

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

DIVINE ETHICS	325
THREE LINES OF EVOLUTION	329
A UNIQUE COVENANT	336
THE FIVE PRECEPTS	339
'DESIRE TO BE OF USE TO THE WORLD'	344
LIGHT ON THE PATH	347
IN THE LIGHT OF THEOSOPHY	356

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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DIVINE ETHICS

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In its practical bearing, Theosophy is purely *divine ethics*.

—*The Theosophical Glossary*, "Theosophia"

All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but *acted upon* sometimes by whole nations.

—*The Key to Theosophy*, 2nd Indian ed., p. 226

IN numerous places H.P.B. emphasizes the importance of the practice of Theosophical ethics by students. Theosophical ethics are not something unique and special—they are ancient, like the metaphysical and philosophical doctrines of Theosophy.

These ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations," wrote H.P.B. Not only did Gautama and Jesus preach the ancient ethics, but with every attempt at Theosophizing any race or civilization—*e.g.*, the movement founded by Ammonius Saccas—these old ethical principles were promulgated. The modern Movement founded by H.P.B. in 1875 follows the ancient pattern in this as in all things. In *The Key to Theosophy* she points out that "Theosophy has to inculcate ethics," and in presenting moral teachings she uses the same principle as in offering philosophical teachings. Just as she synthesized the teachings of every ancient school of philosophy, so also in the sphere of ethics. The second of the Three Objects of her Society, she declared, was

the serious study of the ancient world-religions for purposes of

comparison and the selection therefrom of universal ethics. (*Glossary*, "Theosophical Society")

The exercise of these ethics in daily living unfolds "the latent *divine* powers in man" referred to by H.P.B. in formulating the Third Object. And in her *Key to Theosophy* she explains:

They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Laotze and the Bhagavat-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.

The Moral Philosophy of the Wisdom-Religion, like its living science and its universal metaphysics, is the time-honoured expression of the Great Kosmos. The Kosmos is not only visible and material but is also energetic and moral. If man's mind is derived from the Divine Mind, his soul is a ray of the Universal Soul and lives by Moral Laws which manifest as Virtues.

In her *Five Messages to the American Theosophists* H.P.B. states:

...the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. (p. 6)

And in promulgating Theosophy it is necessary to bear this in mind:

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. (*Ibid.*, p. 9)

So we have the task of unfolding our humanity and helping our fellow men to do likewise. That this mission is not something chimerical is explained thus:

The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man. (*Ibid.*, p. 12)

But how is this task different from what every church pulpit and every social-service programme is trying to accomplish? First, ours is not a creedal or organizational appeal. Other institutions refer to Christian ethics and Hindu morality, and sometimes mix up religious ritualism and social customs with moral principles. How can churches preach Universal Ethics any more than can a political party? They are like business houses with their chants, exploiting the self-interest of their adherents for sectarian purposes. The practice of the Law of Universal Brotherhood is not encouraged.

Secondly, while it is true that good conduct is stressed and ethical values are discussed, the pure first principles of morality rooted in the soil of universal philosophy are unknown. *True* philosophy is absent where salaried priests are present. In the scientific researcher, too, altruism, pure and genuine, is absent. It has taken our civilization over half a century to recognize what Mahatma K.H. taught in 1880:

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. (*U.L.T. Pamphlet No. 29*, p. 6)

The use of the atom bomb to destroy two Japanese cities shocked the conscience of almost the entire world and demonstrated man's inhumanity to man, which the researches of modern science encourage. Even today the secrecy enveloping the progress of the manufacture of destructive bombs remains unbroken—this is not a manifestation of Universal Brotherhood on which Universal Ethics are founded. Where are the scientists and where is the nation which will break this black secrecy and compel the destruction of this dark, destructive use of weapons? Will India do it—refusing to use the knowledge gained by its researchers in the newly established research institutes, for nefarious, destructive purposes? Will its scientists use their knowledge openly for the constructive development of a peace-loving civilization—not national but international?

Not knowledge but heart enlightenment of a large number of men and women will compel the national States to stop the destructive use

of the discoveries of modern science, and a similar phenomenon must follow in the sphere of organized, creedal religions.

The emergence of the international State implies international citizenship. This must not be along politico-economic lines only, but fundamentally along moral and spiritual lines. Politics and economics will continue to be nationalistic unless the real significance of Universal Brotherhood is perceived. And for its full perception some practice of Divine Ethics is necessary. Human beings must aspire to feel the Divinity within and begin to act like shining gods, not as political animals.

A yogi in India is a very elastic word....It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning, however, of the word, when analysed etymologically, will show that its root is "yug"—*to join*—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded, after a more or less long period of training, to reunite his soul with the "Universal Soul" or to "join" with Parabrahm. If by the word "Yogi" is meant the latter individual, *viz.*, one who has linked his 7th and 6th principles or Atman and Buddhi and placed thereby his lower principles or Manas (the animal soul and the *personal* ego) *en rapport* with the Universal Principle, then he may be classed with the Mahatmas, since this word means simply a "great soul." ...

Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the Vedas and other sacred books. Practically, nowadays very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism....

The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrams*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

—*The Theosophist*, June 1883

THREE LINES OF EVOLUTION

EVOLUTION implies change. Modern science recognizes it, and adds that this change is the result of a scheme and a plan—how, for example, man's body grew to be what it is through the process of change, continued over many millennia. While science believes it has discovered the plan of past evolution, it frankly admits that its business is not to prognosticate but only to watch.

Theosophy teaches that, even in reference to the past, modern scientific knowledge is partial and uncertain, and therefore new theories of how beings evolved are put before us from time to time. Further, modern science, from astronomy to embryology, is theorizing, *i.e.*, on the basis of collected facts it is forming theories regarding evolution, which may be wrong, or which may prove wrong as new facts come to light.

Ancient science or Theosophy, on the other hand, is not based on isolated facts, partial examination and mere theories. All phenomena of nature are fully observed, and by repeated experimentation *laws*, and not theories, are deduced. So we have full facts where modern science has a few observations; we have laws where science has theories; therefore we have prognostications or accurate knowledge, which can be made practical for daily living. What science has done for the body and its well-being, that Theosophy or *Brahma Vidya* has done for the soul and the spirit.

Theosophy not only knows the long past in evolution, but can confidently prophesy the near and the distant future. Just as astronomers and mathematicians calculate the exact moment of an eclipse or a transit of Venus, so the true Occultists with their knowledge and mathematically correct computations can calculate and know whither evolution is taking humanity.

The evolution of man as taught by modern science is very partial, and the missing links continue to perplex every branch of science; and they will continue to perplex till science accepts the Occult viewpoint, as one day it must, for science cannot help coming to facts unless it is drowned in its non-morality, because of the misuse of its knowledge for purposes other than beneficent.

The evolution of man as taught in *The Secret Doctrine* is not new. The same teaching can be found in the Pentateuch, the Zohar, the Kabala, the Book of Enoch; as also in the writings of Plato, and

especially in the Pythagorean philosophy of numbers. Zoroastrians will find some of it in the Vendidad, in the Yasnas and the Yashts, but much more in the Pahalvi and Pazend treatises and Persian Revayats. It is there also in the Vedas, the Vedanta Sutras, and especially in the Puranas of the Hindus. If some scholars undertook the study of the Puranas as scientific treatises, they would give to the world the stupendous benefit of the knowledge enshrined in these ancient texts. Modern Theosophy teaches the old doctrine of evolution once again, and to those teachings we must now turn.

Unlike science, Theosophy posits three distinct lines of evolution which mix and mingle in man. Science recognizes matter and investigates the evolution of material forms. According to Theosophy, man is, first, a spiritual entity; secondly, a thinking, reasoning entity; and thirdly, a material or bodily entity. The unfoldment of man as Atma-Buddhi, the spiritual duad, makes one line of evolution. The progression of man as Manas, the self-conscious being, the real Ego, forms the second line of evolution. And the third line is the unfoldment of the man of matter, *i.e.*, his astral body, round which his *mayavic* or illusory physical body is built.

