

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 64, No. 2

December 1993

"BLEND THY MIND AND SOUL"

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1957.]

THE *Book of the Golden Precepts* advises the aspiring devotee to "search for the Paths." The Inner Life begins with inquiry and search (cf. the *Bhagavad-Gita*, IV, 34). The roads of a city like all material ways lead outwards, and the rotundity of our earth brings the wayfarer back to the place he started from. The religious pilgrim bound for Kashi or Mecca also returns to his home to continue the routine of his former living.

The Esoteric Philosophy confirms the intuition of the mystic that the Path to Soul-life is an Inner Path. Sages have taught in allegories that the Inner Ways exist, and that there are milestones in the inner world as in the outer.

The Voice of the Silence refers to the Path of Liberation and of Renunciation; also to the Paramita Path and the Aryahata Path. The would-be chela is asked to begin the "search for the Paths"; but there are conditions for the very search:

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

Preparation for the Inner Pilgrimage should not begin unless we have cleansed our heart in needful measure. The "heart" of the embodied soul is his "discerning power," which is *tamasic*, dull and

befogged, obscure and mistaken; or *rajasic*, incapable of deciding what should be eschewed and what accepted; or *sattvic*, having knowledge of what to do and how, and also of how to hold fast and how to set the soul free. Therefore the cleansing of the heart consists in purifying our perceptions, in acquiring the pure and true power of discernment.

Now our passage names three pairs: (1) the real and the false; (2) the ever-fleeting and the everlasting; and (3) Head-learning and Soul-wisdom, or the "Eye" and the "Heart" Doctrine.

To overcome the limitations of worldly perception and to unfold higher discernment is the preliminary task; this preparation for the journey is necessary before the first step is taken on the Path that winds uphill all the way. This preliminary task involves the discarding of useless belongings that would make the journey almost impossible, and the making ready of our mental luggage.

Self-purification depends upon Discrimination, *Viveka*, which is the first necessary mental quality named by the great Shankara in his *Crest-Jewel of Wisdom*. What is the Real? The Changeless is the Real. Truth is changeless; it is everlasting; it does not pertain to the past, the present or the future, but to timeless duration, the Eternal Now.

There are two types of knowledge, designated as Head-learning and Soul-wisdom. The former is called the "Eye" Doctrine, for the personal man uses his mind depending upon the data his senses supply. Soul-wisdom is called the "Heart" Doctrine, for it is in the Heart that the inner Wisdom of the Soul, the Silent Thinker and Watcher, springs up spontaneously. The Man "for whom the hour shall never strike" "*knows*, for it is knowledge." The great Meister Eckhart's statement is illuminating in this context:

Hearing draws in more, seeing leads out more, the very act of seeing. In eternal life we are far more happy in our ability to hear than in our power to see, because the act of hearing the eternal Word is in me, whereas the act of seeing goes forth from me: hearing, I am receptive; seeing, I am active.

Ignorance is a hindrance and a handicap for the mundane man who desires to get on in this world. To compete and win the race in ordinary life—that is his objective. Correspondentially, Head-learning is a handicap for the aspirant who strives to obtain Soul-wisdom, to retreat within to the cave of the Heart.

An ignorant man can get at his innate ideas and divine intuitions, but a man of Head-learning cannot do so. His false knowledge, relative knowledge, partial knowledge, is different in kind from Soul-knowledge. The latter is not an extension of Head-learning. Head-learning hinders the aspirant; for him it is worse than ignorance. There is one aspect of relative knowledge which may aid the mind seeking Soul-wisdom. The latter can act as a guide and an illuminator by showing what is true in relative knowledge.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy's false suggestions.

The unified wisdom is registered in *Akasha*, the Divine Astral. Its beams reflected on earth are the seeds of Wisdom. Every human mind is a ray of the Soul, and in every incarnated existence that mind carries within itself the seeds of Wisdom. The weeds of passions, prides and prejudices prevent their sprouting. The atmosphere necessary for the action of the seminal principle in the seed is absent. Men and women do not live; they only exist and go through life; they pass through numerous experiences but fail to learn the lessons. The mind requires the breadth of vision resulting from the assimilation of universal ideas. It also requires the depth and the insight born of noble feelings which are impersonal. Thirdly, the mind needs the beneficent influence of the Magnetic Star of the World of Spirit. The navigator using his compass is aided by the pole-star; the incarnated soul must learn to use the Spiritual Firmament, *Akasha* or the Divine Astral, which moves majestically and infallibly round the Spiritual Magnetic Pole, the Logos, *Verbum*, *Shabda Brahman*. There flow to humanity on earth from the *Akashic* firmament rays of Wisdom-Light which issue from the Diamond Soul, "the Lord of all Mysteries." These rays may well be called Lines of Force. Just as from the sun innumerable beams stream forth, so from the Diamond Soul rays of Wisdom radiate. Their collective manifestation is *Akasha*.

The human mind is compared to a mirror. It is a ray of the Shining Soul. The mirror would reflect the light, but the dust of false knowledge, the dirt of passions, the ashes of moral death, are allowed to cover the mirror. Nothing but knowledge of the Occult Science or the Esoteric

Philosophy enables one to brush away the dust and wash away the dirt, and the earnest neophyte can use the very ashes of death to polish the mirror and make it reflect the True.

