

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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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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FIGHT OUT THE FIELD, O NEOPHYTE!

II.—THE WORLD OF SHELLS AND OF SOUL

[Reprinted from THE THEOSOPHICAL MOVEMENT, December 1953.]

Hear what the Voices of the Silence say—

All joys are yours if you put forth your claim.

Once let the spiritual laws be understood,

Material things must answer and obey.

WHILE the swinging between pleasures and pains is allowed to go on, experiences are gone through but the lessons are not learnt. The Esoteric Philosophy teaches that after pleasure comes pain and that then virtue should follow. This happens only when pain has led to honest enquiry as to its cause and to a sincere search for it. Ignorance and illusion, low-mindedness and delusion are creators of pain. Only when pain's educative value is sought do we hear the message of the God of Pain. This is the initial step on the Path of Practice.

The pain that the neophyte undergoes is an experience on a particular curve of the ascending spiral of soul evolution. It begins in the personal Karma of the psychic nature. The probationer-chela of today is tested on the psychological side of his nature. This test begins when personal Karma precipitates the forces of accumulated destiny. The would-be chela has to learn that no Karma of his, emerging from the near or the distant past, and whether good, bad, or indifferent, is useless to him. When he proclaims that all life is probationary, he soon comes, if he is earnest, to assume the position: "I am willing to be tested." Immediately this statement of *The Voice of the Silence*

takes on a new meaning: " 'Great Sifter' is the name of the 'Heart Doctrine,' O Disciple." Who and what will help him? If his earnestness deepens his sincerity, he will find this answer: The Esoteric Philosophy and the true Instructors will help. The Probationer has turned into a Neophyte on the Path and recognizes the place and the power of the Hierophant. He need not depend on his own ingenuity to overcome his self-made destiny. In fact, he should not. He has to acquire the art of seeking guidance at every turn from his Discipline, his Rules and Precepts. Nothing else will aid him to Victory.

At this stage, his personal Karma takes a new shape: he sees it not only as revealing defects to be deplored, but also as affording avenues to quicker progress. The powers of virtues and of knowledge come thick and fast and begin to function within him, producing changes on the psychological as well as the physiological side of his personal constitution. This necessitates the giving up of some of his past habits, mannerisms and customs, and the adopting of some practices of real soul and mind asceticism. The Holy War is waged according to plan and deliberately. Most of the time, the Neophyte under tests and trials does not see that the forces that bring varied afflictions on his whole personal being are good and beneficial powers. "Why does only the evil come?" he cries. If he were to enquire and to insist upon an answer, he would learn that he is able to perceive afflictions and weaknesses because of his inner growth.

At this stage of soul evolution, the Guru and Hierophant teaches the Antahkaranic being in him, not his Kama-Manasic being. The Manasic being or the Inner Ego brooding over that Antahkaranic being stirs up in him the muddy waters of Kama. Unwisely he identifies himself with his egotism and pride, his selfish ambitions and, alas! he knows not that he is making the task of his Inner Ego doubly difficult. Unconsciously to himself he spurns the aid near at hand, looking in the opposite direction for succour and solace. This is the very first lesson that the Neophyte who has *dedicated* himself to the treading of the Path must learn. (There are Probationers who have not dedicated themselves; such are cleaving to mundane existence in varying degrees, and the trials of such were referred to in the preceding article of this series.) But the Esoteric Philosophy teaches the dedicated ones to cease to worry and be anxious about their bad Karmic precipitations, and to identify themselves with that which is

beneficently powerful on the causal plane within. That which comes down and out is of the past—so much faecal matter, useless for building health, useful only as an indicator of our present inner state of aspiration to build a centre of strength and calm and dispassion.

How can we know that such a centre is emerging in our Antahkaranic being? By observing what dirt and dust and filth is being thrown out, causing no doubt pain and shame to us. One of the temptations of this stage is: "Let me change my environment." At this stage, there is no question of deserting the Path of the Masters, of giving up the accepted Discipline, but the temptation is: "Let me change my environment!"—as if we were not going to carry along with us our Kama-Manasic forces and as if these were not going to continue to throw out our faecal matter!

The fight of the Neophyte in this stage is not in the outer sphere of environment; it is between his Kama-Manas and his Antahkaranic being on which the radiation of his Inner God and his Guru is focused. He is that being, and not the Kamic tendencies, propensities and impulses. Whatever the nature of his moods and ebullitions, they are not caused by anyone or anything outside. Outer persons and events are not even the real agents of his probationary testing. These outer persons and things do not try him. The inner Kamic forces of the elemental world are the primary and the real agents of his testing. This inner process is so complicated that it takes a long period to fathom the meaning of the process, to get over the ensuing evil. In this stage, the Neophyte is learning to discern, not yet even to endure. The test of endurance will follow only when he has learnt that his foes are within, are of his own household, and that it is of no use to blame secondary causes.

How unequivocal and emphatic is *The Voice of the Silence*:

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man. (pp. 32-33)

Pertinent is the distinction made between the inner and the outer. Sins of the body are effects of the sins of the Kama-Manasic being. The destruction of the outer sins is to be achieved not by seeking a new environment, but by fighting the *tanhaic* elementals and the

skandhaic lives that are within. These produce the sins of the gross body.

At this stage we must learn the art of being present at our own funeral—a very important stage in the developing life of the Neophyte. When he dies the death as a Kama-Manasic being and witnesses *that* funeral, he knows something profoundly fundamental. To be present and watchful at that funeral, he must focus his sight on the corpse, and as a spectator he must witness the death of his *papa-purusha*, his form of former sins. It is the calm, courageous, persistent identification with the God within which enables him to discern that his enemy is not created by Mother Earth but by his own Kamic actions. Among the mourners he will not find his companions but a vast concourse of living Kamarupic beings. His Companions will rejoice at his freedom from bondage to the lower, his attaining the light of the Higher. He surveys the Kingdom of the Dead from the altitude of the Kingdom of the Quickened, on his way upwards to the Kingdom of the Living.

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in the support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science.' "

— H. P. BLAVATSKY

THE REAL NEW YEAR

Happy New Year...to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the "sevening lunatics," would prefer another day for our New Year.... The first of Januarius was ever more sacred to Janus than Juno; and janua, meaning "the gate that openeth the year," holds as good for any day in January. January 3, for instance, was consecrated to Minerva-Athene, the goddess of wisdom, and to Isis, "she who generates life."...It is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious Makara of the Hindu Mystics—the "Kumaras," it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha, or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or Budhi by its Aryan name, Mercurios, the son of Coelus and Hecate truly, or of the divine (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time"-servers.

—H. P. BLAVATSKY

BEFORE our next issue is out, the festive season will be over and the New Year will have been ushered in. The Universal Calendar of Nature is the source and soul of all human calendars, including the one generally in use today in most countries of the world. The "meaning and the times of the cycles," however, are known only to a few elect of the race, and H.P.B. was one of those. When we apply the key given us in her writings, we begin to understand something of the true meaning and significance of the annual cycle that we call the New Year. We learn that the 1st of January has no deep significance, no occult basis, which we can use to elevate our thoughts and to raise our hearts to the Glory of the Eternal. Study reveals to us the meaning of this festive season, and we begin to grasp the occult significance of the 4th of January—the day when we can, purifying our mortal minds, awaken in the heart the power of Hermes, of Mercury, of Budha.