Let us apply this classification to our own make-up. In our innermost nature we are Atma-Buddhi; the impersonal, universal discernment is not individualized; it cannot say, "I am different from others." It is this Monad—composed of (1) Atma, the impersonal Self or Purusha, the universal Spirit, and (2) Buddhi, the power of discernment—who is the Eternal Pilgrim, the two in one. Atma is the impersonal and universal Perceiver, and Buddhi is its power of perception. Our ultimate spiritual evolution is the unfoldment of this Monad, or Duad, into higher phases of its own growth. It is this Atma-Buddhi which will flower as the Adi-Purusha, or the Adi-Buddha. Being universal, it is not an Ego; being impersonal, it is not self-conscious. It cannot say, "I am"; it has no knowledge or power to distinguish itself from other things. It is universal, *i.e.*, it is the whole universe; but it does not know itself as the whole universe. Just as an infant is human, but does not know that it is human, so has Atma-Buddhi latent within itself all the powers of Adi-Buddha, or Adi-Purusha, or Purushottama of the fifteenth chapter of the *Gita*, but it knows it not. By the process of evolution, the universal Atma-Buddhi will know its own impersonal and universal nature. Its

requirement is some basis for knowing itself as itself, *i.e.*, some principle that will give it a basis for self-consciousness. In each one of us, the Spirit, *i.e.*, Atma-Buddhi, is evolving; it is gaining universal self-consciousness. There is Atma-Buddhi everywhere; Spirit animates animals and plants and minerals, but in these forms it cannot gain or unfold universal self-consciousness. Only in the human kingdom, that higher evolution of Spirit, Atma-Buddhi, becomes possible, for only in humans it acquires that basis of ego-hood or self-consciousness, as a result of a long process of evolution. That basis of self-consciousness comes from the second line of evolution.

Manas in us is not the mind, it is the thinker. Mind is the power to think, to reason, to compare and contrast, but that power belongs to the thinker. The self-conscious Ego, the "I am I," the thinker in us, is Manas or Manushya—he who has a mind or the power to energize self-conscious thinking.

This Manasic unfoldment is the second line of evolution. Just as the *Ahankaric* or "I" consciousness comes to the child body after a few years of that bodily existence, and does not arise from the body itself, so also the "I-am-I" consciousness of ego-hood comes to Atma-Buddhi after yugas of evolution, through its conjunction with Manas. It is a distinct line of evolution, *i.e.*, Manas has evolved in the long past elsewhere, and by a different process has acquired self-consciousness and is in search of some basis, some fulcrum to obtain a universal perception. It knows itself and its world, but is not capable of knowing either the world of matter or that of spirit. Manas is neither material nor spiritual. Its further unfoldment demands a vehicle of matter, as also a spiritual vehicle. This spiritual vehicle that will afford Manas the facility to gain for itself the universal and impersonal perception comes to it from the first line of evolution—Monadic, or Atma-Buddhic. Each one of us is a Manasa, a Thinker, an Ego with the power of self-conscious choice; as such we are evolving universal self-consciousness with the aid of Atma-Buddhi in us. Atma-Buddhi is the Spirit and Manas is the Soul.

We are something more than Atma-Buddhi, something more than Manas. The third line of evolution is that of the body. Its pedigree, its long past evolution, is very different from that taught in the Darwinian theory. The real body is the astral, and its shadow, its coating, its material double, is the physical body. The true evolution of form is

the evolution of the astral body, round which the physical body is built by nature. The physical evolves as the astral grows. In each one of us, bodily evolution is taking place; that evolution is entirely dependent on the evolution of the invisible astral or design body—the *Linga Sharira*, the *Pranamayakosha*, which will evolve into *Hiranyamayakosha*, the pure and radiant vesture, the *Nirmanakaya*, that Golden Robe whose highest aspect is so wonderfully described in the *Zamyad Yasht* of the Zoroastrians.

Time was when Atma-Buddhi had neither acquired a body of visible matter, nor any kind of evolving matter. It was in its pure state. Then, through a tremendously long process of evolution, it made conjunction with a physical form. Once again, after aeons of growth, conjunction was made with the second or Manasic line of evolution.

To come to the practical or ethical application of this teaching: There are three great Laws of Nature springing from the basic Law of Karma—the law of properties, the law of duties, the law of sacrifices. The law of properties obtains in the lower kingdoms of Nature—*e.g.*, the property of fire is to burn and its evolution is through that particular property. The law of duties is the law by which human growth takes place. In the lower kingdoms, there is no doing of duties, for there is no self-consciousness. In the human kingdom alone there is free will and choice and the power to do right or wrong, which gives birth to good and evil. And there is the law of sacrifice, whose living exemplars are the Great Ones. The word *dharma* denotes the guiding power, the impelling force, the vitalizing energy of the whole of evolution.

Our bodily evolution is through the law of properties; our soul or manasic evolution is through the law of duties; our spiritual or Atma-Buddhic evolution is through the law of sacrifice, *Yajna*. These are the three laws which guide the triple evolution that is taking place in man.

The evolution of the body: The body is dual; the real body is the astral form—*Sukshma Sharira* or *Linga Deha*; the vehicle of our visible gross body, built of food (*Annamayakosha*); gross, and therefore called *Sthula Sharira*. Evolution of the gross body depends on the growth of the astral within. In the astral living body are the *Karma Indriyas* and *Jnana Indriyas*, *Nadis* and real *Vayus* or *Pranas*. The

physical body is just an outer garment; the shape, the size, the texture, etc., of this garment depends on the astral body. We may take all the care we like of the physical body, but it is of little avail if we ignore the astral. The health and strength of the limbs, the sensitive adaptability of the nerves, the keenness of the senses, the agility of the sense-organs, the clearness or dullness of the brain, all depend on the care of the astral. Medical science admits that it does not *really* know the true causes of all the diseases. They are rooted in the astral, in the *Pranamayakosha* or vehicle of life; and diseased life produces the phenomenon of death.

This astral body is made up of electrical and magnetic substances, and from deadly cancer and leprosy to ordinary influenza and passing fever, all physical ailments are caused by a disturbance in the astral. On and in the physical we but see the effects; the causes, the roots, are in the astral. If we remember two of its names—*Annamayakosha*, body of food, and *Pranamayakosha*, body of life—we shall see what it is that we are required to do. Take care of your food and let it be that which enhances the life-energy of the astral body. The seventeenth chapter of the *Gita* lays down the principles with regard to food. Food also implies exercise of the body, for exercise helps to digest and assimilate food. But much more important is acting in accordance with the vital laws of magnetism. People may be physically clean, but energetically, vitally, dirty. Thought cleanses vitality. *Prana* or vitality is strengthened by feelings, but is cleansed by thought. As thought is deliberately used, feelings are controlled and *Prana* or life-energy is cleansed and purified. The quality of our *Pranamayakosha* can be seen in our speech—humble speech of the one who knows himself as ignorant; generous speech of the man of wealth; courageous speech of the warrior; wise speech of the spiritually illuminated—all have their origin in the *Sukshma Sharira*, the subtle body, where also is to be found the root of caste—*varna* or colour. The old doctrine of caste-*varna* was based on the line of bodily evolution, but as it is known today it is worse than a farce, and the earlier the falsehood of physical castes is done away with, the better for everyone. To purify our astral or living body, we must control our feelings by our thoughts, and guard our speech, for in it is to be found the answer to what feelings we should control. So right thinking is required.

That brings us to the second line of evolution. Manasic or Egoic

unfoldment takes place in terms of duty—duty to the astral body in which Manas partially incarnates. The properties and *varna* of the astral body are determined by the action of Manas, the thinker. Manas it is who has duties to discharge in and through the body. As he fulfils his *dharma*, his duty, the *varna* or colour of the astral body, the kind of life that energizes it, becomes different. He who is busy with his own duty evolves quicker and harmoniously. The real human evolution is that of Manas, who undertakes the task of elevating the lower manas or astral body, transforming the *Pranamayakosha* into the *Hiranyamayakosha*.

