True. Denial of a gift, rejection of the giver are perjuries committed against the very nature of Life — the One Being — itself. All who give us ought have given us somewhat of their life; that life works in an

for us; when we deny that, after any one of our numerous contemptible human fashions, we do inhibit and expel it from our spheres; we do our paltry best to stifle Life and stultify its source; we deny the very mainsprings of existence, the eternal give-and-take, when we give back evil in any shape of denial, forgetfulness, suspicion, for the blessings of fraternity and good will. And he who destroys the nervous vehicle destroys the inner senses in the germ and cannot penetrate to that arcanum of hidden Being because he has destroyed the path leading to it, and that, too, after a fashion which affects the atoms of nervous matter for many a life beyond the life we call today.

The great function of THE LODGE is also that of the Law—re-adjustment. That is to say, bringing into equilibrium the nature—human or universal—temporarily overbalanced by undue determination to one or another pole of force. When undue stress is laid upon one aspect of life, the true servant can be helped by the awakening of energies then latent at the other pole. This is done whenever *necessary*; the good gardener does not disturb the plant until it requires his care; then he only brings to bear upon it natural agencies which he has learned to specialize. Such servants form, each in his own degree, links of the great chain of conscious endeavour which stretches from man to the angels, and beyond. Once they have served, and while they do serve, that LODGE is in the very nature of things bound to them as they to it. For such living links there is no severance unless they will it so.

Life, the Breath, the Conscious Mover, flows along the chain, *seeking and making its own bed*, choosing its own vehicles; those above cannot reject those below; those below must receive that Life by way of those above. Each put himself in his own place; not one can lose it unless he himself moves away or is moved away from that place. It is hierarchal, because the laws of Life, of the One Life in the One Substance, have made it so, fashioning plane upon plane, stage upon stage, link after link, soul after soul. "Ingratitude is a crime in Occultism," as the Master twice has said, for he who denies one link of the chain, one source of but a single interior benefit, throws, or would if he could throw, the whole chain into confusion. He endeavours to isolate one link from the living palpitant whole; that whole resists, and he himself is torn away from it; the great stream expulses him as debris upon the naked shore, and flows on. Brotherly help is a spiritual entity; it is of the higher order of life; it is a part of the higher substance of our being—the thought-substance, the heart-substance—and we sow

it in the spheres of our fellows, open to ask and to receive it.

When, then, they turn against the giver, they do violently reverse the action of those living substantial atoms within them; the sudden reversal of force is a great shock to their own inner man. Moreover, they do then, by their thoughts, expel and cast back upon us the force we have bestowed, but a force also reversed to its other pole. By this reversal of force they drag the atoms of spiritual substance down to a lower plane existence before their time. They return hatred for love; in occult dynamics this means that they give contraction, death, bitter cold for life and love. They *may* hurt the giver, if they be powerful enough, but primarily they injure themselves. In the ungrateful man you may plainly see the horrid action of this sharp reversal; he is torn by doubt, anger, suspicion; his misery knows no cessation. Peace has no foothold within him; he is the wretched playground of forces whose nature he himself has transmuted, making that deadly which was given from the fountain of life. And Life uprears its crest against him, it will have none of him except upon the terms he himself has made, the terms of violence to the essential nature of things; no truce is given by the Law to him who has thus declared himself a foe to order and law. The Benefactor is sacred in the penetralia of spiritual truth; he cannot undo the good once done, himself; no benefit once set forth can ever be cancelled; the stream can be checked at the source but its flowing waves cannot be recalled. Present evil cannot obliterate past good so far as we are concerned; in the universal sum of things they may tend to one benefit — self-knowledge — in the end.

Hence fidelity to that Society, at once a model and a benefit, an ideal and a nucleus capable of perfection, is a primary virtue in the would-be Theosophist. He must act the brotherhood he professes, or he risks to become a hypocrite, one of those “pharisees” of whom H. P. Blavatsky remarked that they were the only class whom the Christ constantly rebuked. The mystic Christ-light will have none of the hypocrite, for he seeks a false light, one of the numberless false reflections of the One. He must be grateful, to his fellows, his officers, to the unseen givers of the ideal, to the “guardians of the base,” to the “bearers of the flame.” Otherwise, he risks to destroy the vehicle. It is not perfect for men can provide no vehicle which shall be better than their aggregate selves.

It is for them to perfect both. Theirs is at choice that noble part of avoiding all fixed codes, all rigid methods of comparison, all hard

and-fast conceptions of charity or justice or neutrality or benevolence, whereby we reduce divine fluidic lights to mere forms, models of our restricted minds. Let us watch at the springs of the spirit within us; let us wait for the dawn of compassion; let us listen for the pleading of an inner voice; for the pulses of pardon, of peace and of prayer, let us keep undying watch within ourselves. When these arise, were it by but the feeblest heart-beat, let us give way to the eternal processional of the peace bringers, the currents of divinity ever ready to flow through every man who will take down his bars and evoke their passage. We are fixed; they change ever. We are mechanical; they are spontaneous. Fatigue is ours; they are immortal, tireless, ever-born and never-fading. We are the slaves of our own poor preconceptions of conduct and virtue; they are servants of the Divine Dark Children of the Father of Lights, teachers of men who yet are — if they will — themselves. Through and by our Society, that concept of spiritual and charitable identity, we may both receive and give these boons *if so be we abide by the spirit itself*. We shall learn and become that truth than which no grander ever was set forth:

As the one fire, after it has entered into the world, becomes different according to what it burns, so the self within all things *is different — but it exists also apart*.

Now this is an epitome of the *real* neutrality.

—JASPER NIEMAND

(*To be continued*)

NOT in doing what you like but in liking what you do is the secret of happiness.

—J. M. BARRIE

FATE AND FREE WILL

THE OBSERVANT will have little difficulty in noticing that law works everywhere. Law and life are synonymous terms, and every atom of dust, every blade of grass, every creature on its wings, every savage and every sage express life by law and under law. It is law that is at work when beautiful crystals form themselves. The reptile creeps and the bird flies by the action of the same law by which men speak and asses bray. The formation of a cell and that of a star are operated upon by the same law. And if it functions in the whole of the external universe, must it not be so in the invisible realms as well? The whole universe, visible and invisible, is but an expression of law, ever and everywhere present, working incessantly and infallibly. It knows neither wrath nor pardon; it measures with justice every tiny as every mighty act, word, desire, or thought.