This day is sacred to the God of Esoteric Wisdom, symbolized in Occult Astrology by the planet Mercury or Budha, "the Wise and Intelligent" (not to be confused with Gautama, the Buddha). Just as Venus-Sukra illumines the mind of the one who endeavours to live the spiritual life, so Mercury-Budha fecundates the heart of the one who strives to serve his fellow men. Modern astrologers, not understanding the esoteric significance of the symbols used in occult astrology, are not able to guide us on the true path. These two planets, Venus or Sukra and Mercury or Budha, are but *symbols*; they represent two higher or spiritual principles in man—Manas, Higher Mind, and Buddhi, Intuition. Manas and Buddhi act in our system in the same way as Venus and Mercury act in the solar system. These physical planets do not rule us; but the spiritual and cosmic powers which the planets represent do affect us, do rule us, and therefore can be ruled by us. Let us remember always: "A wise man rules his stars, a fool obeys them."

What is the chief characteristic of the planet Mercury or Budha? It is the most fugitive of the planets, nearest to the sun and therefore difficult to observe. Many of the planet's data are uncertain, as astronomers themselves admit. Only under favourable conditions can it be seen, shortly after sunset or before sunrise. Is it not like our Buddhi principle? How many of us have felt the power and influence of our own pure Intuitive Nature? Perhaps as few as those who have seen the elusive and eluding planet Mercury! Just as special preparation is necessary to observe the planet, so also special preparation must be made to secure for our use the power of our Buddhi. One of the items of this preparation is the time element, and so also in Occultism. Occultism is the science that teaches us how to use the hidden forces of Nature and to make appropriate use of Nature's sacred days and cycles. The 4th of January is one of those days when we can gain for ourselves the vision of the power or the "god" symbolized by the planet Mercury or Budha.

By thinking about this God of Esoteric Wisdom, we can in a way invoke Him. And by studying H.P.B.'s article, "On the New Year's Morrow" (*U.L.T. Pamphlet No. 28*), a passage from which heads this article, we can understand why the 4th of January is the real New Year's Day.

There is another aspect of the Planet which also needs to be taken

into account. It is sometimes a Morning Star and sometimes an Evening Star—just like Venus. This movement has several meanings, but we shall consider only one. Manas and Buddhi have each two aspects in every one of us: Manas is incarnated in us only partially, and the rest of it shines from within the depths of space; so also Buddhi acts in conjunction with incarnated Manas in a passive way, and only under certain definite conditions does it work actively and deliberately. In each of us is the Human Soul, symbolized by Venus, Sukra; also in each one of us is the Spiritual Soul, symbolized by Mercury, Budha. These two are nearest to the Sun, the latter being the representative of Atma, both Universal and Individual.

The 21st of December is a festival connected with the Atmic aspect of our being; the sun-gods of nearly all the ancient peoples were believed to be annually born around the time of the Winter Solstice when the light and power of the Sun (Atman) begin to increase and dispel more and more darkness with each succeeding day. The 3rd of January is related to the Isis or Venus aspect in us; and the 4th was celebrated—and should be celebrated even now—as having kinship with the Buddhi or Intuitive aspect of our being.

So we must invoke the Triple God in us, and on the 4th we must do so especially through that aspect over which astrologically speaking Budha or Mercury presides. On that day, let us think of the God Hermes, Mercury, Budha, and invoke the influence of the Mighty Hierarchy over which He rules, remembering that He can speak to us and bless us only through the Buddhi in us. Thus shall we begin the New Year as it should begin—bringing to birth the influence of our own Buddhi—the planet Mercury as a Morning Star.

Come to us, O golden-footed Hermes; come to our hearts, O chastiser and purifier of all ills; come to our minds, O pacifier of all wars! Bring us the strength of thy Wisdom, bestow on us the power of thy Compassion, pour on us thy blessing of spiritual prosperity, so that we may serve the souls of our fellow men. Give us the strength of vision that we may all, guided by thee, learn to free ourselves from the bondage of flesh and enter thy House of Freedom Absolute.

1992—WHAT WILL IT BRING?

THE question commonly asked at the beginning of a year is: What will it bring us? What else can it bring but the just harvest of our sowings? To some, disease; to others, health; to some, peace; to others, strife—each reaping in ignorance what has been sown in ignorance. The majority of human beings drift in life, not knowing why they reap what they could not have deliberately, of set purpose sown, for who would sow seeds of poverty, disease, ignorance and suffering willingly and knowingly? They have to learn the great Law of Justice that rules the world—that they cannot possibly reap what they have not sown. But for those of us who know even a little of Theosophy, what will 1992 bring? To us also it will bring the fruits of our past—sweet or sour, health-giving or disease-producing. But, if we apply what Theosophy teaches us, we shall not suffer but gain peace, no matter what our trials, vicissitudes and struggles may be.

The coming year will bring us that which we *will* in terms of knowledge, that knowledge which will enable us to turn to good the forces of evil and to gain inner peace and inner happiness, whatever comes.

There are two aspects of the Law of Justice that we must grasp if we would make the coming year truly beneficent for us. First, we must be prepared to reap what we have sown. This requires courage and understanding. None can escape justice coming to us, and we require courage to face this fact. In the long past of the soul, in many previous lives, we have blundered in ignorance, in obstinacy, in hatred, and we cannot possibly escape the effects flowing from such causes.

All of us here are imprisoned souls, and there are two types of penal servitude—simple imprisonment and hard labour. Those who do not suffer at the moment, who live in comparative peace, prosperity and comfort, are undergoing a sentence of simple imprisonment; those who suffer privation of body and brain, disease of flesh or of morals, are on hard labour. But simple imprisonment or hard labour, we are all bound. We are not as free in our own walks of life as we think ourselves to be. Karma is Justice, and each soul imprisons himself by his past actions of mind or speech, of emotions or physical deeds. If we would learn the Law that sets us free, and live according to it, our

prison doors would open and we as souls would walk out as free men and women. So let us learn the second aspect of the Law of Karma or Justice—each one has imprisoned himself by his own past acts, and therefore can free himself by his own present deeds.

Imagine a foolish prisoner who thinks he is free and behaves in the prison foolishly, in ignorance, and will not take the discipline coming to him. He does not shorten his term but rather extends it; he is not benefited by the experience. So let us learn the Law of the realm of the Soul, that we may shorten our own sentence.

This Law posits that we can become free by our own effort. Suppose each one of us were to say to himself or herself, "No God sent me here, no devil hurled me down into this prison-house of earth; my own actions brought me here, and therefore I can pull myself out." Well begun is half done, and the mighty war between spirit and matter, between soul and flesh, is half won if we start with this supreme bit of knowledge: "Nobody can make me better other than myself. There is no God but the God within my heart; there is no devil but the devil within my flesh; there is no ignorance but that which is within my own mind. Therefore I can become what I *will* to become." This resolve will change for us the coming twelve months. Without this resolve we shall drift like a rudderless ship on the ocean of *samsara*.

So Karma it is that binds; likewise Karma it is that sets us free; for Karma is not static, it is dynamic. Karma is action, it is motion, it is doing something. Whatever befalls us, let us not say, "It is my fate, my kismet." Let us rather say, "Karma gives me the opportunity to learn and to be better." Each one of us must have the courage to say, "I shall pay my debt, and in doing that I shall labour, I shall improve, I shall learn, and thus live in independence, breathing the rare atmosphere of high spiritual altitudes." What crushes us is not our circumstances but our attitude to those circumstances. Not to get depressed by the circumstances, not to let them overpower us, that should be our second resolve.

So let us invoke the Buddhi in our own heart, the Spiritual Soul which at present is passive and invisible to us; what is necessary for that invocation is the resolve to be courageous, to be fearless. Resolutions can only be made by the power of the Will—not the ordinary power of desire, but the spiritual power of Will. People

desire this or that all the time, but they hardly know what Will is. Will is not obstinacy, nor is it the momentary act of making a resolve. Will is the power to *remember* our resolve. Our New-Year resolutions go to the winds in no short time, because in most of us there is no inner monitor to remind us. It is the Buddhi in us, our Spiritual Soul, that makes us remember; and more, the Buddhi in us gives us the courage to face our trials and tribulations, our worries and pains. So, do not desire but *will*—will to live so that soul-freedom may result.