The beginner is advised to seek the process which will enable him to blend his Mind and Soul. In this process the exercise of self-examination plays an important part. It is said that "one looking at his face reflected in a dirty mirror becomes anxious and opines, 'I am he.'" When in self-examination we see our ugliness, viciousness and falsehoods, have we the courage born of intellectual honesty and moral probity to face them? If we have not, we shall fail. But if we say, "Out of this ugliness beauty shall be created; out of this viciousness moral power shall arise; out of these falsehoods the voice of truth will be heard," then the day of our redemption draweth nigh.

Theosophy is instinct with the grand Power of Masters' Ideation; in the recorded writings of H. P. Blavatsky, William Quan Judge and Robert Crosbie is to be found that Power, easily available for the men and women of this cycle. In these writings we must not merely seek information, or even instruction; we must try to tap the Power of the Great Ones enshrined in the records. And then we shall be able to appreciate the heart-pouring of the devoted disciple.

When I was blinded by the dark fiend of ignorance, Thou, O Lord, opened my eyes with the collyrium stick of Wisdom. Salutations to Thee, O Master!

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyse, and direct the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before us. Through this power even the sinner who knows his sin still feels that sin not to be representative of his entire nature; feels himself at the core, to be better than that vile outward seeming. It is Patanjali who says of the Soul that it is the Spectator, and when the question is asked: "Where is the soul at the time of concentration—or when the mental energy is at rest?"—he replies, "At the time of concentration the soul abides in the state of a Spectator without a spectacle."

—W. Q. JUDGE

1994—WHAT SHALL WE DO WITH IT?

BEFORE our next issue is out, the New Year will have been ushered in. Within each of us lies the energy to do with 1994 that which will bring us the fulfilment of our hopes and aspirations. Within each of us is the strength and the power and the glory—the shining glory born of the Eternal Past. Let us understand the Law at work in Nature and in man. Let us think, each one of us, of what we possess within ourselves. Whether we are believers in the soul, or whether we are scientific materialists believing not in the soul, each of us must admit that within us lies the past. Those who do not believe in the Theosophical doctrine of the immortal soul in man—how can they explain their faculties, powers, tendencies? Whence all these, and our character—the complexion of our moral face, the contours of our moral features? Did we inherit these from our forbears? But our family forbears and our racial forefathers are one and the same, when we begin to examine them in the true light. Even a materialist must conclude that there are within each of us the powers and potencies of the fathers and grandsires of our family and our race.

Within us is the Eternal Past. And those who are thoughtful students of philosophy and psychology will also readily accept the Theosophical doctrine of an immortal soul within each of us, a soul that is unfolding like a rosebud, a soul that is spreading its lotus petals of knowledge, of compassion, of sacrifice, a soul that is growing through the process of reincarnation or successive lives on earth. And then indeed we must see what a treasure-house lies enshrined within each one of us! So whatever way we look at it, within us is the Eternal Past, endless, limitless, boundless—a Past during which we have acquired the power to choose, the power to determine, the power to create.

So to the question, Can we do anything with 1994? the answer emerges—Yes, we can do what we choose to do with it, what we determine to do in the next twelve months, what we *will* to create with our heart, head and hands. But what about our limitations? Why cannot a dwarf choose and determine to become a six-footer? Are we totally free to choose to do what we please, to achieve what we desire, to create whatever we wish for? Theosophy says, No. For within us also are the limitations of the Eternal Past. There are two kinds of

limitations: (1) those born of our intimate relationship with the Great Mother, that Mother worshipped in India as the Consort of Shiva, under many names; (2) those resulting from the self-imposed nature of the individual himself. Each of us possessing the threefold power to desire and choose, to plan and determine, to act and create, has chosen in the past and must abide by those choices in the present. A gardener who chooses from a variety of seeds a particular kind, and determines to grow his plants from those seeds, and to create by his sowing and watering, cannot grumble when harvest time comes, because he reaps what he has sown. Let us understand these two kinds of limitations, for then we will not talk like impractical, foolhardy people, but will set to work like true practical philosophers, mystics and theosophists.

(1) There are certain bodily limitations each of us labours under, because we are born in a particular continent, or because we belong to the hierarchy of earth-beings, *i.e.*, beings evolving on this planet. Thus, let us say, the power of lungs and of breathing is determined by earth-atmosphere; change its rarity or its density and the body perishes through lack of lung-function. The range of our physical sight and hearing, the size of our bodies, the colour of our blood, the formation of the human frame from skeleton upwards, are all imposed on us by the Life of Nature, the Power or *Shakti* of the Great Mother whose children we all are. We are children of Earth, *Prithivi*, and carry within ourselves the powers and the limitations of our Mother and her great family.

Similarly, in our mind nature, as thinking, reasoning beings, we are born of the great family of Manus, Manasaputras, Mind-born Sons of our Father, Brahma. The range of our thought, the power to create that is ours, is circumscribed by His Great Measure. We live and move and have our being in the Ocean of Mahat, the Great Mind, and our human thoughts and reasonings derive their limitations from that Great Mind, just as our bodies derive theirs from the Great Mother Earth. We cannot go forth on the Path of Evolution, *Pravritti Marga*, save in terms of the powers of our Fathers, the Mind-born Sons of Brahma, and of our Mother, the Earth. But the immortal soul of man can break through those limitations when he understands the meaning of the Path of Return, *Nivritti Marga*.