As to the third line of evolution—the Monadic, or Atma-Buddhic: It has made conjunction with Manas, the thinker. It has to give to Manas its own impersonality and universality. As it empties itself in sacrifice unto Manas by joining with it, the *Ahankaric* tendency of the Manasic ego weakens. It obtains divine perception and in return it gives to Atma-Buddhi the power to say, "I am," and to add, "I am verily the supreme Brahman." As the Spirit sacrifices, the Soul or Manas performs *Nishkama Karma*—actions without desires, *i.e.*, duties which are natural and are performed with such detachment that there are no binding effects and no enslavement.

We are completing evolution in three departments: Bodily, by developing spiritual properties. Manasic, by performing duties spiritually, *i.e.*, without kama or attachment, doing all that needs to be done without desiring for particular results. Desirelessness, dispassion, indifference to what comes and goes, should be cultivated, without in the least abandoning any duty of life, duty in home, in office, in city, in country, unmindful of the fruits of action. While performing our duties without attachment, we need the power and the knowledge that come from conviction that as Egos we are vehicles of the Universal Self. And that brings us to the third line, that of spiritual evolution. Manas, the individual thinker, is constantly being fecundated by the universal consciousness; in doing our duties, we must remember that we are impersonal beings, we are universal beings, we are cosmic potencies, and as such we must add the power of sacrifice to the performance of *dharma*. Our duty extends to the whole of the universe; therefore are we called upon to sacrifice for the devas, or gods, for the *pitris*, forefathers, for all the kingdoms of Nature. He who does not perform sacrifice is like unto a thief, says the *Gita*.

(III, 12).

So the aim of evolution is to produce a radiant temple of the body; a thinker who constantly performs duty, keeping in mind all other beings, thereby completing the greatest task in Nature—the production of the Perfected Man, the Mahatma difficult to find. Mahatmas do exist. They are the true Gurus, through whose compassion we can study all this wisdom and with whose help we can accomplish the herculean task of reaching Perfection in our turn. Sacrifice is the key word; sacrifice is the sheet-anchor; sacrifice is the hope and the certitude of the glorious future that awaits one and all. All who are engaged in the work of the Theosophical Movement, which is the most serious Movement of our age, are trying to attain, and only as we sacrifice and perform duty shall we attain the heights where we can touch the lotus feet of the Great Gurus, whose faces are too dazzling for our human eyes.

THERE are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumours of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labours of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. These men believe the story of the Atlantis to be no fable, but maintain that, at different epochs of the past, huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archaeologist would find, could he but explore them, the materials for filling all the gaps that now exist in what we imagine is *history*.

—*Isis Unveiled*, I, 557-58

A UNIQUE COVENANT

WHEN an enquirer turns a student and decides to become an Associate of the United Lodge of Theosophists, he affixes his signature to this solemn declaration:

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

The covenant is a unique one. It arrests the attention. It is intended to awaken the slumbering soul.

When a student signs this covenant, to whom does he pledge himself? U.L.T. merely records his expressed desire. It does not function as an authority that receives promises and demands fulfilment. The obligations assumed are to nobody but to the Lord within. The aspiring personality casts a yearning glance at its own true Self, and in that moment of introspection is the covenant recorded. It cannot be recalled or erased, and it produces its own effects in time and space. The Lord within pushes the Associate into one position after another; his aspirations do the rest.

It may be that the spark kindled at the flame is not tended and is thus allowed to go out—quenched. Yet the effect of the covenant between the individual and his inner Self is never lost, and though he may cease to take interest in U.L.T. and its work, he carries with him a strange experience which will never utterly desert him, but which will go on sounding its note amidst the strange pattern of sounds that life weaves around him. On the other hand, if the flame of aspiration is tended, the student expands in stature and, as months and years pass by, he assimilates the Lodge and the Lodge assimilates him.

The question naturally arises: He who is a beginner, he who but senses the Soul as an intermittent refreshing breeze wafting from he knows not where—what can he choose? With hardly anything to offer on the planes of mind and soul, what obligation can he assume? In order that the student stand up to the seriousness of the occasion, he has to modulate his conduct towards the world, his companions and his Higher Self along three distinct channels of duty:

(1) He has to be very clear with himself as to what he owes to others and to himself and in what measure. He has to discriminate

carefully between duties that are continuing and those that are merely temporary.

(2) He has to try to exert the full force of his mind and body in the discharge of his chosen duties. Success may not come readily; yet the only failure that is recognized is the giving up of the effort.

(3) He has to be more than cautious that he does not covet or foolishly assume the duties of another.

The first effective touch of the magic that is religion must be on the seven-stringed harp of duty, and it is here that the intelligent force of Karma becomes readily perceptible. The circumstances that alter the environment that seems to reflect light or gloom according to the inner life of the student show that the general within is now pushing him into the fray and now relieving him. It is in this seesaw of endeavour that strength is gained. When out of the discord of conflicting duties the student can make something of creative harmony, he has taken the first auspicious step towards discipleship.

By entering into his covenant, the student in fact makes a promise to himself to till the plot which he determines shall be his. It is this tilling which alone makes for the spiritual life. It is in this field that the labourer has to prove himself worthy of his hire. His field may through heredity or atavism or Karmic heirloom be hard to fertilize; yet, the seeds which Theosophy provides contain in themselves the necessary fertilizer. The student is expected to put forth the effort. His plot may be large or small, arable land or pasture; but for this incarnation it is his to till. His efforts must be lavished on that particular soil only, and it were but mischievous foolishness if, casting his eyes around, he started to covet the land of another. "The duty of another is full of danger."

But suppose the student develops not his land—through sloth or side attractions, through temper or mood, or even as children sometimes do, through wantonness—what then is the outcome? It is the student's loss primarily. Were that loss exclusively his, no one would have to say anything about it; but it is not so. It is as though the Minister for Agriculture had, in his plan of distribution of foodstuffs, counted on an average yield per plot and finds himself hampered by the scant yield of one contributory farmer. For the time being, the Minister is forced to distribute a lesser quota of food to the consumers. But this is not the only evil; the obloquy for this needs must fall upon the

Minister though he be completely blameless. Further, since the tiller is not under any authority that can compel production, that untilled plot remains a blot upon the landscape and becomes a liability to the composite whole. The Minister can but advise and wait patiently till the farmer picks himself up and resumes his task. There are no labour-saving devices or rationalization, no sick leave and casual leave. The soul is its own arbiter, the dispenser of glory or gloom to itself, the decreer of its reward and its punishment.

In the meantime, the co-operative spirit that makes the Movement live must assert itself. The neighbouring plotters are "brothers." It is their bounden duty to help the stumbling worker regain his poise, and to nurse him to a truer and nobler life. It is they who must now share between themselves the burden of producing that extra output which their less fortunate brother cannot yield.

Such is the great endeavour, such the noble association, where it may become a brother's duty not only to hold down his own place but also temporarily to hold down the place of a companion, even though it may mean tears and sacrifice and martyrdom.

Would you be worthy of such a brotherhood? Then, even if you declare not your intention, commence to hold down your place.

BEING true to oneself is the law of God, trying to be true to oneself is the law of man.

There is only one way for a man to be true to himself. If he does not know what is good, a man cannot be true to himself....He who learns to be his true self is one who finds out what is good and holds fast to it.

—TSESZE (Chinese philosopher)

THE FIVE PRECEPTS

Kill Not:

The Buddha, walking down to the plains with the flock of sheep, stayed the hands of the sacrificial priests who hid their knives and were ashamed. Five hundred years later, Jesus in Galilee said: "Put up again thy sword...for all they that take the sword shall perish with the sword."

Two thousand years have passed; animal slaughter-houses abound; nations are massing up armaments with which to destroy human beings; all over the world single murders and mass murders are rife. A more determined effort for Ahimsa—harmlessness—is needed.