Invocation of Buddhi, the Mercurial principle in us, is the first step. The resolve to listen to its voice every day of the year is the second step. This means courage to face whatever comes—privation and suffering of body or mind. But we shall not have the courage to face this life of woe if we forget that we are here to learn, to grow better, to improve our lot. Let us remember to use our poverty to become rich, our privation to gain prosperity, our suffering to garner Wisdom which is Love and Compassion. How many men and women sit down and pathetically go on suffering! That is false resignation. True resignation is to be up and doing something about our suffering.

So, what will 1992 bring us? To each his own Karma, with its fate from the past, its opportunities in the present, to fashion the future. So think not of the past, but of the future, and *act* in the present.

To what end, for what purpose, shall we use our Karma, and how shall we make proper use of that Karma? The end and objective is that inner peace which comes from true knowledge. Knowledge is the means and peace is the end of life. Life's discipline sets us free; life's duties, many and varied, constitute that discipline. All life is probationary. So 1992 will bring us our discipline and our duties. To all it will bring these, but while millions do not know it and rebel against it, students of Theosophy know that life's discipline and life's duties are gates to heaven, are avenues to freedom from bondage of pain and suffering.

Buddhi in us is the teacher, and the teaching comes in the shape of discipline, made up of duties. To understand this discipline, we need knowledge. At school, the pupils not only need teachers; they have to have textbooks, copybooks, writing materials, etc., otherwise all that the teacher says goes for nought. Manas, the thinker in us, the human soul, represents the books and the implements. These implements are our own duties, which come to us under Karma. Without the help

of the teacher, Buddhi, we cannot know how to use our books and implements correctly; without the intuitive spiritual knowledge we cannot make proper use of our duties as instruments of growth and of knowledge. Most people do not recognize that duties constitute a beneficent and useful discipline, because spiritual knowledge, knowledge of and about the Soul, is absent. So the School of Life, and our teacher, Buddhi, are not to be despised, nor should we be negligent about our congenital duties. Self-examination, meditation, true worship constitute school-hours, when real learning takes place. But if we forget what we have learned at school during the hours when we are off from school, we shall prove ourselves unworthy pupils. So let us apply what we hear from Buddhi and what we learn from Manas in daily life, in study and work as in recreation and play.

Study of Theosophy and work for it gives human souls the opportunity to go to the School of the Soul, the School of Buddhi and Manas. We learn, first, the lessons that Buddhi imparts—principles and fundamentals, universal and impersonal. We learn about the laws of our own nature and those of Great Mother Nature, visible and invisible, from whose womb we have come forth. These lessons are necessary. Without this knowledge of laws and principles there is no real School, nor real learning. Next, Theosophy enables us, if we endeavour to apply to our own circumstances, to our own duties, the meaning of those laws and principles. We learn, or should learn, how to apply in a practical way Theosophical and spiritual truths. Study and application come to us from the inner source of Buddhi-Manas, and Theosophy becomes the awakener of the Buddhi and the Manas in us.

Let us resolve then to invoke Buddhi in us—the power of Intuitive Wisdom, and day by day seek aid and guidance from it. Let us resolve to do our duties rightly, by the power of Manas enlightened by Buddhi.

Then only shall we get the answer that we hope for when we ask, "What will 1992 bring for me?" There can be no peace save by knowledge, no power save by sacrifice, no attainment save by effort.

THE GREAT ENDEAVOUR

IN the early years of the Theosophical Movement, a document of valuable instruction was passed on to some of the principal workers of that day. It embodied important ideas indicating principles of action. It is known as the letter of the Maha Chohan—he who was referred to by Madame Blavatsky as "the *Paraguru*—my Master's MASTER." In that letter, the following significant passage occurs:

It is not the individual and determined purpose of attaining Nirvana—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

It will thus be seen that the Great Master's advice is: (1) to lead our neighbour on to the right path; (2) to make him benefit by the exercise; (3) to seek the best means for achieving this; and (4) to make our efforts self-sacrificing both in total and in part. No student can ignore this instruction and hope to advance along the Path. If, notwithstanding the pains attendant on self-sacrifice, this instruction is to be followed, how does one prepare? How should one act? Which of our neighbours should be the first to be approached? More important still, is the right path clear to us—easily recognized, constantly trod? Before one undertakes a task, it is usual that one make the preparations. Even an ordinary teacher of an elementary classroom prepares the same lessons as do his pupils. How much more so should the aspirant whose preparedness or lack of it may affect each human soul as it comes within the orbit of his influence! The work for Theosophy demands a constant and keen awareness of the best interests of others.

As beings, we share the same atmosphere with animals and men. Through the lungs and the pores, we are compelled to take into our system the air which has passed through the breathing systems of incalculable beings and which in the process may have become a carrier of not only physical but moral contagion. Thus, hourly and momentarily we come under the pressure of various external influences which could at any time force a lodgement within our make-up and use us as carriers—unconscious may be—of good or evil.

Each one thus modifies the atmosphere of another, and that not only through the medium of the breathing apparatus. One can, for instance, pour out love or anger through the eyes, solace or suffering through the mouth, and have a clean or a defiling touch. There are persons who exude fear or its opposite and make or mar the fortunes of war. From all this it follows that even though a person pour forth words of wisdom, they profit neither him nor his listeners if the atmosphere which he exudes is opposed to his lip professions. To outward appearances and from the tenor of his speech, he may appear to be holy. Inside, worms may be eating away at his vitals. We thus all too often have the peculiar phenomenon of persons who desire to do good but who produce only evil. It was on the same principle that, to save the congregation from harm, St. Paul in his epistle to Titus laid down the Rule: "A heretic should be warned once, and once again; after that, have done with him, recognizing that a man of that sort has a distorted mind and stands self-condemned in his sin."

Long before an individual can venture forth as a missionary of the Highest, he has to learn to make himself impervious to forces and powers which militate against virtue. Patanjali deals with these as also with the antidotes to wickedness. The "thrice-great" Hermes explains the occult aspects thus:

Every star has its genii, good and evil nature, or rather by their operation, for operation is the essence of the genii....All these genii preside over mundane affairs, they shake and overthrow the constitution of States and of individuals; they imprint their likeness on our Souls; they are present in our nerves, our marrow, our veins, our arteries, and our very brain-substance....At the moment when each of us receives life and being, he is taken in charge by the genii (Elementals)....They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God. But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they affect....The genii have then the control of mundane things and our bodies serve them as instruments....(The Secret Doctrine, I, 294-95)

The path of the missionary has always been a difficult one. But it does not necessarily follow that the student must bide his time to start the effort till he has obtained complete control over himself as also over the lower forces of Nature. At any time the ideal needs must remain several steps ahead of the then obtaining reality. The reason why the importance of environment on oneself and others is stressed is that the student may, if forewarned, take adequate steps to insulate himself from adverse influences. Without the necessary safeguards, there always remains the chance that he himself may become an unconscious agent of destruction for the very souls he desires to save. The pressure of the objectionable on our actions has therefore to be neutralized by an inner and irresistible force. It is also to be remembered that since the work has to be carried on in the company of others, those others may themselves be carriers of a contagion. The student is in constant danger of exposure to undesirable entities of the air who may attach themselves to him; and, before he knows it, he and not the neighbour may find himself in the thick of the fight.