For the present, enough for us to grasp that the limitations that are

ours because we are men and women on earth are beyond our power to alter. But that does *not* mean that progress is not possible, or that man is not free, or that a narrow fatality dogs his footsteps at every turn of the great evolutionary journey. From his present position as an earth-man, each must reach the zenith of earth-perfection. We must grow in the Pattern of Perfection, reproducing within ourselves the beauty and the proportions of the Eternal Model represented by Shiva—the Eternal Type according to which Adepts mould and shape themselves consciously, and ordinary men and women unconsciously to themselves.

(2) Coming to the second kind of limitations: A hunchback is not made by Nature; he has made himself. A wicked man is not made by Nature; he has made himself. An idiot is not made by Nature; he has made himself. A weak character is not made by Nature; he has made himself. Wise parents have foolish children, healthy parents have deformed progeny; and the law of heredity fails to explain all these phenomena till we add to our explanation the Law of Reincarnation, of which Law heredity is but a phase. We have a character, we have a mind, we have a body—they are *not* god-given, nor are they the result of heredity. Nature, the just, merciful Mother, abhors ugliness, wickedness or falsehood. No use blaming her, or our parents and family. Both Nature and family use our own tendencies and inclinations; we manifest our powers and our weaknesses through the instrumentality of Nature, of the human kingdom, and of the family.

Therefore, in answering the question, What shall we do with 1994?, we must remember to take into account what we did with 1993 and with all the previous years and decades. We can, each one of us, choose, determine and create, but our choice, determination and creation will be coloured by our own past. Let us be wise and act intelligently in utilizing our threefold power of choice, determination and creation. Let us desire, plan and act, not impulsively but with intelligence.

So the two major factors should be noted: (1) Each of us has within himself or herself the power to choose, to determine, to create. No one is devoid of this power. It is the universal gift of the Eternal Past to every son of man or Manu. (2) The nature and the strength of the power is limited by our own past doings—our present mind is limited by our past mental laziness; our present character is weak or

strong according to the moral weakness or strength we displayed in the past; our bodily health, illness or deformity is the result of the care or the neglect of the body in the past.

What, then, shall we do with 1994? Develop human contentment and divine discontent. By the first we shall gain the peace and prosperity that we need and that we seek. By the second, divine discontent, we shall grow into divinity, we shall seek and we shall find the Eternal Model according to which evolution progresses and *Atma* realizes *Paramatma*, man becomes God. We must use our power to choose, to determine and to create these two objectives. The marks of human contentment are peace and prosperity; and that of divine discontent is *Virya*-energy to seek and to find the True, the Good and the Beautiful within ourselves.

It is necessary for us to revise our conception of happiness. What do we mean by peace, by prosperity? People generally conceive peace as a condition in which nobody disturbs them, in which there is non-action, in which there is pleasant dreaming, in which the waters of life remain still. They do not realize that such peace is false peace, for still waters will stagnate, dreams without action will bring moral disease, non-disturbance by others will lead to isolation in which selfishness is generated and pride is fostered. The true peace is a positive quality born of that contentment which is able to bear with cold and heat, with pleasure and pain, with the comings and goings of men. Prosperity is not possession of wealth; do we not know that many rich people are without peace, and that the more they have, the greater their troubles? Peace is prosperity; prosperity is peace. Prosperity is that state or condition in which whatever we have, we enjoy. Spiritual life is not the life of a long-drawn face; it is the life of happy faces. Whether we have little or much of wealth, of knowledge, of health, let us enjoy what we have.

So let us use our triple power and choose peace which is prosperity, determine to obtain it, and get ready to create that peace and prosperity with what we have. We have intelligence, we have a moral character, we have our environment. Let us learn to be contented with these and exert ourselves to enjoy them. We may not be talented musicians, mathematicians or philosophers, but we have intelligence which we can enjoy through the development of contentment; and peace and prosperity of the true kind will be ours. We have moral

strength though we are no saints; let us use and enjoy whatever moral strength is in our character, and once again be content with that. Similarly, each of us lives in his own environment; let us enjoy it and use it, for thus alone can we improve it. Contentment is a power, a force, an energy which improves environment, which polishes character, which increases intelligence. A discontented person never improves; discontent is a corroding force which eats away thought, which sours and weakens character, which creates slums in the environment.

To turn to the other factor—divine discontent. Its mark is energy—the power and strength to develop in our heads truth, in our hands goodness, in our hearts beauty. Divine discontent results from true human contentment properly utilized. If we just rest satisfied with what we have, we shall stagnate, but if we labour cheerfully to improve what we have, our peace will grow, our prosperity will increase. India suffers from spiritual stagnation of the past. The mistaken notions about the doctrine of Karma, for instance, must be removed. Karma is action, it is movement, and it signifies *Virya*, "the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial." Let us be energetic with our intelligence, our character, our environment, proceeding always from within. By changing and improving our intelligence, our character will be affected. Let us not try to change our character without adequate knowledge. We need to work with our mind first, then with our character; and as character improves, our environment will grow better. Hands will create good environment only when head has determined truly, and head will determine truly only when the heart has chosen wisely, *i.e.*, in terms of true beauty.