That is the first thing we must understand. Science is finding it difficult to define the law in the moral world; it has succeeded in defining some of the many variants of law in the physical world. The law of motion, the law of concretion, the law of disintegration, the law of evolution, are some of the laws of which science knows, and it has found out sufficiently to affirm that nothing happens by chance, that there are no miracles, for law and law alone is at the foundation of the universe. Law is the first and basic principle of the order we name cosmos.

With this Theosophy concurs. Law is omnipresent and works at every point of space. Law is omnipotent and acts every minute of time. Law is omniscient and functions as infallible justice. Law is not any person or being, but the cause, sustainer and renovator of every person and every being. Theosophy also affirms that there are no miracles, and it cautions science that there are more things it is ignorant of than there are things it knows about. While modern science has not yet discovered how that law works in the universe of morals and in the universe of mind, ancient science, which Theosophy reiterates, knew of it. That is the fundamental difference between ancient and modern science.

If we look at the world today what do we find? There is irreligion, *adharmā*, flourishing everywhere. There is religious exploitation of human souls; there is social exploitation of human morals; there is political and economic exploitation of human minds and human bodies. People have been looking for help to their government and to their political leaders, and sometimes they fall prey to and slavishly adopt

the ways of mass tyranny which we see at work in more than one country. What will save us from that danger is the knowledge of Karma, the law of ethical compensation — the doctrine of fate and free will.

That ancient doctrine is at once simple and profound. The word Karma is familiar to all today, but is very much misunderstood. Karma is not fate, though fate is an aspect of Karma; it is not the expression of free will only, though free will plays a most important part in it. It is not action as we know action — something we do with our bodies. It includes action of tongue, of feelings, of thoughts, of human will. Karma is perpetual motion. Its metaphysical concepts are difficult to understand; its moral presentation is simple. Every spiritual Teacher and every religious philosopher has given that moral teaching. Let us look at it.

We must begin with an aphorism — “There is no Karma unless there is a being to make it and feel its effects.” This is simple, self-evident, but, like other simple truths, it is also profound. When people say, “Such is my fate,” “Such is my kismet,” “Such are my *samskaras*,” “Such is my Karma,” they overlook that there must have been a being who made that destiny, who produced that fate. So we have two factors — *Karta*, the actor, and *Karma*, the action. No action without the actor; no destiny or fate without the being who wove that destiny, who manufactured that fate.

But people are puzzled because they do not always see the actor and the action together, which really means that they do not see the actor performing the action. To take an example — a man is born deaf. What made him deaf? The man may say, “Deafness is my kismet; it is my Karma, my fate.” Theosophy says, “It is; but what caused that Karma? Who caused it?” If “there is no Karma unless there is a being to make it and feel its effects,” it is evident that in our example deafness is made, and the being who made it is most closely related to it, is in fact the very one who now suffers the effect.

That brings us to the second great fact about Karma: Each Karma, each action, is a process; it is a motion. Every cause is followed by its own legitimate effect, that effect becoming in its turn a cause and producing further effects. Cause, effect, cause once more — a mighty chain in which each link is both a cause and an effect. Karma is not static or stationary: it is dynamic; it moves, moves, moves — like the waters of a river.

Let us not think of Karma as isolated causes each producing its own

effect, and that effect separate and distinct from all other effects. It is most illogical to say, for instance, that because 'A' murdered 'B' in the past life, therefore 'B' will murder 'A' in this life. Any single action of ours is a process, a complex process. Our thought on any given subject results from all our connections, mental, moral and physical, with that subject. So every action of ours is a new cause producing numerous effects, often unknown to us and hidden from us. What we see as effects may puzzle us because we do not perceive the causes, but whatever comes to us is an effect from a cause. Because we generate causes on different planes of being, we produce different kinds of effects. By our thoughts, feelings, words and deeds we make different kinds of Karma. If we cease to perform this fourfold action, we cease altogether. To live implies this fourfold action. We cannot be alive and not generate these four kinds of causes.

Let us apply this knowledge to ourselves. First, let us look at ourselves from the point of view of effects. We have a mind; it is our effect-Karma from the past. If we did not use our mind in the past, we have a dull mind in the present. If we misused our mind in the past, we have a diseased mind now. If we used our mind properly and wisely in the past, we have a keen and fine mind in the present.

Next, we have a moral character that is strong. Our past feelings made that; cruelty begets cruelty; selfishness is born of selfishness; compassion multiplies compassion; out of kindness kindness comes. "See yonder fields! The sesamum was sesamun, the corn was corn," says the Buddha. "Do men gather grapes of thorns, or figs of thistles?" asks the Christian scripture. "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn," says *The Voice of the Silence*. We cannot sow meanness and expect kind characters. Our characters, our morals, are effects from another of our past feelings.

Third, we cannot have a sweet voice or a powerful one if we have indulged in lies or gossip. The way we speak, the things we speak, are effects, for does not the same *Voice of the Silence* say: "A harsh word uttered in past lives is not destroyed, but ever comes again"?

Fourthly and finally, our body, ill or well, ugly or handsome, capable or inefficient, keen or dull, energetic or indolent, is the result of how we treated our bodies in the past, in previous lives.

And all these four together, the mind, the character, the speech and the deeds of the body, exist and function in an environment, under a

outer set of circumstances, which they mould and shape. Our environment, the family and the country in which we find ourselves today, in this life, is the result of past actions in all four departments of our being. Let us look at the fourfold Karma as causes in the present, causes that will produce their effects in the future — tomorrow or after many days.

Is this not a wonderful just Law that inspires, that energizes, that reconciles us to the apparent injustice of life? We need not lie down and mourn; we need not blame our parents and families; we need not pray to God or gods, or propitiate any devil or demons. We only need to take ourselves in hand and say: "I will be what I choose to be; I will make my destiny and rule my stars; I am a free being, the creator of my own fate; I will break the chains of my fate and be free." When once that resolve is taken because the fact is understood, half the battle is won. So let us take that strong, virile position of a warrior, and not act like the coward who throws the blame for his misdeeds and stupidity on the shoulders of Karma, or of his environment, heredity, or what not!