Granted all the willingness in the world to sacrifice, how does one lead the neighbour on to the right path when all too often the other is more than willing to surrender himself to the seduction of the senses? To the angry person a sermon on serenity, truth and non-violence is as out of place as is the reading aloud of the *Gita* between two warring armies. The angry person cannot hear or heed the words of wisdom. His ears are closed to it. He is on a different wave-length where no ethical concept can become available. Can such an one be made to tune in, however infrequently in the beginning, to vibrations which proceed from the True? No one is wholly lost, not even the vilest among us, because each has the potency to arouse the spiritual and the higher psychic aspects of himself and blend them with their respective counterparts in Mother Nature. It is the missionary's task to demonstrate the possibility and the desirability of this. The higher desires are as demanding, as attractive and encompassing as the lower. Can the taste and the hunger of these be induced and sustained over a period sufficient to make the person see the hollow mockery of the transient and the sensuous?

The missionary of the True dare not proselytize. He has to put the knowledge of good and evil squarely to his neighbour and yet not interfere with nor dictate his choice. Like the businessman, the

strategist and the academician, he has to think and plan. To chalk out the programme and the curriculum of activities requires the facility of a spiritual expertise. This seeking of the best means to enable the neighbour to work for his own transformation becomes a valuable exercise in sacrifice. Time, care, awareness, rapidity of adjustments, ceaseless vigil in moments of crisis are some of the requirements for the chela's profession and practice. All these are required and are being used daily in hospitals the world over by doctors and nurses devoted to the care and cure of the sick. Why, then should not the spiritual and psychic counterparts of the selfsame aids be recognized, experimented with and applied with certitude when their handling has been mastered through arduous practice and usage? This practice necessitates a diagnosis of the neighbour's ills. This has to be done impersonally. The doctor does not take time to ridicule the moral lapse which precipitates a physical disease. He helps the patient with a corrective for the ailment and an advice as to how best the lapse can be avoided in future. So, too, for the spiritual and psychic deficiencies of others. They are to be diagnosed as any other bodily ailment, have to be gathered and tabulated as any other item of wordly research. The statistician in health, economics, wealth or industry remains detached from his studies and is not personally affected. So must the aspirant to Master's service remain unaffected by the information which he must gather to make his service effective.

The doctor and the nurse must serve their apprenticeship so as to acquire the minimum qualification required before they can be safely trusted to practise on their own. They have to discipline themselves not to be shaken by the sight of blood nor disturbed by the anguished cries of their patients. So, too, for the saviour of men's souls. He dare not be frightened by the ailment nor be revolted and kept away by the stench of filth and decay. Anguish must leave him undisturbed, pain must find him unmoved, detached and in full possession of the power which his knowledge confers upon him. But, whereas the doctor and the nurse do their ministering work for gain or for acknowledgement by men, the chela and the companion can have no ambition along those lines. Anonymity is their surest armour. The inspired worker works for an unnamed hierarchy, and his successes and failures are the appurtenances of that hierarchy. They belong to the pure soul only and are shared by all pure souls equally.

In order that the neighbour's entry upon the Path is assured, the student has to submerge his own interests, his progression and even his high aspirations in the self-imposed work for the larger Cause. It is not for him to work for a reward. His discipleship forbids it. He cannot any longer allow himself to react like ordinary mortals. His discipline prohibits it. He dare not allow himself to be frightened by the fires of distant conflagrations and seek his own comfort and safety in a total abandonment of quest and effort. No longer can he permit himself to place his own wants, his life and his position above those of his neighbour, be he enemy or friend. His own effacement, his self-sacrifice, has to be total and complete. In fact, he is expected at each level of consciousness to emulate the giving up of *Nirvana*, which is possible only in the highest state of our consciousness. The *Mahatma* returns again and yet again to the earth which he can abandon at any time if he chooses to retire into his rest. The companion who dedicates himself to the *Mahatma* whom he may not yet have seen, makes his own little renunciation by desiring to incarnate again and again to serve his Master's bidding. The *chela*, when he so resolves in the silence which he has acquired, forms an imperishable link between himself and his unseen *Guru*. May each noble aspirant hasten the day when he shall be accepted and recognized as an integral force in the great effort!

The path of knowledge, peace and power has to be kept open, swept clean, made into a highway, and its boulder-strewn surface rendered less hazardous for the pilgrims by the loving care, the irksome toil and the sore and bleeding feet of those who choose to become its caretakers. We have in Theosophical literature the ideal example which it becomes our duty to reflect as in a mirror at our level and according to our light. Says *The Voice of the Silence*:

Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the Seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

LIGHT ON THE PATH

[These annotations by P. Sreenevas Row on *Light on the Path* appeared originally in *The Theosophist* for June 1885 and are continued from our last issue.]

WITH these preparatory rules for securing purity of action and steadiness of mind on the part of the disciple, the Treatise lays down certain practical instructions for his guidance. The following are the first four rules:

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

Rules 1, 2 and 3 are to be read and understood subject to the qualifications mentioned in the fourth Rule.

The first Rule requires that the disciple should kill out ambition. He "should be unexpectant," "free from covetousness," and "devoid of desires," says Krishna (*Bhagavad-Gita*, XII, 16-17, etc.). The reason is obvious. When a person proceeds to do an act with an expectation and hope that it will be followed by a certain pleasing consequence, and the result chances to be as favourable as was anticipated, this very success prompts him to repeat the act frequently with similar motives and desires; and if, on the other hand, the event turns out otherwise than as expected, the pangs of disappointment urge him on to continue to perform the act with renewed vigour and a stronger determination to succeed; so that, either in the case of success or failure, the result would be the same, namely, the commission of acts again and again with an ardent desire to obtain success and a continued enjoyment of things so obtained, *per fas et nefas*.

While thus the result of every desire for a worldly object is vicious enough in its effects, the evil of ambition (another species of desire) is infinitely greater. Not only does ambition produce the pernicious effects common to all desires, but it has also a most mischievous tendency of provoking jealousy, envy, hatred, and even crime among mankind; for the desire of attaining a superiority in mundane matters over and above all others, when it is once cherished and allowed to

remain, acquires a tyrannical sway over the man and plunges him into difficulties from which he will not be able easily to extricate himself.

Moreover, the futility of cherishing all kinds of worldly desires is evident from the fact that "a desire is never satisfied with the enjoyment of the object desired, as the fire is not quenched with the clarified butter: it only blazes more vehemently." (*Manu*, ii, 94)

Let the disciple remember that "in every purpose of the senses are fixed affections and dislikes, and no wise man should put himself in their power, for both of them are his opponents" (*Bhagavad-Gita*, III, 34). And where the only desire "is for the Soul, and where there is no other desire, there is no grief." (*Brihadaranyaka Upanishad*, IV, iii, 21).

But, at the same time, it is not expected or desirable that the disciple should remain inactive: nothing is more useless than an inert, colourless character. "Work as those work who are ambitious," says our Text. "Perform the settled functions," says Sri Krishna. "For the journey of thy mortal frame may not succeed by inaction. Action is preferable to inaction" (*Bhagavad-Gita*, III, 8); but the action must be passionless, performed without regard to its consequences (*Ibid.*, V, 10). We must be quite careless of events, and contented with what comes to pass (*Ibid.*, XII, 18-19). The busy world is engaged in action from various motives, but a wise man should abandon them all, and perform his actions as a matter of duty (*Ibid.*, III, 9). Where, thus, actions are done without motives and intentions, and without regard for their consequences, the cause for misery and sin vanishes, and no evil effects follow; for the actions come down to the level of natural events, and do not affect the agent. Actions bind man, and lead to various complications, only when they are done with certain motives and with regard for their consequences. But deprive the action of such motive, and you deprive it of its binding nature. Then practically action becomes inaction; and man preserves inaction in the midst of action (*Bhagavad-Gita*, IV, 18). In fact, action and inaction resolve themselves into an identical idea.