Let us make our heart beautiful, our head true, our hands do good. Let us show that divinity which is energetic. "God is Force," "God is Power," says one school of thinkers. In India, the *Shakti* aspect of God or *Ishwara* is referred to as *Maya*, illusion. We should never think that we have reached the end. There is always a profounder beauty, a profounder truth, a profounder goodness to be discovered in our hearts and heads and hands—not outside, but within. Skill in action creates goodness. Mental equilibrium leads us to the truth. Heart understanding unfolds beauty. What a different conception of life we have come to!

So let us choose human contentment and divine discontent as our goal.

Let us determine to enjoy what we have while we seek and unfold more goodness, greater truth, profounder beauty from within.

Let us create new ideas and thoughts out of the old through study and meditation; new traits of morality through application of that which we study and meditate upon; a new environment by removing the dirt from the old, by transforming our slum of life into a veritable garden which gives joy with its flowers and nourishes with its fruits. That is what we should do with ourselves in 1994.

But what shall we do with the year itself? What makes a day a red-letter day? What makes a year a memorable year? Great men and women paint a day or a year with their achievements. Every history has days and years made memorable by some great mind, some compassionate heart, some doughty warrior's arms. But we often forget the silent lesson of history, imparted by the silent deeds of unknown persons. In talking of Alexander or Napoleon, who gives true credit to their legions? In admiring Shakespeare or Goethe, who takes account of the countless whose silent yearning made Shakespeare and Goethe create? Plato left priceless instruction, but how accurately are we giving their due to those numerous minds who extracted out of Plato his immortal teachings?

All of us cannot think and create like Plato, but all of us can help a Plato come to life and birth. Theosophy teaches that an Adept is the rare efflorescence of an age; a Sage, a *Rishi*, a Shining Lord of Knowledge, arises from the labours and tasks of a generation of seekers, who toil in secrecy and in silence. Rama, the Ideal King, became possible because in Ayodhya of those days lived an ideal people. While it is true that the King, the Teacher and the Leader guide, it is also true that such guidance is limited by the hopes, the aspirations and the knowledge of those in whose midst they come. Each one, however limited in knowledge and in other resources, by using the little that he has and is, can contribute his mite.

So in 1994 let us bring to our family life intelligent affection and understanding. Let not the mother love only by the animal instinct of motherhood; let not the father provide like the birds and the beasts provide for their young, but let him create as Brahma creates his universe, with humility and joy, recognizing that thus far can he go and no further. Let the children sustain as Vishnu sustains, giving

obedience and gratitude and assistance, each in a just, deserving measure. Let the citizen be like the great Lawgiver Manu, and himself observe the rules and the discipline he sets for others. Let some at least perform their silent *dharma* through self-energization and labour each according to his light. Let some at least act righteously, not because of coercion or persuasion from without, but because their own conscience has coerced them and their own intelligence persuaded them into correct living, correct serving, correct buying and selling. When we fight, let us remember the dispassionate and loving Krishna—the General of all generals, the Diplomat among diplomats, who spoke the fearless truth, whose courage lacked not compassion, whose patriotism was rooted in understanding of the Mighty Law of Interdependence. In the family, in the city, in the country, let us rightly and righteously use our power to choose or desire, to determine or plan, to create or do deeds.

If we have begun with the individual, let us end with the universal. Internationalism, cosmopolitanism, are much misunderstood words. The lesson of lessons that national and world affairs teach us is that the prosperity of a nation depends upon the prosperity of other nations. The law of interdependence is at work everywhere in Nature, and the same law must be observed by all of us if we aspire to be good members of our families, if we desire a brotherhood of nations, all helping one another.

Let 1994 then bring us closer to a universal outlook; and nothing helps us in this as the Wisdom of Theosophy. Its metaphysics and philosophy broaden our outlook, deepen our perception and make us truly practical. We also know that there are Universal Beings, the Mahatmas and Sages, who love humanity, irrespective of race and religion; who labour for all, irrespective of sex and creed; who instruct all, irrespective of age or station in life. They are our true Guides and Leaders who never fail us though earthly leaders often do let us down. Let us emulate the Great Ones by choosing wisely, by determining rightly, by creating peace, love and joy with our deeds. May the blessings of the Immortal Ones who protect, help, guide and teach all humanity rest upon all of us, so that we may grow a little like unto Them, radiating Their Peace and Prosperity and Their dauntless Energy, and thus make memorable the year 1994!

GROWTH THROUGH SERVICE

FROM time immemorial, two great ideals have dominated the human mind as that mind has tried to fathom the purpose of the civilization which it was contacting. These two ideals are fundamental, in the sense that they are rooted in two basic principles which in metaphysics are known as *Purusha* and *Prakriti*, Spirit and Matter, and which in the language of ethics may be translated as selflessness and selfishness.

Not only from the most ancient times but also encompassing all peoples and all civilizations these two ideals have manifested themselves in a variety of ways. If in ordinary life their influence creates a selfish man or an altruist, one who rests content with attending to his own needs or one who energizes himself to attend to the needs of others, on the lofty plane of spiritual life their power makes one person seek his own Liberation, *Mukti, Nirvana*, and leads another to tread the Path of Renunciation, of the Service of Humanity.