Students of Theosophy know the moral law—kill not; and many would not kill to satisfy the palate or for self-aggrandizement, but for them there is a far deeper side to this question. H.P.B. wrote in *Lucifer*:

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

(U.L.T. Pamphlet No. 33, p. 7)

The "close brotherly union of men's inner SELVES" is often strangled at birth by the non-observance of the moral law—kill not—for killing refers not only to the destruction of a living form, but to slander, gossip, harshness, hostility of any kind. All "hostile thought to any living being" must be chased from the heart, we are told in "Practical Occultism." Even the voice (not only the words but the soul of the words, the feeling, etc., embodied in the words) must have lost the power to wound; "a harsh word uttered in past lives is not destroyed, but ever comes again." Anger is a destructive force; criticism, destructive and unasked for, may kill for a whole life the efforts of another. Constructive criticism, asked for and therefore willingly listened to, makes for an easy interchange of life forces between the giver of advice and the seeker, and on this foundation a building of greater beauty may be built.

Patanjali tells us in his *Yoga Aphorisms*:

When harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him.

The virtue that we need to cultivate is purity in causation. Surrounded as we are with effects, taught as we are to deal with effects, even when we take the trouble to be pure we often fail to consider the causal aspect of action. Thus men and women who will guard themselves against impure actions do not worry about indulgence in impure thoughts. They say: "My thoughts are my own." Harmlessness is not attained by effort not to hurt another, but by the purity of one's being. Only by cultivating this purity can we be sure that we shall never hurt another.

Steal Not:

Humanity today has arrived at the moral state of realizing that one should not steal one's neighbour's possessions; nations have not yet arrived at this stage. Students of Theosophy need to look for deeper aspects of this question. Patanjali tells us:

When abstinence from theft, in mind and act, is complete in the Yogee, he has the power to obtain all material wealth.

It is necessary for us to underline "*in mind*." There is but One Self; to It all belongs; nothing is ours in reality. It is but the lower personal self that desires things, whereas the higher nature gives up things. A great lesson is contained in the story of the King who became a Yogi and being asked to give up something, offered to give up his possessions, and only at last realized that all these were not his to give but belonged to the ALL.

Students of Theosophy will remember Mr. Judge's advice in *Letters That Have Helped Me*: "Begin by trying to conquer the habit, almost universal, of pushing yourself forward."

The Declaration of the United Lodge of Theosophists points out that nothing is asked of associates except what they themselves decide to give. Whether this return for help received is in terms of effort in spreading the teachings, of time or money given, is immaterial. Something has to be given or we are taking without payment. Jesus

pointed to this truth when he gave the parable of the talents. H.P.B. said that to the mentally lazy Theosophy would remain a riddle, but more than this, the questioner, merely out for information and "picking the brains" of other students, is no better than the one who steals the possessions of another. Mr. Judge says in *Letters That Have Helped Me*: "Do not ask a question unless you intend to listen to the answer and inquire into its value."

To be a beneficent force in nature is to give freely, to loot from none, but gratefully and graciously to receive what comes through the spirit of heart-altruism as a help and a beneficence. The *Bhagavad-Gita* points out that "he who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief."

The virtue to be cultivated here is contentment. What is, is; what we have, we have earned; what another has, he has earned; what we have not, we have not earned. All is the working of perfect Justice.

Covet Not:

In a note in *The Yoga Aphorisms of Patanjali* we are told:

"Covetousness" here applies not only to coveting any object, but also to the desire for enjoyable conditions of mundane existence, or even mundane existence itself.

The personal self loves comfort; it likes to "live," for "to all, life is dear." The spiritual self knows that there is no death for it; there are only changes. To get above the pairs of opposites and to realize that we act according to the qualities, will help us to see that nothing is worth coveting save what pertains to the spiritual life. *Tanha*—desire for sentient existence—is the force that brings us to rebirth.

Covetousness is one of the chief avenues for distraction of the mind, which becomes attached by the hundred cords of desire. Shall we therefore be covetous of aversion? Neither the path of aversion nor that of desire is the proper path. We must neither love our friends personally nor hate our enemies in any circumstances. Contentment, satisfaction, resignation will free our minds from covetousness, but a covetous mind will always wander to objects of sense, and then the things of the spirit cannot permeate it.

The virtue we need is cultivated only by study. Study purifies the mind, and with a purified mind, the consciousness is raised above the

desire for anything of this world, and ultimately even above the desire for life, for there is born in the consciousness the realization that the purpose of life is a spiritual purpose.

Lie Not:

"There is no Religion higher than Truth." Deliberate untruths, careless speaking, deluded speaking, dissembling, hypocrisy, speaking without knowledge of the facts—who is free from all these?

To seek the reason *why* we err in these particulars will help us. These failings come from the personality. "Out of the abundance of the heart the mouth speaketh," says the Christian Scripture, and there is an abundance that is wrong. "Govern the lips as they were palace-doors, the King within," say the Buddhist Scriptures. H.P.B. says:

In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us....

Now conventionality—pure and simple—is a congenital LIE, as it is in every case a "simulation of feelings according to a received standard"...and where there is any simulation *there cannot be any truth.* (U.L.T. Pamphlet No. 17)

What is it that makes it difficult for us to be truthful? She tells us:

SELFISHNESS, the first-born of Ignorance...is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask *Lie*.

Truthfulness begets courage and strength—it is an *affirmation* of what one has already perceived. *Lie* is a *denial* of what one has perceived.

How can we attain this truthfulness except by devotion to Krishna, Ishwara, the ALL? To place all actions on Krishna, to be devoted to Him alone, realizing that He stands for TRUTH, such is the rock of our salvation. Patanjali says: "When veracity is complete, the Yogee becomes the focus for the Karma resulting from all works, good and bad."

Lust Not:

Patanjali says:

When continence is complete, there is a gain of strength in body and mind....

Restraint is the accommodation of the senses to the nature of the mind, with an absence on the part of the senses of their sensibility to direct impression from objects. Therefrom results a complete subjugation of the senses.

The senses are not for gratification; their proper use is as avenues by means of which we contact the outer world. At the moment we yield to one or another "seduction" of the senses, whether it is along the lines of bodily appetites, mental gratification, even the glamour of an emotional devotion. This latter kind of devotion swamps the reason and does not give real support to the one who calls forth that devotion, and in time, from one cause or another, the devotion wanes, being but an appeal of the senses.

Sense gratification causes an outgoing of vitality and a deadening of the reasoning power; control of the senses causes a quickening of the will-power and stops the avenues through which loss of vitality occurs. Therefore health improves, the emotional aspect is strengthened and the body slowly takes its rightful place as the vehicle for the soul.

Intoxicating drinks, stupefying drugs, the deleterious influence on the mind of too much excitement and "pleasure," the tittle-tattle of conversation—all are examples of incontinence. Mr. Judge in *Letters That Have Helped Me* writes: "What a petty lot of matter we spend time on...the small errors of a life are nothing, but the general sum of thought is much." The obvious virtue here is self-mortification, and sufficient knowledge is there to show us how this is to be accomplished.

THE secret of the magic of life consists in using action to achieve non-action. One must not leave out the steps between and penetrate directly.

Non-action prevents a man from becoming entangled in form and image. Action in inaction prevents a man from sinking into numbing emptiness and a dead nothingness.

—*The Secret of the Golden Flower*

"DESIRE TO BE OF USE TO THE WORLD"

WE often hear ourselves called "student-servers." Let us look at ourselves as "server-students" for a change.

Those who acknowledge the existence of a Band of Servers, who, since the dawn of human history, have kept the light of knowledge burning in the world through Their sacrifice, but who have not examined their reason for doing so, are doomed to find their efforts to learn and succeed in the spiritual life barren of real results. They have not noted that *The Voice of the Silence*, the little book for the use of lay and other chelas, says that the first step is "to live to benefit mankind." Also they have failed to notice that the main purpose of the present Theosophical Movement is to form a nucleus of Universal Brotherhood.

To become a server-student means that one has realized, to however small a degree, that help is mutual. In proportion as one helps the world, one receives, by the law of necessity and harmony, help in return.