But let us not rest content with making a resolve. We must seek knowledge to act and to practise. And what is the knowledge we need for the changing of our self-made destiny? What is to be done by each one of us for the shaping and moulding of our own future in the departments of mind, of feelings, of words and of deeds?

First, what shall we do to improve our mind, so that it does not act as a fetter, so that it does not enslave us? The mind loses its narrowness, it gains breadth as well as depth by moving away from subjects which only deal with our narrow, personal selves. If we look at the mind activity of most people, we find that their thinking is limited to personal matters. "What shall I eat? Where shall I go? How shall I dress?" It is "I," "I," "I" all the time. Let us liberate our mind from the fetters of selfishness and personality. It must be given universal, cosmic, impersonal ideas to dwell upon. Our mind uses the brain as its vehicle and instrument. We have grooves in our brains; we have also grey matter. Grooves and grey matter are affected and made by the ideas on which we dwell. Let us use our will and resolve to choose Universal Ideas, and deliberately keep our mind on these. Without open, deep and broad minds we cannot learn the Truth, nor can we be true to ourselves. Let us dwell on ideas which touch not our personal and petty self, but the Great Self of all mankind.

As for our feelings: Egotism, pride and selfishness are the three bas-

tard children in the characters of almost all men. They are in each of us, however hidden. They have to be eliminated, for they enslave us. If universal ideas break the fetters of mind, impersonal feelings break those of low morals. People love in selfishness, are charitable because of pride, and labour to satisfy their own egotism. Let us analyse and see if we love impersonally, without the desire to be loved in return. Are we giving in charity for the sake of fame? Are we doing anything without bringing in our own personality? We shall be surprised to find how very personal we are, and how rare, how very rare, is the quality of Impersonality.

Coming to our speech: Do we watch it all day long? We may not speak obscene language, we may not indulge in evil gossip, but how often during the day do we talk about ourselves? Men and women want to speak of themselves and hear their own voice! To make our speech soul-centred it is absolutely necessary to practise silence at certain periods, by retreating to the inner sanctuary of our own heart.

As for deeds, all we need to do is our duties. Let us do our duty by every duty, without looking longingly for results. If we act with dispassion, the fetters of action will fall away.

These are the spiritual laws whereby we can improve ourselves, and thereby improve our own destinies. Universal ideas, impersonal feelings, holy and sacred words, dispassionate deeds, these produce an environment where harmony and peace prevail. Though we may obtain all that the world considers fortune and wealth, unless we have built peace within ourselves we cannot have happiness. Peace comes from a mind fed on universal principles; power comes from a heart that has become unselfish, that loves in compassion which is impersonal; helpfulness comes from speech which is pure and wise and sacred; sacrifice comes from deeds performed in the true spirit of renunciation, without looking to the fruits. The Perfected Souls, the Super-Men, are Men of Peace, Men of Power, who help all humanity in uttermost self-sacrifice, without looking for any reward, irrespective of persons. Let us copy Their great examples. Their precepts are with us. They Themselves exist as Living Men, perfect embodiments of the Law. To find Them, we are called upon to study Their Philosophy and serve Their Humanity.

WORDS OF LIGHT

THE POOL OF CONSCIOUSNESS

2. ONE THOUGHT IS NEEDFUL

But *one* thought is needful: that I AM, and that thou art Mine.

To remember that I AM, and that all else is *maya* — this is recollection; this is devotion.

In the heart is the centre of consciousness.

How is it with thee?

On what is thine attention fixed?

Let thy mind be to thee as the lamp within the temple, which casteth its light towards the shrine.

The shrine it showeth not, but it guideth thereto.

Be it thy task to keep it bright.

When thou thinkest of Me thou art with Me, and where I am all being is.

How shalt thou live, save in That which giveth thee life?

All else is vanity, illusion, and folly.

None is so alone as he who in the midst of the many loseth the ONE.

As the relationship between the eye and the sun, so is recollection between thee and Me.

Thy consciousness is that which reflecteth thy Maker.

Let naught come between thee and Him.

Stay thyself ever on the symbol that showeth Me most clearly, for that is the gold disk which covereth the face of the True.

By long gazing thereon thou shalt find that the symbol disappeareth.

So shalt thou pass through, and enter into Me, and find rest.

Recollection? — thereto art thou given free will.

Seek Me not with the mind, but with thy true self — with that which is reflective and receptive.

Thou shalt escape from the briers and thorns of the bank when thou dost enter the stream.

I am ever in the depths of thy being.

Lift the torch of contemplation. Look on the things that affright thee. Thou shalt see they are but shadows, and when the light cometh the shadows flee away.

So shall it be with thee, if thou but abide in patience.

What is the light?

The knowledge of the ONE.

There is but *one* thought: turn thou to it — that I AM, and that apart from Me is nothing whatsoever.

Recollection is the golden bell that ringeth thee at all times to My presence.

It is the golden key of the house of life: the golden bridge by which thou shalt attain Me: the golden circle which encloseth thee and Me.

When thy mind is at rest thou shalt look into thy heart, and there shalt thou find illumination.

Thy Master is with thee, even in the thick darkness of thy noonday.

Now that thou knowest Me, thou wilt wander no more amidst delusions.

Meditate on My words; thou shalt find Me therein.

As for recollection, thou hast My likeness ever before thee in that light whereby all things live.

(To be continued)

WHEN once man believes that the thing exists which he desires, he will obtain it at any cost. The difficulty in this case lies in man's incredulity. It requires a great tide of thought and attention to set in towards the unknown region of man's nature in order that its gates may be unlocked and its gloricus vistas explored.

—*Through the Gates of Gold*

SLEEP AND DREAMS—A SUBLUNAR MYSTERY

IX.—THE COSMIC MIND

No other phase of consciousness than the dream state offers the most suitable opportunity for an analytical exposition of the origin and nature of phenomenal existence. Sleep, dream and waking are the three normal transitions of consciousness common to all organic forms of life. The first two are seldom studied except in their relation to waking existence, although it will be evident to the perceptive mind that waking consciousness itself is but a state of the Soul, the Perceiver. Being itself relative, it is as capable of being compared and related to the other two as they are to it, and is necessarily as undependable a basis of comparison as the others.