These two ideals, Liberation and Renunciation, have ever fought for supremacy in the heart of the individual. Liberation from suffering, Renunciation of one's own happiness for the sake of others—these two fundamental ideals are one of the keys to the study of history, that real history which we in India can study in the *Ramayana*, in the *Mahabharata*, in the *Puranas*. Our modern history books deal mainly with the bodies of men, with visible and known events, with the society of men and women of flesh and blood. Herodotus in ancient Greece was perhaps the last of the great historians who recorded facts and events from a deeper understanding of them; that is why he is known today as the "Father of History," and at the same time we are cautioned about the historian's imaginative eye which saw in men and events that which never existed! Legends and mythical history deal with the whole man, *i.e.*, the spiritual entity endowed with a reasoning mind and cursed with an *asuric* or satanic lower nature. That is why myths convey a deeper meaning than the mere gathering of information.

If we study the rise and degeneration of India with a deeper soul-vision, we see emerging before our mind this struggle between the two ideals. Whenever India as a whole accepted the ideal of Renunciation, *i.e.*, of service, its power and glory were on the increase, but things changed when that ideal started going under, and our present position, politically, economically, socially, may be regarded as the

outcome of India siding with the ideal of *Mukti*, Liberation.

Take, for instance, the glorious period during the reign of the Buddhist Emperor Asoka and note how under the direct and warming influence of the teachings of the Buddha he led and was followed by a united people on the Path of Service. Knowledge was used to elevate the lowly, to protect the weak, to teach the ignorant. Not satisfied with illuminating the minds and hearts of his own people, Asoka sent out those famous missions of holy monks, learned healers, who influenced the thought of distant lands such as Egypt, Greece and Judea. Where is that glory now? How did it vanish?

If we use our mind's eye we can see how the pendulum swung from the side of service of others to that of liberation for oneself. That phenomenon is likely to occur again in our own times in other nations as the struggle goes on between the ideal of service and the ideal of one's own happiness; and unbeknown to the people and their leaders, history is being made.

One remarkable aspect of this decline, in India as elsewhere, is its rapidity. A glorious era, and as on a tropical evening the sun sets, and ere we can enjoy the twilight darkness descends—because the ideal of service of others gives place to the ideal of self-service.

Our growth, then, whether as individuals or as a nation, will be through our service of others. But let us be warned—the path of service is not an easy one. To be an altruist, to be a philanthropist, to be a helper of men, is a difficult task. Mere money will not help us, even knowledge will be found to have its limitations. It is not for nothing that the Sages, the Perfected Mahatmas, have been called the Servants of Humanity. What are the essentials of that path of service?

(1) First, a clear recognition of the important fact that he who does not control his own senses will fail to help others control theirs. Imagine a teacher who himself or herself is not educated trying to educate boys and girls! Yet, we encounter in life the phenomenon of men and women rushing to serve others without self-education, without self-culture, without self-control. So we must first take ourselves in hand. The Buddha, the great Enlightened One, educated himself ere he preached and taught. We speak of our senses and feelings and our wandering mind; we are fed up with communal and caste restrictions; but how many among us seek the knowledge of what the powers of the flesh are, how the senses fall prey to them,

how the mind is enslaved by them? Self-knowledge is the first step. Without it, if we are sincere and honest, doubts will very soon overtake us, and unless we drug our conscience we shall find out that the physician must heal himself first and foremost. So, let us seek knowledge about how to control our senses and our mind, how to purify our feelings and subdue our desires; and, as we grow in this self-exercise, we shall find ourselves becoming more and more fit.

(2) Self-knowledge, soul-knowledge—but where shall we seek that knowledge? Let us turn to those Master-Minds who made India great in the past—to the Vedic Sages, to the Upanishadic Philosophers, to Krishna and his *Gita*, to Buddha and his *Dhammapada*, to Shankara and his Advaitic doctrines, to the priceless *Dnyaneshwari*; and let us not overlook the Sufi poets and saints and the sacred texts belonging to other traditions. These works are not to be accepted on mere blind belief; they are for study, for exercise and application, for practice in daily living. Properly studied, they will give us a universal vision, will broaden our view, liberalize our mind; and corroding castes, dividing communalism, religious fanaticism will disappear.

(3) But let us not reject the West; it too has a message for us. If the East and India give us facts about soul-life, Europe and America give us facts about sense and body life; the West warns through its own degradation, from Hollywood to Moscow, but it also speaks through Emerson and Thoreau, through Shakespeare and Shelley, through Boehme and Goethe. And then there is Western science, which raises the standard of life and of comfort. We will not despise the machine if we learn how to master it.

Our growth through soul-knowledge will unite us; nothing else will. Let us do away with the distinctions of separative religions and become devotees of the Religion of Knowledge, the Religion of Sacrifice, the Religion of Service, the Religion of the Soul. And that Religion will manifest itself most in the home, in our immediate environment. So let us begin where we are, and from there expand outwards. As we tread the Path of Knowledge and of Service, we shall find our hearts glowing with enlightenment and our minds radiating the Divine Paramitas which have Compassion as their source. May the Tathagata Light burn within us increasingly!

REINCARNATION

[This abstract of a lecture delivered by Mr. Judge in San Francisco, California, on September 28, 1891, was printed in *The New Californian* for November 1891.]

REINCARNATION is change. Whether in the domain of mind, of natural objects, or of human progress in civilization, the great law governing all is change. Everything is changing; the old into the new, the past into the present. This procession of change is evolution, and reincarnation and evolution are the same thing. The doctrine of reincarnation is that each man is a living, immortal soul; that, as Walt Whitman, the poet, says, he has "died ten thousand times before"; that being immortal he must have been always immortal; that he has lived before; and that he comes to earth again and again in new bodies, for the purpose of experience and development. As the old Hindu poem says, "I and thou, oh Arjuna, have had many births; we have been in many bodies, and we will be in many more."