How then shall a student become a server-student? Where can he go for advice but to W. Q. Judge, who was himself a true server-student? He explains to us the first steps on this arduous path and, though pointing to the goal and to the difficulties to be surmounted, yet takes us onward step by step from where we are. Therefore his advice is easy to accept, though in practice, like all new things, difficult to apply.

If we realize that the Great Ones serve the world, and if we would learn from Them, the first thing, says Mr. Judge, is to "make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world" (*Letters That Have Helped Me*, Vol. II, Letter XIII). The emphasis here is on *making up our mind*. We often hear that the world needs help and vaguely think that from somewhere help is forthcoming. We do not think that it is we who have to make the effort, perhaps because we do not really desire to be of use. So Mr. Judge says that we must realize and make up our mind that there is something in us, somewhere, which does desire to be of use. Note the word "use." "Help" is a vague term and much help is in fact a hindrance. It is to be of *use* that that something in us desires.

But suppose we think that after all we can do nothing? Then, says Mr. Judge, "intellectually realize that the world is not too well off and probably wants a helping hand."

When shall we help? Mr. Judge says: "Recognize mentally that you should try to work for it sooner or later." That in itself is a step forward. There is no urgency in the statement. It is a seed that has to grow.

So far we are all right. There is time for everything and we can rest happily, knowing that sometime, somewhere, all this will come to pass. A pleasing thought to hold!

But why do we hesitate to put these ideas into practice? "Admit to yourself," says Mr. Judge, "that another part of your nature—and if possible see that it is the lower part—does not care in the least about the world or its future." So what shall we do? By what slow degrees does Mr. Judge give us insight into ourselves! If we possibly can, he says, let us see that this "couldn't-care-less" belongs to our lower part. If we realize this we shall begin to be ashamed of it and to wish that we felt differently. Mr. Judge tells us how to begin to feel differently. He says: "Such care and interest should be cultivated." Lest we get discouraged at the slow results, he tells us that "this cultivation will of course take time: all cultivation does," and that we must "begin by degrees."

The will in man is his highest power, the mind with its imaginative power can help the will to function. Therefore, "Assert constantly to yourself that you intend to work and that you will do so." How often we make such resolutions and forget them the next day or week! So, our kind and understanding teacher tells us to "keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end...go slowly, do nothing in a hurry, be deliberate."

Having formed these resolutions, the thought strikes us—"Yes, but what can I do to be of use? What do I owe to the world? Have I any great powers to offer, any great knowledge to give? Have I, in fact, any possible capacity which is great enough to be of any use? What does the world need?"

"What the people want is a practical solution of the troubles besetting us" (Letter XVI). What is the practical solution? "The Masters have written that we are all bound together in one living

whole. Hence the thoughts and acts of one react upon all." Therefore, he says, "present such kindness and brotherliness to [all] that [all] shall, by the force of your living kindness, be drawn into full unity and co-operation with you"; "LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight"; "see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent."

Though admittedly some other forms of help are required to make ourselves of use, we must first have right feeling, right understanding, right endeavour. Precept is good and necessary, but practice, the effect our actions and character have on others, is far more effective. Others, seeing our brotherliness in feeling, thought and action, come to ask the reason for it and are led to see the truth of the precepts.

All this will proceed from thought in the mind. It is the non-recognition of the power of thought that is our stumbling-block. We think we can get away with our thoughts and feelings since they are apparently hidden, but, alas! this is not so, and our philosophy shows that, even if hidden from sight at present, they will in time have to become manifest. Therefore it is necessary not only to recognize and practise brotherhood, but to drive out all unkind or revengeful feelings towards others and put in their place, or, shall we say, cultivate in their place, those other thoughts that enable us, in time, to become true server-students of the world. And remember, the world consists of the Great Ones and also of our younger brothers and equals, the orphan humanity. All have to be served; the service is, in fact, one service.

Let us familiarize ourselves with these injunctions:

"Make up your mind."

"Recognize mentally."

"Intellectually realize."

"Admit to yourself."

"Assert constantly to yourself."

"Keep that up all the time."

"Cultivation will take time."

"Go slowly, do nothing in a hurry, be deliberate."

LIGHT ON THE PATH

[P. Sreenevas Row's annotations on the closing Section of *Light on the Path*, entitled "Karma," are reprinted from *The Theosophist* for October 1885.]

SECTION III

KARMA

FROM the Rules laid down in the first and second Sections of this Treatise for the information and guidance of the disciple during his pilgrimage on the Path, he will have perceived that his success in this great undertaking depends upon himself. As emphatically observed by Sri Krishna, "Self is the friend of Self; and Self likewise is his own enemy" (*Bhagavad-Gita*, VI, 5). But, in order to arrive at a satisfactory solution of this great problem of life and to fully realize this grand idea, the disciple must have some knowledge of the fundamental principles upon which this doctrine of KARMA rests; that is, in other words, he must clearly understand how his actions, including the words he utters and even the thoughts that he evolves, are capable of swaying his destiny both in this life and in the future; especially as the results so obtained are certain and unailing, and are calculated to render him happy or miserable according to their peculiar tendencies, and this in his temporal as well as in his spiritual concerns.

The Text therefore devotes a separate section to this subject; and I trust I shall be pardoned for introducing at some length certain preliminary observations, in order to enable the reader to comprehend the teachings of the Text more easily and more accurately.

Further, the reader must understand that the doctrine of Karma, including the theory of the transmigrations of the soul, is not an innovation recently engrafted upon the ancient Aryan religious system. The law of Karma is one of the essential laws of nature—the law of retributive justice; and as such is eternal. This is proclaimed in the Vedas, and in all other ancient Aryan works; and from the quotations made in the course of the following observations and annotations, the reader will perceive that the *Rig Veda*, so far from being silent on this subject, as some seem to suppose, furnishes authoritative statements upon almost every proposition connected with Karma and metempsychosis.

INTRODUCTORY

The human being is called *Purusha* and is of a twofold nature; one *Martya*, mortal, and the other *Amartya*, immortal (*Rig Veda*, I, 164, 38). The mortal *Purusha* is also called *Kshara*, destructible (*Bhagavad-Gita*, XV, 16; *Chandogya Upanishad*, VIII, xii, 1), and constitutes the body of the human being; that is, the resting place of the immortal *Purusha*, which is called *Akshara*, indestructible (*Bhagavad-Gita*, XV, 16); and which is not born, and does not die; nor can it be slain although the body in which it dwells is slain (*Katha Upanishad*, II, 18). This double *Purusha* is pervaded, as everything else is, by the third and the highest *Purusha*, entitled *Purushottama* (*Bhagavad-Gita*, XV, 17), who is the unborn and Eternal ONE. (*Rig Veda*, VI, ix, 5). Hence the human body is dignified by the title of *Brahmapura*, the habitation of Brahma. (*Chandogya Upanishad*, VIII, i, 1)

Here a word of explanation is necessary respecting the mortal *Purusha* above spoken of. This mortal *Purusha* (i.e., the human body) is composed of what is called *Prakriti* (matter). This *Prakriti* is the primordial substance forming the material cause for the evolution of the Universe; and by its union with *Purushottama*, everything, animate or inanimate, was produced, as well before as after the *Pralaya* or dissolution. Hence *Prakriti* is figuratively called the mother of the world, i.e., the passive principle (*Vishnu Purana*, I, 21), while *Purushottama* is called the Father, i.e., the active principle (*Rig Veda*, X, 82, 3). Indeed, *Prakriti* derives its name from its function as the material cause of the first evolution of the universe in each cycle, for this word is a compound of *Prathamam* (first), and *Kryti Kriye* (action); or it may be said to be a compound of two other roots—*Pra*, to manifest, and *Kriti*, to make; meaning that which caused the universe to manifest itself (*Devi Bhagavata*, IX, i, 8, etc.). The body thus formed by means of *Prakriti*, is called *Pura* (town or habitation); and the soul that animates and inhabits it is called *Purusha*.