With the wider outlook of philosophy one must realize that the exclusive reality of “waking” experience is not a primary fact, but the outcome of a long process of differentiation and selection. The process can be traced and practically “justified,” but it can never subvert the immediate reality of the “unreal” experience of dreams. Further, it is not quite true that there is no originality in dreams. There do occur in them, though rarely, experiences which have no parallel in waking life.

Many have come to realize, therefore, that dreams should not be regarded as troublesome interferences with our lives, but rather as likely doors to self-discovery. Louis Bisch's *Be Glad You're Neurotic*, first published in 1936 and since reprinted 22 times, contains some interesting material on dreams:

If people by and large realized that every dream has a meaning and is more revealing than their own social conversation or facial expression, they would not be so eager to tell their dreams. Instead, they would take the time to think about their sleep thoughts and discover what their unconscious mind is trying to do for them. . . . Just remember that all dreams have a meaning and that this meaning is always a constructive one, aimed to assist you, to make you cognizant of the whole truth, without prejudice, concerning yourself.

If, in the past, dreams were considered as nonsensical, it is high time, adds Bisch, one comes to realize that

in the not too distant future no person will be considered educated, as prepared for life, or as capable of facing reality as he should be, if he has not mastered the technique of interpreting

his own dreams. . . . And if anybody boasts that he falls dead asleep the second he hits the pillow, advise him that this non-neurotic ability of his is not necessarily an asset.

For long ages it has been known to the sages and seers that dreams, in fact, are an asset offering wonderful facilities to study the mysteries of nature. A dream is not a waste of energy, nor an exhaustion to mind and brain, unless it is of a grosser nature. During the day, the mind is constantly thinking of something or other and never sticks to any thought to carry it to its legitimate conclusion. Hundreds of one's thoughts are thus daily wasted and the mind wanders.

Further, the gross consciousness has not so many facilities as the subtle consciousness operating in the dream state to know about the subtle mysteries of Nature. A state of greater responsibility, too, is devolved on the ego, as it is drawn by personal feelings, telepathic influences of living and dead persons and higher intuitions from the Spirit within. The desire for each act which is coveted is strengthened every night until the gross mind becomes firm to carry it out in the gross consciousness. It is, therefore, in the dreaming state that good or bad tendencies can be fostered and cultivated.

This provides yet another opportunity to the philosophic mind to inquire who the dreaming ego is. This obviously simple question has led great minds both in the East and in the West to investigate the nature of the individual, a word suggesting indivisibility, which is the mysterious keynote setting forth numerous theories to the philosopher. In *Yoga Vasishtha*, which deals with the problem of dreams in great detail, it is posited that the human individuality is not an external entity apart from God, for the one eternal Principle or God, by whatever name it may be expressed, is the source of all individuality and objects.

The eternal Brahman or God is the source of both activity and inertia of the worlds and is the cause of all manifest appearances of the worlds in the three states of consciousness, says the *Yoga Vasishtha*. Consciousness, then, is the impulse of the physical and subtle dreams of the worlds of which an ego catches simply a glimpse from within himself, and he revolves himself at random in such dreams along with his personal views and aspirations. Thus the cause of the general dream of the world is in the Divine Mind.

Such being the teachings of the *Yoga Vasishtha*, an inquiry into the nature of godhood and individuality has become necessary; for, without knowing the characteristics of the individuality and the grades to which

it can rise, one cannot realize the nature and values of human dreams. The ego, then, according to this philosophy, is a part of the transcendent Brahman and is indissolubly connected with the plan of the world. By being more and more bound down by desires and fancies, he forgets the original plan of the world, but he is always free to raise his level of consciousness. Intuitions and inspiration seldom come to him so long as he is involved in the affairs of the gross waking consciousness, but in his dreams he can more easily imbibe the higher influences.

In the dream state the five organs of sense are not at work. The mind alone is at work, and whatever form it takes, the knower within becomes conscious of the same. Mental activity and mental images are called ideas or thoughts in the wakeful state and they become dreams or visions in the sleeping state. It is a natural human tendency to call the waking state "real" and dreams "unreal." In both the states mental forms are seen. Man is conscious of a third state also, of the non-existence of objects in dreamless sound sleep. In all the three states, he is the seer, always independent of that which is seen. In the first two states, we clearly notice the presence of mind and its modifications; but in the third state, the mind itself does not undergo any change. In the first two cases, its modifications in either of the states recur in the other. All impressions stored in the causal body appear in the two states. The mind emanates from the causal body and in sound sleep it is absorbed into it. As the *Bhagavad-Gita* describing the nature of the primal cause states: "I am in the hearts of all men, and from me come memory, knowledge, and also the loss of both" (xv. 15). The vibrations in this sphere of the causal body are unknown to the mind and this we call forgetfulness. But we find that the impressions transferred to this sphere after a time revert to the mental sphere, and thus we remember again. Hence the sage maxim that one should sleep over one's problems to find their solution. All the scenes created in the dream are modifications of the mind of the dreamer himself. The cause of these modifications is the reversion of the impressions which had been transferred from the mental circle to the further inner circle, namely, the causal body.

The objectivity of the dream images during sleep is usually unquestioned. While sleeping, the subject appears to himself, in dreams of a certain class, to be as fully a subject in the objective universe as when waking; and it is only on waking that he holds his dream images were not objective. From this a deduction, however strange it may seem, follows, that it is within the bounds of possibility that any moment

the so-termed waking subject may *really* wake up, and from his then transcendental state contemplate his life in the objective universe as a mere dream. How aptly *The Voice of the Silence* describes this state:

When to himself his form appears unreal, as do on waking all the forms he sees in dreams . . . then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

This is also reflected in the opening lines of Shankaracharya's *Dakshinamurthi Stotra*:

Even as the dreamer mistakes internal images created by his own mind for external objects of the physical world, but on waking is disillusioned, so is the individual, on initiation by the *guru*, enlightened about the non-dual nature of the Atman, when he realizes that all the sights he sees in the wakeful world are only as illusory and unreal as the images reflected by the looking glass.