Now, although the doctrine of reincarnation applies to every atom in the universe, we will only consider it in respect to man himself. If man is the crowning glory, the aim and end of all evolutionary effort, as a conscious reasoning being his evolution must needs involve a changing series of lives. First of all, he should know himself, because once that he knows that, he knows all. Reincarnation, then, as applied to man, means that we are not here for the first time; that we have previously inhabited bodies on this earth. This, according to the Theosophic theory, is the only way in which spirits return to the earth. We do not hold, like some, that after a man dies, after his body is put away in the ground, he returns once more, without a body, to converse with his friends left behind. We say that he comes back and occupies another body; that he reincarnates. This is not a new nor a strange doctrine. It is as old as any records of civilization. The ancient Egyptians believed it and taught it. The Jews believed it. The Chaldeans no doubt believed it, for their philosophy is similar to that of the Egyptians and the Hindus. The latter have always believed it, and today accept it almost to a man. They declare that either man is immortal or he is not. If he is immortal he must have always been so; if he is not, then this world of ours is a chaos of injustice and unmerited suffering.

Is one life adequate for any of the purposes which it would seem ought to be in view, in the perfecting of man in his nature, his character, and his powers? I think that the answer will be that it is not enough if we desire to gain knowledge. The departments of knowledge are innumerable; they cannot be counted. In each the pursuit of knowledge is divided and again subdivided. Whether in history, the physical sciences, or the study of nature's resources, of civilization, or, further yet, the study of the mind, the departments are so infinite that one faints with the idea of supposing it possible to acquire all that knowledge in a single lifetime. What is a lifetime? As it is reckoned according to the Christian scheme, it is 70 years. The insurance standard is much shorter; it is not 60 years. People spend a great deal of time in childhood, when they learn nothing, and before they understand how to use their own senses that they may acquire knowledge. They will, it is true, acquire mere impressions, but these are indefinite and crude, so that the period of childhood has to be subtracted from this 60 years. One-third of the remainder is spent in sleep, and the greater part of the waking portion is wasted, so far as development is concerned, in the struggle for existence, for in our own civilization you will find that the major part are bound down to the wall in order to gain a scanty livelihood. How much time is there left in which to do anything whatever, except to gain a thimbleful to eat and a place to sleep? I take it that the object in view in having man upon earth is that he may develop his character up to the highest standard, and in order to do so he not only has to acquire knowledge in all its branches but he has also in addition to that to gain experience, for one can acquire knowledge in his room and yet have no experience. It is well known that we must have experience with each other, personal contact in all the relations of life, in order to develop our character.

There is a story told in India, of the great sage Sankaracharya, bearing upon this point. He was a man who was celebrated all his life long as one possessed of the highest learning. He had studied and experienced almost everything, but one day the Goddess of Love came to him and said, "Sankaracharya, what is the nature of love?" He was obliged to reply, "I don't know," and in order to acquire experience as to its true nature he again, as the story goes, reincarnated so that he might answer the question of the Goddess. So even he, with

all his wisdom from other experiences, had to reincarnate to gain actual experience in this.

In view, then, of the amount of experience necessary to round out and develop human character, how much can be accomplished in one short life? Each one of us has a different trade or business. Take the man with a small store. He has nothing to do with large affairs; his whole life has been spent in making prices for the goods he sells. What chance has he to gain anything but that one small experience in this life? So on, in every direction. There is no chance to gain the needed experience, in order that the soul may be developed up to the highest possible standard. Further than this, character has to be formed, and the short time we have, even if the period of sleep be added, is not enough to form character. Besides, men and women from birth to death have almost the same essential character. The boy who was a trader in school, who swapped a knife for some marbles and the marbles for something else until he finally acquired money, is today a trader. Another boy who gave everything away is still the same; his essential character has not altered. It is rarely that man's essential characteristics change from birth to death. Nothing changes in one short life except in response to the quantity of experience gained, and the amount of this is too small to even materially modify, much less to form, character.

When, then, will we have the opportunity to improve or evolve, if there is only one life and one death? Never. It is designed that man should have a character, and that it should be developed on all sides, so that he may acquire a knowledge of all truth. This cannot be done in one short life. It is desired, I suppose, by nature that mankind, as a whole, should be elevated up to the highest, in purity, wisdom, compassion and a host of other Godlike characteristics. This is impossible in one short life, with half of this slept away. Our life, in addition, raises within us ideas with respect to the fact that there is more to be known; a consciousness that greater and grander truths exist than any we have yet encountered as the natural deduction from all that we have known. This consciousness of but a partial development of our faculties fills us with unrest. The knowledge that life leaves unused certain faculties which might fill us with gratification or sorrow, or at any rate with increased experience and wisdom, haunts us.

Failure and disappointment are everywhere; rich and poor alike feel them grinding in their hearts. Those who move in high social circles are not happy because their schemes do not succeed; others are miserable merely for the reason that they know not what else to do, and they are unsatisfied with their idleness. On the other hand are those who are discontented with their lot and the injustice surrounding them. Now this short life has raised these feelings and we must ask the question, "What is the way out? Is there any solution to these and similar problems?" The answer lies in Reincarnation, and in this only.