The person who performs the action, but renounces all interest therein, is likened to the leaf of the lotus, which is unaffected by the water in which it lives (*Bhagavad-Gita*, V, 10). This passionless activity is a virtue which ought to be cultivated and practised by all who desire to attain perfection; and this is what is ordained in our

Text, Rules 1 and 4.

Then Rule 2 in the Text demands that the disciple should "Kill out desire of life."

Why should we desire life? Is it for the sake of our Soul? No. The soul is unborn, indestructible, and eternal, while the body in which it dwells is born, destructible, and transitory (*Bhagavad-Gita*, II, 18). So that, birth and death are predicated of the body, and not of the soul. As the soul is not born, it is not subject to death. "When the soul quits its mortal frame, it enters into others which are new, even as a man throws away his old garments and puts on new ones." (*Ibid.*, II, 22)

Thus, the soul is not affected by what is called death, and no wise man need be concerned about death on account of the soul.

Nor should one desire life for the sake of the body. The body had a birth, and must have a death; for "death is certain to all things that are subject to birth, and rebirth to all things that are mortal; wherefore, it doth not behove thee to grieve about that which is inevitable" (*Bhagavad-Gita*, II, 27). Further, we all know that many are the pangs attending birth, and many are those which succeed to birth; many are the sufferings to which one is subject during childhood, and many during manhood and old age (*Vishnu Purana*, VI, v); so that none should grieve to shake off the mortal frame which is productive of so much pain; nor should the body be coveted for the sake of the worldly honours which it can procure for us; for, as a matter of fact, it is not the body, but something else, that secures such honours for us. When Sri Rama expressed his surprise at the great honour which certain people were bent upon doing him when he was on his way home from the deserts for the purpose of receiving the crown and governing the country, while a short time previously the very same people had treated him with utmost indifference, his physical body being the same all the while, his brother Lakshman remarked, "Rama, it is the position and not the body that is honoured. Then you were a helpless wanderer in the deserts, and now you are an absolute sovereign." (*Ramayana*, entitled *Kavita-ratnakara*)

Nor is there the slightest justification for desiring life for the sake of our relatives and friends whom we leave behind when we die. Mark well that they do not grieve for our death, and there is no need for us to grieve on their account. As was very truly and most forcibly remarked by the Sage Yajnavalkya to his consort Maitreyi: "Behold!

not for husband's sake the husband is dear, but for the sake of the Self dear is the husband. Behold! not for the wife's sake is the wife dear, but for the sake of the Self dear is the wife. Behold! not for the sons' sake are the sons dear, but for the sake of the Self are the sons dear," and so on (*Br:hadaranyaka Upanishad*, II, iv, 5). Indeed, "in the man's passage to the next birth, neither his father, nor his mother, nor his wife, nor son, nor kinsman, will bear him company. The only thing that adheres to his soul is the effect of his Karma (action)" (*Manu*, IV, 239, etc.). Could it be otherwise? The wheel of life is passing on in interminable revolutions and the migrating soul is assuming and casting off a series of bodily existences in alternate succession; and during the interval of each of such existences, it forms associations with souls who are as much temporary sojourners as himself, until he is cut off from them all by the hand of death; even as millions of birds flock together on a huge banyan tree, and scatter themselves in all directions at the sight of an archer's bow, or on hearing the report of a sportsman's gun.

Separated once, they may not associate together ever afterwards, or, if reunited at all, it will probably be under different conditions altogether. Our father in the present birth may become our brother or son in the next; and our mother may become our sister or daughter or some other person, in the most incongruous manner. Or it may be that our rebirth takes place in the family of those who were utter strangers to us during our prior births; or in a country which we never thought of. Under such circumstances, is it a matter of very great surprise that our attachment to persons formed during one state of existence does not extend beyond the term of such existence, except in special cases which need not be noticed here?

In this state of things, what then is there that should induce us to desire life? Nothing; literally nothing. For those who can realize this grand idea, death loses all its weight of horror, and they look upon death with extreme indifference.

While the desire of life is thus deprecated, it is not inculcated that man should desire death. Our Text, while advising the disciple to kill out desire of life, exhorts him to respect it as those who desire it; and this is exactly what the great Lawgiver, Manu, has ordained: "Let not man wish for death, nor let him wish for life. Let him abide his time, as a hired servant expects his appointed wages" (*Manu*, VI, 45). All

that is required is that man should be indifferent to life or death, pleasure or pain (*Mahabharata, Aswamedha Parva, XIX, 4*). He should patiently remain encased in the body until a severance is effected by the course of nature in due time—until the stored-up energy of that one birth exhausts itself; and he should all the while mould his actions in such a manner as to counteract the pernicious influences incidental to the connection of the soul with the body. Let him not try to shake off the body, but try to shake off the mortal coils which bind him. Nothing is gained by putting an end to bodily existence, with the expectation of avoiding the evils resulting from it; for, when a person gets rid of one body "he is again liable to conception and birth; again he is merged with the embryo, and he repairs to it when about to be born; then he dies—as soon as born, or in infancy, or in youth, or in old age—death sooner or later being inevitable; and then he is born again, and again, and so on" (*Vishnu Purana, VI, v*). And during all these transmigrations, the effects of his actions adhere to him unceasingly, so that the annihilation of the present body does not lead to the annihilation of his misery. The real merit, therefore, consists not in trying to be freed from the body in which we are enveloped for the time being, but in trying to avoid being embodied again, and for ever. Then we avoid death as well as birth. And then we are said to have become immortal. This is the final goal; and the attainment of this ought to be the sole aim of every wise being. "Where else could man, scorched by the fires of this world, look for felicity, were it not for the shade afforded by the tree of emancipation?" (*Vishnu Purana, VI, v*)

And, lastly, the third Rule requires the disciple to kill out the desire of comfort. This can be easily comprehended by those who can correctly understand the first and second rules respecting ambition and desire of life. We should kill out desire of comfort in the same sense in which we kill out desire of life and ambition; that is, while we kill out the desire of comfort, we are required to be as happy as those are who live for happiness. How can this be? What is the line of conduct which one has to adopt in order to be happy without desiring comfort? The solution of this question is given by the Sage Manu, who declares that "he who seeks happiness should be firm in perfect content, and check all desires. Happiness has its root in content; and discontent is the root of misery" (*Manu, IV, 12*). Birth,

wealth and rank have all their comforts and discomforts. There is nothing in this world which we can point to as being the source of real and unmixed comfort. He alone is comfortable who feels satisfied with that condition in which he is, for the time, placed (*Vishnu Purana*, I, xi, 22); and who, like Dhruva, can declare, "I wish for no other honour than that which my own Karma can obtain for me." (*Ibid.*, I, xi, 29)

In conclusion, let the disciple remember what Krishna has said to Arjuna: "He is worthy of my love who neither rejoiceth nor grieveth nor envieth; who does not covet; who has forsaken all concern in good or evil; who is the same in friendship or hatred, in cold or heat, in pain or pleasure; who is unsolicitous about the result of actions; and who is pleased with whatever cometh." (*Bhagavad-Gita*, XII, 17-18)

And thus, the first four Rules given in our Text indicate the necessity of dispassionate work, unconcerned life, and uncoveted comfort.

But there are people who cannot appreciate the most beneficial effect of these rules. Being carried away by currents of desires, they are entangled in chains of action, performed with extravagant expectations. Not that they are unacquainted with the fact that human desires and comforts can never be fully satisfied, and that the physical body does not exist eternally. Bitter experience of everyday life makes us all aware of these blunt facts; and yet people persist in a course of action most prejudicial to their own interests. Surely, there must be something which urges them to such a course of conduct. What is it? Arjuna demanded of Krishna a solution of this same problem. "By what," he asked, "is man propelled to commit sins? It seems as if he were unconsciously impelled by some secret force"; to which Krishna replied: "Know, that it is the enemy, *Kama* (desires and works with motives), and *Krodha* (a sense of envy and revenge); and this enemy is the offspring of the carnal principle, the primary cause of sin" (*Bhagavad-Gita*, III, 37-38). This carnal principle is in the man's own heart, and it must be sought out and eradicated. And this is what our Text directs the disciple to do in the following words:

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak

must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated into himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder which leads to the path of life; it may not come until the last.