The assumption that because dreams appear false on waking, therefore the dream state is false to reality, is arbitrary, as the dream has to be judged from the point of view of the dreamer, and not of the philosopher or critic. How would one like to have his waking life judged by the dreamer and called an "empty dream," as so many poets and prophets have done? That was the predicament of the Chinese philosopher which is so beautifully put in verse by Dr. I. T. Headland:

One night when Chuang Tze lay in bed,
He dreamed he was a butterfly;
Then waking to himself he said,
To solve this problem I'll try;
Am I a man I've wondered long,
Or butterfly that thinks I'm Chuang?

The solution of this problem led Chuang Tze to awaken to the Ultimate Reality. Hallucination and illusion exist equally in dreams as in waking thoughts; but dreams have an advantage which waking life is lacking in, namely, that they may transcend the purview of thought. Why, then, should the dreamer not have some experience of a universe of insight transcending the creeping, groping thought of wakeful terrestrial life? Such experience is possible as there is no contradiction in it, and the dreamer has a greater freedom than in the waking state in which there is inhibition of the free play of imagination.

Hence the content of dreams transcends the content of waking thoughts. The withdrawal of the mind from the external world is more

complete in sleep than in the waking state. Imagination is not confined to thought about the objective world. Dreams, then, have a content beyond, wider than, the reality of the external world. Dreams travelling beyond the limited reality of our little universe must have for content what is not only possible, but also impossible for our universe.

From the Chinese philosopher's dream we can see that we have to regard ourselves as living in *two* worlds, and which of them is more real depends largely on the interest we take in our several careers. "Real" and "unreal" are distinctions of value *within experience*; the "unreal" is what may safely be ignored; the "real," what it is better to recognize. If in our sleep we habitually dreamt a coherent experience from night to night, such a dream life would soon become a "real" life, of which account would be taken, and to which, as in Bulwer-Lytton's story, waking life might even be sacrificed.

It is fallacious to argue that dreams are short and fleeting, while waking life is more enduring, for the difference in duration does not matter. The subjective time estimation is enormously elastic; some dreams, as *experienced*, may teem with the events of a lifetime. That, on awakening, they should shrivel *ex post facto* into a few moments of waking time is irrelevant. In the time of a more real world, might not our waking life be subjected to a similar condensation? It is as possible to have a time within a time, and a dream within a dream, as to have a play within a play and a story within a story as the *Panchatantra* and the *Arabian Nights* testify. Does Hamlet's discourse about the players' play prove that Shakespeare did not write both the plays?

Gerald Bullett, in an essay appearing in *These Diversions*, a symposium edited by J. B. Priestley, elaborates the same theory of the Chinese philosopher dreaming of being a butterfly:

... we live, each one of us, a double life: a life of which the two parts are at once more distinctly related and more intimately dovetailed than those of any imaginable Jekyll and Hyde career. Sleeping and waking... are not two processes but two aspects of the same process. To fall asleep "here" is to wake "there." My head sinks gratefully into the pillow, and the world dissolves; and at that very moment, on another plane or planet, I rub my waking eyes and begin a new day, resuming, without thought or sense of strangeness, the life in which my sleep — my waking life here — has been a quiescent interval. No knowledge encumbers me there of what I am, of what I do and suffer, here; at worst, or at best, I am pursued by fantastic-seeming memories, frag-

ments of dream, which do no more than delicately modify the shot-silk colours of existence. Sharp, if illusive, is the separation of these lines; for, though each is presumably hidden in the subconscious of the other, stowed away at the bottom of that capacious knapsack, in effect they are rather two self-contained rooms with the swing door called *sleeping-and-waking, waking-and-sleeping*, pivoted between them. Here, it may be, I am a clown, there a god; or here a poet, and there a dullard. . . . And in which of these lives am I more truly myself? In neither, says Logic; for both are equally mine, notwithstanding that I here am a stranger to me there, and I there a stranger to me here.

If this ability to be puzzled is the beginning of wisdom, it is a sad commentary on the wisdom of modern man. For, whatever may be his achievements in the literary and scientific fields, he has lost the gift of being puzzled. As Erich Fromm observes in *The Forgotten Language*:

Everything is supposed to be known — if not to ourselves then to some specialist whose business it is to know what we do not know. In fact, to be puzzled is embarrassing, a sign of intellectual inferiority. . . . To have the right answers seems all-important; to ask the right questions is considered insignificant by comparison. This attitude is perhaps one reason why one of the most puzzling phenomena in our lives, our dreams, gives so little cause for wonder and for raising questions.

Dr. Fromm points out that our concept of “reality” may either limit or extend our evaluation of the importance of the dream-state, and suggests that we assume too much if we think the effect of this wakeful reality to be solely beneficial.

May it not be [he asks] that it is also harmful and that, therefore, the absence of its influence tends to bring forth qualities superior to those we have when we are awake? There is every possibility that we are more intelligent, wiser, and capable of better judgment when we are asleep than when we are awake.

It is only by the miracle of sleep that many things have come to be. We are moulded, whether we like it or not, into the likeness of our dreams. “We are such stuff as dreams are made on,” as Shakespeare put it, “and our little life is rounded with a sleep.” W. B. Yeats put it thus in “The Shadowy Waters”:

All would be well
Could we but give us wholly to the dreams,

And get into their world that to the sense
 Is shadow, and not linger wretchedly
 Among substantial things; for it is dreams
 That lift us to the flowing, changing world
 That the heart longs for.

Vedantic philosophers have affirmed that the mind or spark of consciousness confined in a body (*jiva*) and the universal or cosmic consciousness (*Paramatman*) are only the two phases or aspects of one and the same Reality. Says Gaudapadacharya in the *Karikas* to the *Mandukya Upanishad*:

When the *Jiva* or the individual soul sleeping (*i.e.*, not knowing the Reality) under the influence of the beginningless *Maya*, is awakened, it then realizes in itself the non-duality, beginningless and dreamless.

If the perceived manifold were real then certainly it would disappear. This duality that is cognized is mere illusion (*Maya*). Non-duality alone is the Supreme Reality.

The gloss of Shankaracharya on these two verses explains that the manifold, being only a false imagination, does not really exist. The fact is that there is no such thing as the manifold about which appearance or disappearance can be predicated. Dream experience suggests a definite doubt of the ultimateness of our present waking life and a definite possibility of worlds of higher reality.