So that *Prakriti* is co-eternal with *Purushottama*. The *Rig Veda* speaks of the original existence of *Tat* and *Tama* (X, 129, 283); the former representing *Purushottama* (*Bhagavad-Gita*, XVII, 23); and the latter, *Prakriti* (*Manu*, I, 5; *Devi Bhagavata*, XII, viii, 69); and to show how these two have always been associated together, the *Rig Veda* declares that "The first germ was in the Waters. That One resting on the lap of this was *Aja* (unborn)" (X, 82, 5); the first germ

and the One being the *Purushottama*, the supreme (*Brihadaranyaka Upanishad*, III, ix, 9; *Bhagavad-Gita*, VII, 10 and IX, 18); and the waters, called *Aja* (the unborn), and elsewhere called *Salila* and *Apas*, being no other than *Prakriti* itself. (*Rig Veda*, X, 129, 3, and VII, 34, 2; *Taitereya Aranyaka*, I, 23, 1. Vide also *Bhagavad-Gita*, XIII, 20)

Hence this *Prakriti* (Matter) and *Purushottama* (Universal Soul), together with *Purusha* (Individual Soul) constitute the Triple *Aja* (i.e., the triad of unborn ones), mentioned in the *Srutis*. Of these three unborn ones, the Universal Soul and the individual Soul are unchangeable, while Matter is changeable and is capable of being moulded into different forms and shapes. It, matter, is therefore said to be twofold; being first, *Avyakta*, its unmanifested and undifferentiated condition, technically called *Mulaprakriti*, root-matter or principle, and its particles in the latent germ known as *Tanmatras* have had no beginning and will have no end; they are eternal as above explained; and, secondly, it is *Vyakta*, the manifested and differentiated condition, which is not eternal, since its manifestation has had a beginning and will have an end (*Swetasvatara Upanishad*, I, 8; *Devi Bhagavata*, IX, i, 6). It is in this second condition that *Prakriti* forms the material cause of the universe and man. "The water was the *Mula* (root or cause), and the world the *Tula* (shoot or effect)," says the *Aitereya Aranyaka* (II, i, 8). When the universe is destroyed or when the man dies, the shapes formed by means of the particles of matter are destroyed, and the particles themselves return to their original source, the root principle above mentioned (*Bhagavad-Gita*, VIII, 18 and 19; *Manu*, I, 18 and 19). The shape or form, of which the destruction takes place in this manner, is called the mortal portion of man (*Martya* or *Kshara*). So that birth and death are predicated of the body so formed and thus liable to destruction, and not of particles of matter, which constituted its component parts, nor of the Soul which dwelt in it, both of which are eternal, unborn and indestructible (*Bhagavad-Gita*, II, 23-24). Understanding in this sense what has been stated in the commencement of this Section as to the mortal and immortal portions of man, let us proceed to describe the mortal portion more fully, as man's success in reaching the final goal depends absolutely upon his shaking off this mortal coil.

The primary and eternal particles of *Prakriti*, the rudiments, called the *Tanmatras* above referred to, are the subtle elements (*Manu*, I,

27). From them proceed five gross elements, called the *Pancha-Maha-Bhutas* (*Manu*, I, 19), namely, *Prithvi* (earth), *Appa* (water), *Tejas* (light or heat), *Vayu* (air) and *Akas* (ether), which is wrongly supposed to mean a vacuity or nullity, but which in reality is a substance of the subtlest nature). The aggregation of these five elements, forms the *Brahmanda* (the Macrocosm, universe), as well as *Pindanda* (the microcosm, man). The heat in man is *Tejas*; the apertures of the senses are *Akas*; blood, mucus and seed are *Appa*; the body is *Prithvi*; and breath is *Vayu*. (*Aitereya Aranyaka*, II, iii, 3)

Man so formed is fivefold; that is, he is enveloped in five vestures (*Kosas*). His first or most outward covering is called the *Annamaya Kosa*, i.e., the cover made of and supported by *Anna* (food), composed of the above mentioned gross elements. Within this is the second covering called the *Pranamaya Kosa*, composed of *prana* (vital airs). Within this is the third covering called the *Manomaya Kosa*, composed of *Manas* (mind or will), which gives the Soul its power of thought and judgment, and controls the vital airs. Within this is the fourth covering called the *Vigyanamaya Kosa* composed of *Buddhi* (intellection), giving the conception of personality. And within this is the fifth covering, called *Anandamaya Kosa*, composed of pure bliss (*ananda*). These five coverings, together with the Soul which is therein enveloped, and the Supreme Soul which pervades them and everything else, constitute the seven great principles forming the whole man. It must be understood that all these seven principles are not always patent in man; the germs are there, but they require to be developed in a systematic manner.

The first of the said vestures, that is, the most outward covering, constitutes the corporeal body of man, technically called *Sthula Sarira* (the gross body), because it is composed of the gross elements. What is popularly known as Death occurs in respect of this *Sthula Sarira*. At death, the Soul leaves the *Sthula Sarira* and issues forth with its other vestures, which constitute its *Sukshma Sarira* (subtle body), and which are composed of the subtle particles of matter. But the component parts of this (*Sukshma Sarira*) are so minute in their dimensions and so subtle in their texture, that it (*Sukshma Sarira*) is imperceptible to ordinary people when it departs from the *Sthula Sarira*. On its departure, its former abode, the *Sthula Sarira*, which was hitherto warm owing to the warmth of the inherent properties of

the *Sukshma Sarira*, becomes cold; a decomposition takes place, and the elementary particles which had composed it return to their respective sources; while the soul, enveloped in the *Sukshma Sarira*, passes through all its transmigrations in this world, and through all its sojournings in the higher and lower regions, never becoming separated from those vestures till its final emancipation is effected. This final separation, be it remembered, does not take place at once. Each of these vestures has in turn to survive the preceding and more dense one, and then die, except the sixth principle (the individual soul), which joins the seventh principle (universal soul); and this is *Moksha*, the final emancipation. This theory of the double body of man (the gross and the subtle), is recognized by the *Rig Veda* (I, 164, 4), which symbolically refers to *Bhumi* (earth), *asu* (breath), *asrij* (blood), and *atma* (soul); the earth representing the gross body; the breath, the subtle body; the blood, the aggregate elements of which the body is formed; and the soul, the animating and conscious principle connected with the gross and subtle body. And there are innumerable instances of tangible illustration of this theory recorded in the Aryan ancient sacred works, amply corroborated by modern tradition and by the experiences of numerous sages who are still living. There are even instances of ordinary men (who of course must have sufficiently developed their higher nature during their prior existences), experiencing the constitution of such double body (gross and subtle); and in support of my statement, I will cite the testimony of a Western philosopher in preference to that of an Oriental, for reasons which need not be mentioned. Professor Edwin D. Babbit of New York, in his famous and learned book on the principles of light and colour, after numerous statements and arguments, observes as follows:

Have we not seen that there is a grander universe within the universe; and has not St. Paul spoken of "a natural body" and "a spiritual body"? And have not many persons been conscious of a second self, which at times could look down upon their outward body? Varley, the eminent English electrician, once did this; and the doctrine of "*the double*," so well known in Germany under the name of "*Doppelganger*," argues in this direction. In my own experience I have met with several who at times have been able to look upon their bodies which were lying near them, and occasionally have found difficulty in re-entering them. These would be connected

by shining life-cords with their own bodies, and sometimes would see the indescribable radiance of the inner world. Dr. Cleaveland, of Providence, in the translation of Deleuze (p. 367), speaks of a carpenter who fell from the staging of a building to the ground. "As I struck the ground," said he, "I suddenly bounded up, seeming to have a new body, and to be standing among the spectators, looking at my old one. I saw them trying to bring it to. I made several fruitless efforts to re-enter my body, and finally succeeded." Is not this a most cheering thought, giving tokens of the immortal life and of a more beautiful existence to those who have become innately beautiful? Our outward flesh easily becomes corrupt or worm-eaten and at death is disintegrated. But this inner body is finer than light itself or any known ethers, and having no elements of decay it must continue to live. The materialists say that thought and mentality are absolutely impossible without a physical brain to think with. Well, I am not denying their proposition. Here is not only a brain but a whole body which is material in its nature, although of a very refined materiality; but still back of this must be the animating spirit itself. (pp. 509, 510, Edition 1878)