There are three hypotheses by which men have sought to surmount these difficulties. The first is that all of them are removed by mere death, by the simple fact of dying, or passing away from the world. Mere death is to be accepted as the end of all only upon the materialistic basis. If man is immortal, simple death is no solution. From this basis, we have to imagine a wonderful change after death. There is nothing in our whole experience to warrant such a conclusion, from the Christian or Spiritualistic standpoint. Furthermore, if it were true that mere dying and being translated to some other place or state will answer all these questions, then all souls would have to be alike. It really has sometimes seemed to me that the idea of going to heaven where I should sing songs that I did not like, and see a number of people who did not like me when I was alive, and who could not sing a note properly under any circumstances, would not be at all desirable. This change after death is too sudden, too contrary to all nature's methods.

The second hypothesis aims at removing the difficulties by a spiritual discipline after death. Now, this will not answer because numerous faculties are not at all developed during life. It premises just as sudden a change of character as the first plan. In order to develop faculties that we find ourselves in partial possession of here, we must undergo the experience which evolves those faculties.

The last hypothesis, however, is reincarnation, and that, as I have said, will overcome all difficulties. Reincarnation shows the meaning of universal brotherhood; that all of us being spiritual beings, according to the grand plan of nature in all worlds and in all kingdoms up to the highest possible limit, are unable to escape from each other until we are essentially changed. To postulate as a truth that a whole family must die and go to heaven together because the mother or father

wishes to see them is unphilosophical. Members of that family may become entirely alienated, and then be compelled to be in a company not like themselves, with whom they do not wish to associate. They can escape only by reincarnation. They only come back again and again in families together who are alike in character. None escape from any family until they have altered their entire nature. In a similar manner, reincarnation also insures advance in races. No advance can be possible without it.

The existence of savages, even at the present day, in America, in Borneo and in other places of the world, where there are hordes of them, can only be explained by reincarnation, as well as the further fact that they are melting away like the clouds of mist before the noonday sun. In the Sandwich Islands, the Indians there, now so closely connected with us by commerce, are disappearing; pushed out, it is declared, by civilization. We say not. It is very true that the missionaries going there, and the traders following, do often bring about this result in part, but it is not wholly due to that. The egos in those bodies are reaching the limit of experience under this kind of mental environment, and when this limit is reached, no more bodies are produced in sufficient number to keep up the race. The reason why some savage nations are growing is that egos are there still gaining needed experience. Their essential character remains the same. When it shall have changed their life desires, no more such bodies will be produced.

Furthermore, not to postulate reincarnation is to sanction the greatest injustice. It is to accuse the God, in whom you believe, of injustice. Because, if reincarnation is not a law of nature, then these savages are unjustly treated in being in existence at all. What is the use of simply inhabiting such bodies as theirs? Why are they condemned to such a life? Reincarnation restores justice to human existence in this, and in all the circumstances surrounding life, and enables man to believe that the Universe is governed by law in every particular and in each department. Reincarnation provides also for exact justice to each individual in every civilization alike. Each person set in motion the causes in his last life which have brought about what he is now experiencing, and is, therefore, undergoing a just punishment or reward because he is the person who did the thing, and the person who should be punished or rewarded. You may say,

"I am not the person. It was another person, who was called so-and-so in a previous life." To say that is to misconceive the doctrine. It does not mean that it was another individual, but the very same one reincarnated in a new body as one might be clothed with a different garment. The name is nothing. It is given to you by your parents, just as much without your consent as is your body. It does not represent you.

Now, the objections which are raised to this theory of reincarnation are few in number. They may be reduced to four heads. The first is, "I do not remember my former lives, and therefore it is unjust that I should suffer or enjoy for what I do not remember having done." You do not remember half of this life. Who among you can bring back before him now the details of his childhood? How much do those of you remember, who lived in the country, for instance? You can remember the house on the farm, perhaps, and the most prominent objects, but you cannot remember more than a few particulars. Only the most important features are retained. The rest fades from the mind. If the argument is good that you have never lived before because you do not remember it, then you have never lived these years of your life that you don't remember, which illustrates the absurdity of such a position.

The second objection, contained in the first, is that "it is unjust." This I have already explained. The theory that a man must remember a crime which he has committed, or the good he has done, in order to be justly punished or rewarded, is violated, so far as nature is concerned, every moment in the day. You go to sleep at night, forgetting the window is open, and catch a violent cold while you are asleep. You reap the consequences in a day or two after and do not question nature's justice. You take into your stomach during the day some deleterious substance. Will the fact that you did not know it was poisonous enable you to escape the consequences? Is it not true that many children are lamed for life and that no one can tell how the accident occurred? I have known of a case where a nurse dropped a child in early youth, which afterwards developed a very distressing disease, one that often ruins a whole life. The child remembered nothing of it, yet the consequences fell upon its head. Is it unjust because it does not remember it? If there is no reincarnation it is unjust, because this child had not in its brief life done anything to

warrant this accident.

The next objection is that reincarnation is contrary to heredity, that is, that heredity accounts for these things, accounts for everything, some say. But the best investigators are beginning to declare the contrary. They admit that it does not account for but a few things of a physical nature. It does not explain the differences in character. From its earliest youth each child exhibits a character of its own. One shows entire selfishness, a grasping propensity; another the opposite or open-heartedness; both being children of the same mother.