The *Mandukya Upanishad* refers to two more states of consciousness besides waking and dreaming—*Sushupti* (dreamless sleep) and *Turiya* (the transcendental state, beyond the other states). The Vedantic conviction about Reality is realized by contemplation of the all-pervading universal soul which is omniscient—the internal ruler, the origin and final resort of all beings. This is the One that cannot be perceived by the senses or conceived by mind or intellect.

The wakeful state is one in which there is cognizance of external objects. The second condition is the dreaming state, cognizance of mental objects or ideas. It is a more subtle state than waking. In the third condition the sleeper courts no desire and sees no dream, has identified himself with one compact mass of knowledge, and is full of bliss. The fourth is that which is neither cognizant of internal nor external objects, which is not a compact mass of knowledge, is incomprehensible, undefinable, incogitable, the sole essence of I-am-ness, the one proof of the three states, with no trace of the conditioned world, all calm, all bliss, without duality.

When the sense of separateness created by the body is removed, one gets insight into the all-pervasive nature of the soul, realizes in its true sense that his soul is one with the universal soul and that its powers are unlimited. In a dream, the dreamer has the power to create a king, palace, etc., but not so in the wakeful state. Here the mind is modified and limited by the senses and confined to the body. But, by realizing the truth that the human soul is not in any way separate from the all-pervading universal soul, the veil of ignorance is lifted and this brings bliss to the indweller.

Beyond the dreamless state is *Turiya* about which nothing can be predicated. It is the Ultimate Reality which is *not silence*. It is beyond silence and speech, beyond all pairs of opposites. Silence is only a symbol to indicate that speech has no power to express the Ultimate Reality. Complete silence is the stage through which every disciple has to pass before the final awakening. It indicates stoppage of all actions, mental as well as physical. It is then that the individual mind becomes one with the cosmic or universal mind.

The road back to wakefulness starts with a fall from the *sushupti* (dreamless sleep) state, which can be described as the state of "I am I." The thought of "not-I, others" brings the fall from *sushupti*, awakens the latent memories of others. Thus, under the strong grip of *maya* awakened desire gets strong and the thinking power or mind, so long latent, begins to act vigorously and creates the dream world. Every idea thus thought of in the mind is materialized by *maya* and appears as real; and with the increase of ignorance in the waking world one thinks of oneself as separate from the rest.

According to the *yogi*, *sushupti* is a conscious state, dream is half-conscious, and waking is unconscious; but from the point of view of the ordinary ignorant man, waking is conscious, dreams half-conscious, and *sushupti* an unconscious state.

The cause of the objective world lies inside our head and can be known by introspection. The cinematographic machinery is the head and the projecting lenses are the eyes through which the spiritual light (consciousness) and the images of the pictures (mental impressions) are thrown forward on the screen (space or *akasa*). Inside the lantern (head) lies rolled up the film (brain cells or mind) and behind all is the centre is the electric flame (*atman*) which is the source of light.

The sleeper, the dreamer and the waker are all changing personalities and unreal. But the real self, the "I," never sleeps, dreams, no

wakes up. When realization dawns on the sleeper that it is all a phantasmagorical show, his life's thirst is quenched and he (to quote Sir Edwin Arnold's famous lines),

Tears from his soul this Trishna, feeds his sense
No longer on false shows, files his firm mind
To seek not, strive not, wrong not; bearing meek
All ills which flow from foregone wrongfulness.

Thus the Self grows pure and sinless, seeking no more body and place, and is "free from Earth's cheats."

To those few and fortunate souls who are able to look into their dreams and read the message written thereon, is revealed, thread by thread, the pattern from which has been woven the vast scheme of life and death. Man's true life is hidden away beneath the dust of his worldly existence, like the original writing of a palimpsest which, although obscured, sometimes reveals a few faint fragments through the later writing which stands above it. And it is the magic hand of sleep, so much an integral part of our existence, which reveals to us the dim characters and hieroglyphs of our life's manuscript.

Who can dare say that the sleep-life, with its inescapable twin state, the dream-life, is in any degree less real than the waking life? Once it is recognized that dreaming and waking cannot be differentiated on the grounds of authenticity, as both are alike in their degree of reality, a big step forward will have been taken towards a proper understanding of the nature of dreams and the nature of life and death. One may even watch calmly the incident of one's own death; and this realization robs death of its sting. The death-incident is noted, and the dreaming mind moves on.

Such is the crowning glory of sleep which rounds off our little life that the last adventure of death itself is made light and peaceful, as one is led with gentle hands to the haven of rest with lilies of faith and roses of blissful dream skirting the cypress way all through; for, in Robert Bridges' words, there is in sleep

sweet hope
Bearer of dreams, enchantress, fond and kind,
From heaven descending, on the unhindered rays
Of every star, to cheer with visions fair
Our unending pains.

(*Concluded*)

SELF-EDUCATION AND SELF-GROWTH

THE IDEA that life is educative, that we learn by our experiences, is widely accepted but little understood. The pupil in an ordinary school knows his programme of studies, how long the course should take, and how he can use the knowledge he acquires. Most learners in the school of life, however, have not asked these questions and have no definite ideas about the answers. We hear of "self-made" and self-educated" men, but what do people mean by these terms? Generally the "self-made" man is one who, starting life as one poor, has been successful in amassing wealth. He has made a fortune — by fair means or foul — but he has not made himself; he is not a true spiritual graduate from the school of earth. Similarly, the "self-educated" man is one who, deprived of the opportunity for higher education, has studied by himself so that he has the knowledge that higher education would have given, without actually taking the courses. But "self-education," as generally understood, is not the education of the self, by the Self, through the Self; it is unrelated to the understanding of life along spiritual lines. Has intellectual knowledge given peace and tranquillity? Has philosophy given equanimity in facing the troubles of life? Has the study of poetry deepened and enriched heart understanding? How often do we find the ignorant and the poor with a sounder philosophy of life than the learned and the rich!

Just as the physical body has its definite stages of growth, and has to go through teething, learning to focus the eyes, to use the hands, to walk and to speak, so the spiritual aspect of man has its own law of growth from within without, like the plant from the seed. The Spiritual Soul in man is his most important aspect and has its own laws of harmonious growth like the laws of physiology for the growth of the body, and of psychology for the growth of the mind.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED. (*The Secret Doctrine*, II. 420)

The process of spiritual growth, of self-redemption, has two aspects (1) the abandoning of false gods, the unlearning of false ideas; and (2) learning from life, finding the spiritual aspect working within our selves.