And the reason why the modern scientists do not, as a rule, (subject fortunately to numerous exceptions) recognize this theory of "double man," is simply because they do not extend their attention and researches in the direction of psychological matters, as is well explained by one of themselves, namely, the learned Professor Babbit, in his above mentioned work, in these words:

Many of our scientists, with a singular perversity of mind, grasp with all their souls after the grosser elements of nature, writing long treatises on a beetle, a worm, a mineral, or a skeleton; but when marvellous facts are revealed with regard to these more beautiful essences of being, these lightnings of power, without which the whole universe would be but a formless and lifeless mass of debris, they utterly fail to receive the glad tidings with philosophical candour; commence persecuting the discoverer as though he were an enemy; and return to the corpses and bones of the dissecting room in preference to the radiant forms of the world of life. "We build an exact science and deal with tangible realities," is their watchword; and so they go right off in a carriage with one wheel into the pathways which lead to all confusion and inexactness of knowledge. (p. 451, Edition of 1878)

But it is highly gratifying to find that of late the scientists have been gradually awakening to the real importance of the study and investigation of psychology in several of its departments. Numerous societies, composed of hundreds of members, have sprung up for this purpose; and one of the great philosophers of the present day, Professor Tyndall, has these hopeful words in his *Fragments of Science* : "To whom has the arm of the Lord been revealed? Let us bow our heads and acknowledge our ignorance, priest, philosopher, one and all—perhaps the mystery may resolve itself into knowledge at some future day. The process of things upon this earth has been one of amelioration."

Wishing the philosophers every success in their honest endeavours to discover the truth, let us proceed with our work. I have incidentally referred above to transmigrations of the soul.

This means that the soul, after leaving the gross body at death, proceeds, clothed with the subtle body, to different regions higher or lower, and there enjoys or suffers, for a certain time, according to the merits or demerits, *i.e.*, Karma, contracted during its previous association with the gross body. And then it returns to this world, again enters a gross body formed in the womb of the mother; again lies, and is again born. This condition of the soul is summarily described in one verse in the *Rig Veda*, where the survivors of a deceased person are represented as addressing the soul of the latter in these words: "Meet with the Pitris (progenitors who reside in the *Loka* or regions specially allotted for them); meet with Yama (God of death, *i.e.*, the God of retributive justice); and meet with the recompense of the sacrifices thou hast offered (*i.e.*, the meritorious actions done), in the highest heaven. And then, throwing off all imperfections, go again to thy home (the womb), and become united to a body, clothed in a shining form." (*Rig Veda*, X, xiv, 8)

This process of birth and death, and of sojournings in different regions, continues until such time as the soul becomes capable of divesting itself of its subtle body (*Sukshma Sarira*), just as it formerly threw away its gross form (*Sthula Sarira*); and then the soul acquires its natural purity, and attains the supreme. Rishi Vamadeva speaks of this final process, from his own personal experiences, in the *Rig Veda* in these words:—"Being still in the womb, I have known all the births of these divinities in their order. A hundred (*i.e.*, numerous) bodies,

hard as iron, confined me, but as a hawk I came forth with speed (*Rig Veda*, IV, xxvii, 1). This verse is quoted in the text of the *Aitereya Aranyaka* (II, v, 1) and *Aitereya Upanishad* (II, iv, 5), as an authority for the theory of repeated births and deaths in this world, and this has been explained to mean that the said Rishi was subjected to repeated births so long as he did not comprehend the difference between body and soul; but when, by the power of Yoga, he acquired divine knowledge, he burst through his bonds with the force and celerity of a hawk from its cage.

It is broadly hinted that the Rishi Vamadeva, who is thus stated to have burst through his bonds, is a mere personification of the individual soul which has arrived at that final and blissful stage where it can say, in the words of the *Rig Veda*, "Place me in the undecaying unchanging region, where perpetual light and glory abide," and so on (*Rig Veda*, IX, 113, 7). It is at this time that the soul, which has become mortal as it were, becomes immortal; and thenceforth there is no birth for it, as it has reached the final goal. (*Swetasvatara Upanishad*, IV, 17 and V, 14)

In the meantime, while the soul continues its journey in this or other worlds, a certain refined machinery of thought still adheres to it, for although the organs of gross sensation are destroyed at death, yet something of the subtle nature, which is less destructible, remains—namely, that which results from the influence of man's action—be it deed, word, or thought—committed during his former existence. True, the action ceases at the moment of its completion; but its spiritual operation, its consequence, the merit or demerit arising from the inexorable retributive efficacy of prior acts, continues clinging to the soul; and this is felt, remembered, and even seen in a peculiar manner (to be hereafter explained) by certain people. No doubt this is not the case with many, indeed the vast majority, of people; but nevertheless the fact is that such result *does* remain efficacious, and connects the consequences of the past and remote causes with current events, and brings about the relative effects, either immediately or prospectively; for it must be remembered that the *Aura* (*Tejas*), which an individual exhales whenever he acts, speaks or thinks, is not *lifeless and effectless*; but that on the contrary it is a material emanation, whose particles, though forming the minutest effluvia, are yet flowing out like living sparks or electric wires in the Ether (*Akas*

with which the whole universe abounds; and this electric influence, this nervo-vital force, is so powerful as to affect the physical, chemical and vital powers of all that comes into contact with it; and then to affect the very individual from whom it has issued, under the well-known law of action and reaction, as will be fully explained hereafter.

This influence, or force, or result, or whatever it may be called, of the antecedent actions of man, forms as it were a seed, from which germinates the plant, yielding good or bad fruit, to be eaten by him during his subsequent existence (*Vishnu Purana*, I, xix, 5). This seed is technically called the *Karana Sarira*, the causal body (*Paingala Upanishad*, II), as it is the cause of man's enjoyment or suffering. This *Karana Sarira* is composed of the fifth Kosa (*Anandamaya*) of man and adheres to the soul so long as the soul remains enveloped in the gross or subtle body (*Sthula* or *Sukshma Sarira*); and vanishes entirely when the soul extricates itself from the trammels of the said two bodies; for then, the soul attains its primeval purity, and burns up as it were every trace of its combination with the body, including this causal body (*Karana Sarira*). This happens when the soul is prepared for final emancipation, *Moksha*. Till then, of course, the *Karana Sarira*, the seed, the result of prior actions, remains effective, and asserts a strong controlling influence over man's actions.

This process is technically known by the name of KARMA.

(*To be continued*)

THE egotism with which we affirm our separate existence is a necessary adjunct to the evolutionary outflow, and only becomes our enemy when we seek to progress beyond its limitations. Neither the body, nor the sense-powers, nor the thinking, feeling complex are in themselves necessarily ego-structures. Egotism is a particular mode of feeling by which all these aspects of personality are exploited for the preservation of separateness.

—SRI KRISHNA PREM in *Man, the Measure of All Things*

IN THE LIGHT OF THEOSOPHY

During his recent trip to India, Soka Gakkai International President Daisaku Ikeda delivered the fourth Gandhi Memorial Lecture of the Gandhi Smriti and Darshan Samiti, at the National Museum in New Delhi. The theme of the lecture was—"Toward a World Without War—Gandhism and the Modern World." As we approach the end of this century of unprecedented war and violence and momentous changes, we seek as our common goal the creation of a world without war. At this critical juncture, there is much that we can learn from Gandhi, whom Mr. Ikeda called "a great philosopher—an individual whose spiritual legacy could rightly be termed one of humanity's priceless treasures, a miracle of the twentieth century."