This root of evil exists of course in the heart of the man of desire; but it is firmly seated in the heart of the disciple also; for it is the root of a plant which germinated not yesterday or today, nor after the disciple has become a disciple. But it is an old thing, nurtured and strengthened during the long series of man's existences; and it will continue adhering to him unless it is torn out with a strong force.

It certainly is not an easy task for one to disentangle himself from the influences of the body in which he is actually dwelling for the time being; and the task becomes infinitely more difficult when the evil to be eradicated happens to be one that has taken root for ages. "The struggle of the base animal nature against any attempt to curb and subdue it, is one from which only the grandest souls can hope to come out victorious. And even to them the task is almost hopeless, unless they have secured the needful aids of a Teacher, a pure place, seclusion from the busy world, and a natural power of self-mastery." But the difficult nature of the task affords no excuse for its abandonment. As the soul can never hope for felicity so long as it remains under the influence of evil, sooner or later the root of evil will have to be cut down; but, considering that delay only tends to allow the root to gain strength and become more firmly fixed, thus rendering its eradication all but impossible, it behoves every person to set about this all-important work as early as possible. "Arise," says the *Katha Uparishad*, "awake, seek the great teachers, and attend at once. The wise say that the path is as difficult to tread as the sharp edge of a knife" (III, 14). Anticipating that the disciple might be inclined to put off the difficult task for fear of wounding the heart in the attempt to execute the work, the Text gives him the following advice:

But, O disciple, remember that it [bleeding of the heart caused by the act of cutting down the source of evil] has to be endured, and fasten the energies of your soul upon the task. Live neither

in the present nor the future, but in the eternal. This giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of eternal thought.

It is necessary not only to cut out the root of evil at any sacrifice, but also to take care that the seed does not germinate again. The removal of this seed cannot be complete so long as man delights to live in the present or even in the future. "Worldly happiness is transient, because it is the effect of works which are themselves transient; and what is firm is not obtained by what is not firm" (*Katha Upanishad*, II, 10). Let us suppose the case of a good man in the worldly sense; he will be happy during his present existence (*Manu*, II, 5); and on being born again after death, he may even pass into happier families (*Bhagavad-Gita*, VI, 41); and possibly, too, he may enjoy bliss in heaven for some time (*Ibid.*, IX, 20). But all this is transient; for, when he has partaken of that happiness for a while in proportion to his virtue, he again sinks into mortal life (*Ibid.*, IX, 21); and again enjoys or suffers according to the life he leads (*Vishnu Purana*, VI, v).

It will thus be perceived that one who lives in the present or in the future can obtain no substantial felicity. There is every possibility of the evil root springing up again, so long as there is a possibility of the soul continuing to be enveloped in the physical body. So that he alone can be free from danger who lives in the eternal. There is no soil there in which the evil weed can grow, much less bear fruit. Hence it is that the Text particularly enjoins upon the disciple the urgent necessity of living in the eternal. By the eternal is meant that supreme condition in which the soul enjoys perfect exemption from the ever-continuing rotation of returning existence: emancipation from the bonds of birth (*Bhagavad-Gita*). "This is eternal; this is the final goal of the soul; this alone is the source of divine happiness which effaces all other kinds of felicity; and this is the *Absolute* and *Final*." (*Vishnu Purana*, VI, v)

(To be continued)

TRUE instruction is this: to learn to wish that each thing should come to pass as it does.

— EPICTETUS

THE LIGHTING UP OF MANAS

THE question often arises, How did man acquire the light of mind, thereby turning from an animal man into a truly human man?

The lighting up of Manas was a major landmark in human evolution, and to enable us to understand the process, Mr. Judge gives in *The Ocean of Theosophy* the illustration of one candle lighting many:

Given one lighted candle and numerous unlighted ones, it follows that from one light the others may also be set aflame. So in the case of *Manas*. It is the candle of flame. The mindless men having four elementary principles of Body, Astral Body, Life and Desire, are the unlighted candles that cannot light themselves. The Sons of Wisdom, who are the Elder Brothers of every family of men on any globe, have the light, derived by them from others who reach back, and yet farther back, in endless procession with no beginning nor end. They set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men and preparing another great race for final initiation. This lighting up of the fire of *Manas* is symbolized in all great religions and Freemasonry.

Another illustration is that of the germination of seeds, given the right conditions. Man had reached the stage when the "soil" was ready for the sowing of the seeds, and these were provided by the "Sons of Wisdom" who had acquired them ages upon ages ago in other worlds and other systems of worlds. When the farmer wants to raise a wheat crop, he first stirs the soil; then he puts the grains of wheat into that soil and covers them up; and thereafter he does not do a thing. The sun shines and the winds blow and the rains come, and behold! in the silence, internally in the earth, the quickening process takes place—the crop germinates.

This is just as true in the field of ideas as it is in a wheat field. Great inventors make their marvellous discoveries not just through the process of deduction and reasoning. Great writers, thinkers, statesmen achieve their results often without themselves knowing the process by which it is done, any more than a hen who sits on the nest of eggs understands the mystery of the hatching process. So do ideas "hatch" in our minds.

It is one of the teachings of the occult side of Theosophy that all real knowledge is given in silence and not in so many words. Knowledge acquired through words is merely a notion devoid of any real basis of understanding. In our mind we ponder the ideas received, and as we ponder them our doubts are resolved and true understanding or inspiration comes to us. The knowledge itself is *in us*. All that any outside stimulus can do is to remind us of what is already in us, and that reminding is the lighting up of Manas in that direction.

That is what the Lords of Wisdom did during the infancy of mankind. Moved by the law of Evolution, they infused into man in form, but not in mind, the spark of self-consciousness to enlighten the darkness of the latent fifth principle. They sowed the seeds of ideas and became the guides of early humanity. It is through these Divine Instructors that infant humanity got its first notions not only of spiritual knowledge but also of all the arts and sciences. Having done their job, they withdrew, leaving the ideas that were burnt into man's consciousness to bear fruit by his own self-effort.

We are the very Monads in whom the first awakening of mind took place, but though ages have rolled by since then, Manas is not yet fully active in us.

According to Theosophical teachings, neither Atma nor Buddhi is individualized in human beings of our present Race, and even Manas is only partly active—very, very rarely fully active in this or that given individual. It follows, then, that if Manas is not fully lighted up in us here and now, then the process is going on all the time. When Manas is fully lighted up, then the process of the lighting up of Buddhi will have to go on in the individual. And finally the light of Atma has to illumine our consciousness. The conscious union of Atma-Buddhi in each human being has to be achieved.

The process of the lighting up of Manas goes on in everyday life by everything we hear, see, touch, taste and smell, and by the ideas and feelings that external impressions and activities give rise to. Finally, the lighting up of Manas proceeds to the point where the individual perceives that there is no answer to his questions in popular religion or in science, nor in psychology or philosophy. That is, there is no answer to his questions in the harvest that men reap from their actions and experiences in life. In other words, he comes at last to see that nothing that smacks of the personal can ever answer his questions.

The question no longer is, "Why am I as I am?" "Why was I born as I was?" "Why did this fall on me?" But, "*Why is there anything?*" "How happens it that any man is in such-and-such a position?" "How happens it that all men are as they are?" "Why are we all not of the same nature and order?"