The attitude of mind in which this task must be undertaken is that of fearless and virile search and questioning. True science has that attitude towards physical phenomena. It is the true Theosophical attitude, which in ancient days was applied not only to physical phenomena but to all branches of knowledge. Every claim must be patiently tested by our reason and intuition and in practice. Blind belief is widespread, and self-education is impossible while the mind in man is exploited by priest or scientist, sociologist or politician. The ordinary dogmatic religious training of children is not spiritual education and is positively harmful, encouraging blind belief and wrong sectarianism which divides man from man. True spiritual education of children enables the old soul in that young body to awaken and function.

The blindly accepted God of the orthodox creed in which a man was born is not the only false god which must be given up. Christians, Jews, Muslims, Zoroastrians, all profess to be Monotheists and consider their belief superior to Polytheism, but they worship numerous other gods. Worship is offered, for instance, to political gods — party leaders and party programmes. The god of science, too, is today one of the most powerful deities. Anything put forth in the name of science is accepted without further thought. In society, we are influenced by what others say; we crave for the sanction and approval of others. All these false gods must be abandoned and the true God sought — the divine Principle within each human heart.

The mind is the instrument, primarily, through which the Soul learns. In most men there is an internal struggle going on between the body and its appetites and the mind and its efforts to concentrate. Calming that strife would stop all outer strifes and wars, but that cannot be done until the Soul and the laws of its evolution are recognized. True self-education enables the man to establish harmonious relationship between body and mind because he makes of both the instruments of the Spiritual Soul.

All scriptures speak of the duality of Good and Evil, the great opposites in the world of manifestation. There are countless pairs of opposites, rooted in attraction and repulsion, which crush us because we have not established a place of freedom within ourselves. We have to free ourselves from the influence of these pairs of opposites — cold and heat, pleasure and pain, praise and blame. What is needed is not passive resignation that narrows the heart and dulls the mind. We have to be positively cheerful and contented with whatever comes to us. The true learner in the school of life must be eager to meet lessons in the

reactions from causes he has set up in the past. He recognizes that all things, all experiences, can be made avenues for growth and unfoldment if taken in the right attitude. When the rhythmic motion of the Soul has been established, and the pairs of opposites are transcended, there is nothing disturbing in the recurrent phenomenon of death. To the sight of the eyes and the sight of the mind the unfolding Soul must add the true heart perception which expresses itself in uttermost rhythmic harmony and peace. As long as we do not obtain heart-perception we are infants crying in the night, infants crying for the light, and the end of life comes ere we have found its meaning. Metaphysically speaking, thousands of men and women are dead units. The truly Living are those who have heart-perception, and the mark of that sight of the Soul is joyous contentment which energizes them not to fear the evils of life but to conquer them.

THERE are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions according to the subject-matter, and answers to the point; he speaks upon the first thing first, and upon the last, last; regarding that which he has not understood he says, "I do not understand it"; and he acknowledges the truth. The reverse of all this is to be found in an uncultured man.

There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with difficulty and forgets with difficulty, his loss disappears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion.

As to almsgiving, there are four dispositions: he who desires to give, but that others should not give, his eye is evil toward what appertains to others; he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man.

—JUDAIC SCRIPTURE

IN THE LIGHT OF THEOSOPHY

Writing on the "Dangers of Development" in *The Times of India* for February 13, G. F. Penn Anthony argues that rapid technological progress can create social problems, as is evident in the West, and that in the process of modernization India should not fall into a similar trap:

The Latin tag, *festina lente* — hasten slowly — is what we in India should adopt as the guiding motto in programming our technological advancement. Our philosophical and cultural background has all along warned us that we must live with whatever future we create for ourselves, and that the strength of that future will be directly proportional to the strength of the endeavour we put into creating it. It would be wise not to go in headlong pursuit of the West merely to catch up with its technological lead. . . .

The technological explosion in the West has brought in its wake such rapidly accelerating change in the social environment that those within it are increasingly hardput to it to adjust themselves to the pace of that change. In such a situation, either confusion and anxiety levels must rise for individuals subjected to change faster than they can adjust to it, or they will take the path of least resistance and simply be borne along flaccidly on the surface of the flood with neither the desire nor the capacity to make any meaningful decisions for themselves. . . .

In the developed countries man's attention is being progressively exteriorized and monopolized by the machines of his own creation. One could have hoped that as automation took more and more of the drudgery out of work, man would find more leisure to devote to being a human being; that the time saved from sheer hack labour would be spent in taking stock of himself and promoting those elements within him that have raised him above the animal.

Instead of which he finds richly varied gadgets of pleasure waiting to beguile his leisure. . . . And whichever way he turns there is always mass propaganda of one sort or another pressing upon him. It is increasingly impossible for him to be alone with himself. Little wonder that if ever he finds himself alone, he is frankly terrified. . . .

We in India have two very marked advantages in being "underdeveloped" in the present context. First, our traditional thought-patterns and culture are not based upon premises that

are within the scope of scientific rebuttal. In our philosophy man's pre-eminence is qualitative and unlinked to his material habitat. The time-scale involved in our tradition approximates "eternity"; and evolution can hold no terrors for a philosophy which contemplates a qualitative advance from potentiality to utmost fulfilment as a universal fundamental.

Our second big advantage is that we do not have to devise our technology *de novo*. All scientific knowledge that has gone into developing technology in the West is readily available to us. . . . In our case the technological surge has yet barely got under way, and we can still pick and choose what we feel we want, and we can, by and large, control the timing and extent of our technological growth.

It is for us to appreciate these advantages and to use them wisely and fully. While our cultural and traditional thought-patterns may not inherently be open to scientific refutation, they are certainly all too susceptible to the corrosion of neglect and the mistaken priorities of a false modernism. The needs of mind and spirit are largely different from those of body. But they are even more important if we are to develop as balanced, integrated human beings. To neglect them would not be modern but merely foolish. We must sedulously cherish our heritage; and it is for our leaders, political, industrial, social, religious and educational, to work together to ensure that our technological growth does not outstrip our moral and ethical stature; that the priorities do not become lop-sided.