Mr. Ikeda offered his reflections on Gandhism focusing on four aspects—his optimism, his activism, his populism, and the holistic nature of his vision:

The Optimism: As Gandhi himself said, "I remain an optimist because of my unflinching faith that right must prosper in the end." And on another occasion this "irrepressible optimist" stated: "My optimism rests on my belief in the infinite possibilities of the individual to develop nonviolence." ... His belief in nonviolence and justice grew out of his absolute trust in humanity. This was an unconditional faith which he came to through a rigorous process of introspection, probing the very depths of his being.... So long as he adhered to his convictions, his optimism promised a vision of unbounded hope and victory. He taught us that there is no such thing as defeat in nonviolence, but that violence inevitably ends in defeat. In the quietude of his words, we sense an indomitable self-confidence, the triumphant cry reserved only for the soul that has achieved true self-mastery.... Nonviolence was the very lifeline of this individual who was, in Rolland's words, "religious by nature... a political leader by necessity." To him nonviolence constituted proof of our humanity; the question of worldly failure or success was always of secondary importance.

The Activism: Throughout his life, Gandhi was a man of action.... His activism, which contains many aspects of a spiritual "practice," is inspired by the inner urging of conscience. It is to do what must be done, and then to examine, with love and humility, one's accomplishments, to see where they have fallen short or gone too far. While he was an individual of courageous and resolute

action, he had the humility always to recognize reality. And although he was a person of unshakable conviction, he never sought a basis for that conviction in mere theoretical or logical consistency. He sought its basis in the depths of his own soul; thus, the generosity of spirit and tolerance that enabled him to embrace all people.

The Populism: Gandhi was a genuine friend and father to the common people. His selfless and devoted life, lived in the very midst of the Indian people, whose joys and sorrows he made his own, his profound grasp of the popular mind—all these earn him the title of Mahatma (great soul)...Underlying his political genius was his unique and penetrating understanding of the people.

The Holistic Nature: If one were to express in a few words the central flaw of modern Western civilization, one would have to cite the sense of isolation and fragmentation which it has introduced in all areas of life and society. By this I mean the lines of separation that have been drawn between the human being and the universe, between humankind and nature, between the individual and society, between different peoples, between good and evil, between means and end, between the sacred and the secular, and so forth. In the midst of this ever greater fragmentation, the individual human being has been forced into a state of isolation....What Gandhi advocated throughout his life—and what he manifested in his character—stands as an antithesis to these aspects of modern civilization....What I find to be invaluable is the global—even cosmic—sensibility which pervaded, in the most natural way possible, his every word and action. His was a holistic approach to life that, turning away from fragmentation and isolation, aspired to integration and harmony....

Gandhi wrote, "Religion does not mean sectarianism. It means a belief in ordered moral government of the Universe." Gandhi believed in the immense spiritual and religious potential that resides equally within all people. He believed that we must not allow this inner source of energy and strength to lie dormant. We must, he insisted, rouse and awaken it.

Recognizing "no other God than Truth" and resolute in his rejection of sectarianism, the sacredness that Gandhi personified was just this kind of spiritual strength. It is this same spirituality, I am convinced, that will heal and revive human hearts and minds deeply wounded by violent ideologies and open the way for a new chapter in human history.

It has time and again been borne out that social reformers can end up doing more harm than good if they do not evaluate carefully the effects of their own actions. Madhu Kishwar, editor of *Manushi*, writes in *The Sunday Observer* on how "do-gooding" often creates more problems than it solves. An instance cited is that of women "rescued" from a red light area. Far from being happy, the women were angry and did not feel that they had been rescued. The "rescuers" had not bothered to find out why the women went into prostitution in the first place, or what they really wanted for themselves. As Madhu Kishwar observes:

I call myself and all those who take it upon themselves to "improve" society, self-appointed social reformers because we want to intervene in other people's lives, even if those affected have never asked us to do so. This is not to suggest that all social reform urges are bad, but only to point out that social reformers need to watch themselves carefully and make appropriate rules of thumb which require that our schemes for interfering pass certain tests. Just because we have good intentions doesn't necessarily mean that we will invariably end up doing good for others. In actual fact, when we are intervening in other people's lives, especially in the lives of those who are more vulnerable than we are, who are poorer, who are already weak and oppressed, or who are being exploited already, we have to be very careful in evaluating our actions through some concrete test that our intervention doesn't end up doing further harm or further debilitate people.

The first and foremost of these tests is that our intervention has to be really welcome. We have to risk finding that out honestly. If our intervention is seen as unwelcome by those whom we are trying to help, then we either have to change our ways or to work even harder at explaining our point of view to them to find out if we can get their voluntary welcome. Social reformers should always closely consult the people they are trying to help to find out what they would consider of help.

This assumes a non-authoritarian approach to social reform. You don't presume you know better than the people you are trying to help....And if even in the short run it seems that they are being self-destructive, as the rescued prostitutes seem to be in choosing a life of degradation, of a self-demeaning future, it is likely to be so due to a lack of meaningful options. Instead of giving them sermons and commandments, instead of trying to fashion their lives in the ways

you think to be appropriate, a more effective and humane approach would be to help them to create options—real viable options, not theoretical options....

Any attempts on the part of social reformers to intervene in other people's lives, without basic respect for those people and faith that they know their interests better than those trying to "help" them, can only result in messing up their lives even more. Truly, as H.P.B. says, "it takes a very wise man to do good works without danger of doing incalculable harm....The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavour to help them."

Following growing public concern, a symposium was organized in Bangalore by the National Association for Respect for Life, on the theme "Euthanasia: Is it the right alternative?" While the medical experts and religious leaders who participated in the symposium expressed "cautious support" for passive euthanasia, that is, desisting from taking measures for prolonging a terminally-ill patient's life beyond his natural vitality, they firmly rejected the concept of active euthanasia, where death is induced in a patient by drugs or other direct means. (*The Times of India*, April 15)

Dr. Nandakumar Jairam, professor and head of the surgery department, St. John's Hospital, pointed out that even the symptoms of death were not agreed upon universally, with countries like India considering the ceasing of heartbeat and breathing to be the sign of death, and countries like the U.S. using brain death as the indication.

Dr. Jairam also expressed fears that the legal sanction of euthanasia would open up horrifying possibilities of abuse. Cases where poor and ignorant people had been stripped of body organs, during sham operations, to serve the immensely lucrative business of organ transplants, had already been documented, he said, adding that, if legalized, euthanasia could well become a euphemism for what many people already felt was murder.

Dr. P. N. Pandit, surgical oncologist and consulting surgeon, said that medical science frequently found it difficult or impossible to make accurate predictions about how long a patient declared terminally ill would survive, and mentioned several cases where such people recovered

in the face of seemingly impossible odds.

Fr. Oswald Dijkstras spoke of the ethical issues involved and of the value and meaning of suffering. He criticized euthanasia for being essentially a doctrine of the individualist, adding that such a doctrine limited the scope of a person.

From the standpoint of Theosophy, active euthanasia is highly objectionable quite aside from the abuses to which this scheme is open despite the proposed safeguards. Even assuming that the patient is really incurable and that the motive is a benevolent one, no one, including the suffering person himself, has the right to deny the soul the experience of chronic invalidism and pain and the lesson it has to teach. Suffering, however intense, has its compensatory aspect in that it affords an opportunity to the soul in the body for paying off and adjusting Karma, and for building inner strength and fortitude. Destroying the body is really no escape, for what is put off now will have to be gone through in a future life. The whole question if viewed in the light of Karma and Reincarnation takes on a new angle which is almost completely ignored by medical and public debate on the issue.

There is also total ignorance, on the part of advocates of euthanasia, of the post-mortem condition of those who die an unnatural death.

According to a report in the *New York Times*, a study of more than 2800 men and women of 65 and over reveals that a person's answer to the question, "Is your health excellent, good, fair or poor?" is a remarkable predictor of who will live or die over the next four years. Those who rate their health "poor" are four to five times more likely to die in the next four years than those who rate their health "excellent." This is the case even when examinations show the respondents to be in comparable health.

These findings are supported by a review of five other larger studies, totalling 23,000 people, which reached similar conclusions, according to the co-authors of the new study, sociologist Ellen Idler and epidemiologist Stanislav Kasl.

There are many ways in which a person's feelings may be a good indicator of his or her underlying health, and *vice versa*. It has time and again been proven that being optimistic has its positive effect.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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