When the questions begin to pass from the personal to the impersonal, then, in fact, our tutelary genius, or Higher Manas in us, brings us in contact with the Wisdom of the Ages, or Theosophy. That is the light of Atma-Buddhi shining in the world of Manas, and it shines by reflected light in the world of human consciousness. Then we begin to study these subjects, we begin to talk them over with one another, to think about them.

So the lighting up of Manas is going on in human beings all the time. Mr. Judge speaks in the passage quoted above of another great Race being prepared for final initiation. Our humanity is that great Race, the fifth of the great Races. Is it not easy for us to see that, as we think and ponder and study and endeavour to light up Manas in ourselves, we are making an impression on our bodies—that is, on all the lives that compose our bodies? We have an effect on all the lives that compose what we may call our vital energies—that is, the lives that make up our Prana. We have an effect on all the lives that in their totality we call the psychic nature—that is, our feelings. We have an effect on all the lives that compose our mind and our use of it.

To the extent that we are interested in higher subjects, that we are engaged in lighting up Manas in the self—in the mortal transitory human consciousness—just to that extent we are preparing the kingdoms below us for their initiation in the next great Manvantara. Those lives which now compose our Kamic principle will be the new-born men. In that Manvantara they will be initiated from "human-animal" consciousness, or Kama, into *human* consciousness. Those lives which make up the most advanced portion of what we call the vegetable kingdom—those lives in the vegetable kingdom with which man has most to do—will be prepared for their initiation into the animal kingdom; that is, another principle will become active.

The vegetable kingdom is, as a matter of fact, constituted of lives in which only two-and-a-half out of the seven principles are active. In the next great Manvantara, then, those same lives will have a principle added. In other words, they will have passed from the vegetable

kingdom to the animal kingdom—and to say "animal" is only to say a stage of life in which *three* out of the seven principles are active. But our use of those lives slowly wakes them up, and so, before the evolution of human consciousness is over, the higher animals have three-and-a-half principles active. We see that in dogs, elephants and all other animals brought into intimate and, usually, friendly relations with man.

In the next Manvantara, instead of beings with three-and-a-half principles active, they will become four-principled beings—they will be the "mindless men" of the next Manvantara. When the four principles are active, it is possible for the ray of the Higher Manas in Nature to become partially focalized in their consciousness. Thus, instead of being four-principled beings, they will become four-and-a-half principled beings. Take ourselves; we are really only four-and-a-half principled beings while here in a body. When Higher Manas becomes fully active, then we will be five-principled beings. And when the time comes that Higher Manas is not only fully active here in the body, but seeks union with Buddhi—that is, Universal Soul or Mind, not only mind in human consciousness—then *six* principles will be fully active in the human being. So the lighting up of Manas is a continuing process.

MATTER is an admirably calculated machinery for regulating, limiting, and restraining the consciousness which it encases....If the material encasement be coarse and simple, as in the lower organisms, it permits only a little intelligence to permeate through it; if it is delicate and complex, it leaves more pores and exits, as it were, for the manifestations of consciousness....On this analogy, then, we may say that the lower animals are still entranced in the lower stages of brute *lethargy*, while we have passed into the higher phase of *somnambulism*, which already permits us strange glimpses of a lucidity that divines the realities of a transcendent world.

—F. C. S. SCHILLER

DO THE MAHATMAS EXIST?

Q. What proof is there of the existence and powers of the exalted *race* of beings styled Adepts or Mahatmas?

Answer. We know of no "*race* of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts. These we know, and no others. For us, They are the *most* "exalted beings" we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us who know Them, who have lived near Them, and learned from Them—are furnished by our physical as much as our spiritual senses....

[The questioner] says that he puts this question simply because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without evidence, "and so far as he can see, no sufficient evidence has yet been received that they even exist."...If a person will not *see*, and will go moreover daily to an oculist, who, under the pretext of improving will impair his sight—whose fault is it?...Surely, the existence or *non*-existence of our Mahatmas is a problem of very little importance to those who do not accept their teachings. It interests only those who do. It thus becomes simply idle curiosity; and, I am sorry to say, a malevolent desire to embarrass, if possible, to put into a false position those of the Fellows who, while believing and having confidence in the Mahatmas and their teachings, are unable, so far, to say, as we can—*We know them personally*, and look straight into the face of our opponents. I am one of those who have seen them, lived near them, and have proof of the existence of these revered Masters....I pause again to ask: Is [the questioner] prepared to look me straight in the face, as I look into his eyes and say to me that I am a *liar*? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi *personally*? And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Dharbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Masters' presence, in their own *living* bodies, not merely astral forms?

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

Estimates of the total number of plant and animal species that have existed in the history of life on Earth range from five to fifty billion. Yet, only an estimated five to fifty million species are alive today. Scientists have so far given their attention almost exclusively to the origin and evolution of species and are just beginning to ask why species have become extinct over time. When the nature of extinction is better understood, writes David Raup, professor of palaeobiology, evolutionary biology and the conceptual foundations of science at the University of Chicago, we will be better able to answer the larger question about the role of extinction in evolution (*New Scientist*, September 14):

A species can die outright when all its members die without issue. This is called true extinction, and is typified by the disappearance of the dinosaurs in the late Cretaceous—whether that extinction was completed in an afternoon or covered several million years. But species can also disappear by evolving into something different. The ancestral species becomes extinct only in the sense of having been transformed out of existence. This is called pseudo-extinction....The inescapable conclusion is that true extinction of species has been common in the history of life. Yet very little is known about the process....

It seems almost impossible to escape the implication that extinction is a mark of failure—failure to compete with better qualified species for resources or failure to adapt to changing physical conditions. Extinction-as-failure is deeply embedded in Darwin's writings and in neo-Darwinian theory....

But we still must ask whether the victims of extinctions were, in fact, less well adapted than the survivors....The sad truth is that there is no hard evidence, other than the fact of the extinctions, for the inferiority of the victims. Thus, although extinction-as-failure remains highly plausible, we have no independent confirmation and we are justified in exploring other ways of becoming extinct....

If one subscribes to the view that a community of species depends on an intricate and delicately balanced set of interdependencies, then it follows that even minor disturbances will threaten members of the community with extinction. The causes of extinction should be as many and varied as there are things that can go wrong in a community, ranging from the purely

biological—the invasion of a predatory species from elsewhere, for example—to the purely physical—such as a severe frost or forest fire.

This general line of thinking has led to the conventional view that the causes of extinction are so complex and so varied that the phenomenon defies scientific inquiry....

As is usual with scientists in their study of the past, fossil records are being looked into for understanding the extinction of species, especially those species that were once abundant and geographically widespread.

Theosophically speaking, one could say that the same law of Evolution that brings species into existence also causes their extinction—that is, when they die a natural death and man is not responsible for the extermination. No more than science does esoteric philosophy accept anything outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of spirit and of matter, which, starting from the neutral centre of Being, develops in its cyclic progress and incessant transformations. Says *The Secret Doctrine*:

It is the "many" that proceed from the ONE—the living spiritual germs or centres of forces—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development...There are centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or *Masons*, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law....That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock...it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new

environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*. (II, 732)

Skyrocketing consumption by the wealthiest fifth of humanity is creating an environmental problem unmatched in human history. The surging exploitation of resources threatens to exhaust or unalterably disfigure forests, soils, water, air and climate. In the July-August *Futurist*, Alan Durning, senior researcher at the Worldwatch Institute, Washington, D.C., calls for an ethic of sufficiency as well as bold political steps against the forces promoting consumption. Above all, human beings need to look into themselves for the values changes that will also be needed.

"The avarice of mankind is insatiable," Aristotle declared 23 centuries ago, setting off a debate that has raged ever since among philosophers over how much greed lurks in human hearts. But whatever share of our acquisitiveness is part of our nature, the compulsion for more has never been so actively promoted, nor so easily acted upon, as it is today. Eventually, technological change will need to be complemented by curbing material wants. Alan Durning urges a return to a "true materialism" that does not just care *about* things but cares *for* them.