In this regard we must be particularly vigilant not to fall into the psychological trap of a secularistic concept of "progress." We are not "things," and we must beware of the mesmeric lure of mere things, no matter how showy or efficient they become. We must not betray our humanity. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Scientists hold that heredity determines the maximum number of years an individual can live, but that within that limit are some 38 factors that predict how close he will get to the maximum, according to the Duke University Centre for the Study of Aging and Human Development. (*Science Digest*, November 1971)

The strongest factor, especially among men, is work satisfaction — the extent to which work is enjoyed and is meaningful to one's life, says

Dr. Erdman Palmore. Another factor is a positive, optimistic attitude toward life. It seems to have a psychosomatic effect.

Physical activity is a predictive factor. In the Duke study there were fewer illnesses and significantly fewer deaths among those who were on their feet and moving about. As might be expected, general health is important. The study emphasizes that relatively moderate disabilities should not be ignored or dismissed as inevitable and untreatable aspects of old age. They should be controlled and reversed to avoid complications.

One finding was the effect of transferring an older person to a new environment, especially those with impaired intellectual functioning. They do not have the resources to overcome the stress. "This implies that relocation of a mentally or physically impaired person from home to an institution or from one institution to another should be undertaken with caution," Dr. Palmore advises.

Students of Theosophy know that the astral body is the cohesive principle within the physical organism, and that the condition and coherence of this inner body is determined by individual Karma.

The outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes. (*The Heart Doctrine*, p. 118)

In the *Times Weekly* for February 13, there are two reports on the death penalty. The first is not meant for weak stomachs; it is a first-hand account of a visit to a prison "somewhere in India" where executions are carried out. In these cells, the condemned suffer unspeakable agony while they await their sentence. Yet strangely enough, both the public and the state governments seem to favour capital punishment.

The case against the death penalty is made out by Ramesh Chandran and R. S. Gangwar in another article. Not everyone agrees with the Law Commission's verdict that in the interest of maintaining law and order and because of the "peculiar conditions" prevailing in India the death penalty should be retained "at the present juncture." The authors

make a powerful plea for its abolition at least on an experimental basis for two or three years. It would be better to change the entire basic structure of our social set-up than to retain it. Blood for blood is not the rule of civilized society. The article continues:

The politics of hanging has resulted in a disagreeable crop of anomalies and those most experienced in such studies would regard a new attempt as a waste of time. The very existence of the death penalty in our country which has methodically propagated the doctrine of *ahimsa*, is in itself contradictory and calls for a reappraisal.

A hundred years have passed since Bentham fought for the abolition of the death penalty which was inflicted on petty criminals. It may be argued that the world has moved a long way from the horrors of Newgate when men were strung up for picking pockets. But has it? . . .

Strangely enough, it is the intelligentsia, the lawyers, the judges and men of the upper classes who are the strongest protagonists of capital punishment. One supposes this attitude is prompted by the presence of malefactors in society. Rather than launching a progressive and extensive reformation campaign for the criminals, they would prefer the short-cut of locking them up and eliminating them altogether by putting them to death judicially. . . .

The truth is that the death penalty is by no means a deterrent to murder which its supporters make it out to be. The theory is based on an inadequate understanding of the psychology of those who commit murder. A person who commits a pre-meditated murder convinces himself that he will escape detection, and it is to be doubted whether such a person's decision to commit a crime is influenced by its legal consequences. . . . As to those who kill on the spur of the moment, they commit the crime without giving thought to either the possibility of detection or the magnitude of the punishment. . . .

While the theory of the deterrent cannot be convincingly invoked for retaining capital punishment, there are other reasons why the death penalty should be abolished. The death penalty is irrevocable and its finality is truly terrifying when one realizes that a person who sends another to the gallows is after all not infallible. Moreover, even the best machinery for discovering the truth of a crime can go wrong — the famous Evans case of Britain is a pointer. . . .

We have the examples of other countries. Switzerland, which has abolished the death penalty, has one murder per million, while in India there are annually 10,000 or more reported murders which work out at more than 29 per million.

Till now as many as 70 countries have abolished the death sentence. Portugal in 1867, the Netherlands in 1870, Sweden in 1921, Switzerland in 1942, Italy in 1944, West Germany in 1949, New Zealand in 1961 and Britain in 1969, are among those who have abolished this extreme penalty. In a number of countries though the death penalty exists as a law, it does rarely in practice. None of these countries has experienced any notable rise in the number of crimes.

It is baseless to say that if in India this penalty is abolished, there will be more murder crimes. Ethically and psychologically also, this penalty cannot be supported. In a progressive society like ours the criminal should be given a chance for remorse. . . . Executions have degenerated into a totem and totems have no place in adult societies.

Finally there is little to be said for retributive justice which demands a life for a life. What is really needed here is to prevent anti-social elements from doing harm to society and finally to reclaim and reform them. This is the only sure and permanent way of preserving a civilized society.

Theosophists are opposed to capital punishment for cogent reasons. Mr. Judge's article on "Theosophy and Capital Punishment" (reprinted in *Vernal Blooms*) contains the following:

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence . . . the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. . . .

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. . . . Floating as he does in the very realm in which our mind and senses operate, he is for ever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pic-

tures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere. . . .

The fear of Soviet climatologists that the melting of the Arctic ice-cap, a giant "natural refrigerator," will make vast areas prone to drought or excessive rainfall is now shared by many scientists in the West. A report just issued by the Massachusetts Institute of Technology warns that once the process starts due to human folly it may not be possible to stop it. It points out that if the ice in Greenland melts, the sea level is likely to rise sufficiently to submerge a number of coastal cities. (*The Times of India*, February 10)

The warning is timely, for a number of proposals have been drawn up in recent years for melting the Arctic ice. One of these recommends the damming of the Bering Strait and the pumping of water from the Arctic Ocean into the Pacific to induce the flow of the warm Atlantic water into the Arctic, ultimately eliminating the ice.

Appropriately, the MIT study begins with a Sanskrit prayer: "Oh mother earth, ocean-girdled and mountain-breasted, pardon me for trampling on you." But this penitent mood is by no means shared by every scientist.