If environmental decline [he writes] results when people have either too little or too much, we must ask ourselves: How much is enough? What level of consumption can the earth support? When does consumption cease to add appreciably to human satisfaction?...

Ironically, abundance has not brought personal fulfilment. Indeed, most psychological data show that the main determinants of happiness in life are not related to consumption at all: Prominent among them are satisfaction with family life, especially marriage, followed by satisfaction with work, leisure, and friendships....

Traditional measures of success such as integrity, honesty, skill, and hard work are gradually supplanted by a simple,

universally recognizable indicator of achievement—money....There is no such thing as enough. Consumption becomes a treadmill with people judging their status by who's ahead of them and who's behind....

The basic value of a sustainable society, the ecological equivalent of the Golden Rule, is simple: Each generation should meet its needs without jeopardizing the prospects of future generations. What is lacking is the practical knowledge—at each level of society—of what living by that ethical principle means.

In a fragile biosphere, the ultimate fate of humanity may depend on whether we can cultivate a deeper sense of self-restraint, founded on a widespread ethic of limiting consumption and finding nonmaterial enrichment.

Those who seek to rise to this environmental challenge may find encouragement in the body of human wisdom passed down from antiquity. To seek out sufficiency is to follow the path of voluntary simplicity preached by all the sages from Buddha to Mohammed. Typical of these pronouncements is this passage from the Bible: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Maybe Henry David Thoreau had it right when he scribbled in his notebook beside Walden Pond, "A man is rich in proportion to the things he can afford to let alone." A better balance of human needs and values is necessary to create a world characterized by harmony and sustainability rather than overconsumption. It would, however, be naive to believe that entire populations will suddenly experience a moral awakening, renouncing greed, envy and avarice. The best that can be hoped for is a gradual widening of the circle of those practising voluntary simplicity. The goal of creating a sustainable culture, that is, a culture of permanence, is best thought of as a challenge that will last several generations.

In a companion article, "The Insatiable Society," in the same issue of *The Futurist*, Andrew Bard Schmookler examines the sources of our insatiability from two perspectives—the dynamic of market economies and our psychological/spiritual condition. The ideology of the market economy has obscured the psychological problem of our addiction to wealth by teaching us that human beings are insatiable by

nature and that limitless appetite, being natural, is good. People have become addicted to overconsumption, and with an addiction there is no such thing as enough.

"Economic Man" [the author writes] is presumed to have infinite wants....Wealth and human fulfilment have become equated in the predominant ideology of liberal society, even though the great spiritual teachers of humanity have all taught otherwise....The market shapes us also by its ceaseless messages fashioned to persuade us of the importance of the goods it provides, telling us that we are the car we drive and that manliness can be purchased in a pack of cigarettes....

There is a body of evidence suggesting that striving for riches is not an efficacious route to happiness. A famous study in the early 1970s by Richard Easterlin, entitled "Does Economic Growth Improve the Human Lot?," found that members of wealthy societies do not seem to be happier than members of poor societies....

If, as I would maintain, human nature is such that our deepest fulfilment derives from loving contact with other people, there is a cost to this fraying of the ties that bind....Where the capacity for true fulfilment is hindered, people will seek, as compensation, to amass symbols of gratification. But as the tokens of happiness are not the true coin, we can never get enough....

The challenge of healing this dangerously insatiable civilization has many dimensions—economic, ecological, political, historical, psychological, and spiritual. We need an integrated understanding of all these dimensions. The world will not be made whole unless we can see it whole.

Noted British astronomers Dr. Fred Hoyle and Dr. Chandra Wickramasinghe discussed with Soka Gakkai International President Daisaku Ikeda, on June 28 at the Taplow Court Grand Culture Centre, England, various theories concerning the universe. The topics discussed included whether the universe undergoes the four stages of birth, aging, sickness and death that are common to all forms of life; the power of life to unite human beings with the universe; the significance of prayer as a form of dialogue with the universe; and the relationship of health and the power of hope.

Some of the points made by the scientists appear in *Soka Gakkai News* for July 1991, from which the following is excerpted:

Dr. Hoyle: The part of the universe in which we live was born, has evolved, and will someday die. Regarding the birth and death of the whole universe, there are two schools of thought: on the one hand there are those who view it as a one-shot affair; on the other are those who view the life and death of the universe as part of an ongoing, repeating cycle. Most scientists today fall into the former group (which adheres to the so-called Big Bang theory which holds that the universe at one point in time came into being and is now in the stage of developing).

Frankly, I do not believe the teachings of Christianity. I think that I myself have to establish my own ideas of the nature of life. I think that it is the role of religion to teach belief in something that underlies our being and to clarify what that underlying essence is. As far as the search for such an underlying reality goes, I regard this as the purpose of my work as well.

Mr. Ikeda: Explaining your concept of "open-box" thinking, you said: "Intimate relationships between events on the earth and happenings in the wider universe will be permitted to emerge." In contrast, with regard to "closed-box," or reductionist, thinking, you said: "All those problems that require a connection of the earth to the universe at large will remain inaccessible to solution."

Dr. Hoyle: In all ages people have beheld the heavens with awe and have had a strong interest in the stars and the universe. I can only conclude that this is a natural expression of human nature and a deep perception of what must be true.

Dr. Wickramasinghe: Buddhism teaches the existence of a "universal self" that pervades the universe.

Human beings can discover the laws of the universe in a broader sense, without recourse to microscopes or telescopes. The formulas and logical structures are hidden inside our minds. When Buddhism made its first appearance, there was no high-precision measuring equipment or advanced research as we have today, yet people grasped the paths to the inner and external universe. This, however, is something that we have lost sight of today.

Dr. Hoyle: In the civilization of contemporary society, it is not an easy thing to believe in the power of prayer. However, I think true prayer, more correctly, is essentially a "message into the universe," as it were—sending one's own message into the infinite

universe and listening for the "voice" of the universe—hearing its reply.

The trend of breaking appointments is all too common among some professionals, executives and others. It seems to depict a couldn't-care-less attitude towards the appointee. Appointment breaking is tantamount to word breaking, but people do not always realize the harm this can do them, says Jerome Vaney in his article "The Power of Your Word" (*The Sunday Observer*, September 29). A chain reaction is set up which does harm to the person's psyche:

Let us say that you tell person X that you will be at place Y at time Z—and then you don't keep the appointment. What happens is that you have engineered your central nervous system to take up a psychic configuration in the space-time continuum, aligning itself to a "possibility" with person X, space Y, and time Z....When you don't go through with the manifestation, in other words when you break the appointment, a disharmony results in your central nervous system—your real, actual manifestation does not align itself with the configuration that has been recorded in you.

In other words, a "lie" has resulted, which again is recorded in your psyche.

So, what is wrong with a lie here and there, you ask. Well, one lie sets up a predisposition for further lying; a groove, or channel for lying has been set up. And the more lies that are recorded, the more you discover that your experiences in life do not match up with your aims and ideals, none of your deeds match your words, none of other people's deeds match your expectations. Always some darned thing seems to come up to upset your plans. You tend to blame fate, the stars, or other people, but your jaundiced perception of the world has only been engineered by you yourself, by your disoriented psyche.

There are other ramifications to this form of lying, not least of which is the sowing of psychosomatic disease....Remember that *sat* (truth) is the precursor to *chit* (consciousness) and *ananda* (bliss), and that "let your yea be yea, and your nay be nay," was a guideline on the same theme by another famous teacher.

If we sow seeds of lies in our psyche, our outer life will mirror our inner state.

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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 thereby 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.