The last objection is a sentimental one and too often made. It has no force whatever, except that the world is largely governed by sentiment. People say, "I don't like it. I don't want to be born again. I don't wish to think of the idea that I won't see my child, my husband and my friends again." The mere sentimental thought "I don't like it" is no argument. Take, for instance, the case of the mother who said to me the other night on the train, "I do not like the idea, because I wish to see my son again." Now, which son does she wish to see? The one born a babe, whom she loved as well as her own life, or the same son grown to be a man? Or if he chanced to become a low character, is this the vision to be remembered? And the child, whom does he wish to remember and see, the parent in his beauty, strength and prime, or the old man, toothless, wrinkled and gray? Which of these? None. The real man is not subject to these changes, but is ever living and ever reincarnating.

Christians will find that the Bible confirms this doctrine on almost every page. It is in *Matthew* in several places. Christianity without reincarnation is an unjust scheme, to say nothing of other defects. The early Christian Fathers, as well as those of the Middle Ages, and poets and writers of all sorts and conditions have believed in this doctrine. Theosophists accept it because it sets man upon his feet; gives him a chance; allows him an opportunity to live a better life under better conditions, in new places and times. With it, man is able to raise himself up to the standard and power of a God, which is the intention of nature, for with reincarnation he acquires experience in every kind of life, and all varieties of bodies. He is able to transmute and purify his lower nature. He is, in fact, a pilgrim winding his way up to the very highest point attainable.

—WILLIAM Q. JUDGE

LIVING IN THE PRESENCE OF THE SOUL

H.P.B. once wrote, concerning our pessimistic society, that in it "man dies, without having lived for one moment in the presence of his own soul, swept away as he is by the whirlwind of egoistic and mundane affairs" ("Le Phare de l'Inconnu": *She Being Dead Yet Speaketh*, p. 101). The pathos in this statement immediately strikes the reader. If our studies have revealed to us anything as regards Soul and Spirit, we can sympathize with the man or woman who has lived his or her whole life in darkness, unaware of the splendours that lie within. It is like a person dying of thirst, unaware that over the next hill is a lake of pure, clean drinking water. He may have struggled across the desert for many days and have lost the will to go any further. This analogy sketches for us modern man's state of mind, which is constantly dragged down towards the "mundane affairs" that have been given pride of place in modern society. These affairs are dressed up and made to seem essential; but, if analysed by a discerning intellect, they will be found to have no real substance. We are certainly "swept away" by these basically unessential things. Of course if one were to say this to the average person he would very likely become agitated and reply that these are the only things that matter. Getting a job, marrying, raising children, accumulating material goods, having a fine house, a car, financial security—these are the prerequisites for the modern lifestyle and only having them makes life worthwhile. This is the reasoning of modern civilization.

When looked at closely, though, all these possessions can be seen to be concerned with the physical man. What is the use of bringing children into the world if they are left unaware of their true nature? Merely to feed and clothe them and send them to school to learn about the material world is not enough. We are giving them a "stone" when they ask (inwardly) for "bread." This is probably why the young are so frustrated and dissatisfied with life as it is. They know that something is lacking, but their education prevents them from developing the intuition that would help them to discover what it is! No wonder they are depressed and confused.

We have to become aware of the fact that we are in charge of our own destiny and that we must free ourselves of the inherited idea that intermediaries are needed. We tend to look towards external things to

help us and are, therefore, often disappointed. As long as we think that we are victims of the caprice of some external "God," or any other being, we will find it impossible to escape from the idea that we are "miserable sinners." We are held captive by our own thoughts and prevent ourselves from making any progress in life. True meditation can teach us to dissociate ourselves from the mind-cloying things of materiality and turn our thoughts towards spiritually-oriented realities. We need to climb the ladder towards that kind of awareness not just during the period of meditation but all the time. Whether we ascend the ladder step by step or two or more steps at a time depends on us and on the degree of enthusiasm and effort we put into our study and meditation. To "live in the presence of the soul" means to constantly have the spiritual ideals uppermost in our minds. We must of necessity fulfil our daily duties, whether to family or state, but at the same time we should be fully aware that the things of Spirit are infinitely more important in the long run. However, while we are in this body, we must act in a respectable manner and make sure that we sacrifice no one but ourselves to the great Cause.

The inner frustration of humanity is brought about by lack of real communication. We need to come together in the Silence and realize that true communion transcends words. It is commonly thought nowadays that if we are not speaking or making our physical presence felt by others in some manner, then our social life is not what it should be. If people sit in silence, they usually become nervous after a while and are tempted to waste energy in idle conversation that is desultory in the end. As a result of this, they miss out on the deeper bonds, beyond the cacophony of physical sounds and the glitter of earthly sights, that bind us together as human beings. This leads to the dissatisfaction with life that has been mentioned above. It would be a boon indeed if those who felt this emptiness were able "to live for one moment in the presence of their souls." If they did, it is possible that they would find something really worth living for; a prize that is beyond all calculation as regards its intrinsic value. It would make them more quiet within and thoughtful as regards their role in the "Divine Plan" of the Universe. It would also inculcate in them the necessity of thinking and acting in a responsible manner, and "the feeling of responsibility is the beginning of Wisdom," as Master tells us.

It is not hard to become aware of the fact that we are all searching for something in this ever-changing world, something that remains stable despite the transient nature of all around us. H.P.B. writes about living "in the presence of the soul." In *The Key to Theosophy* she mentions that the Spiritual *divine* Ego is "the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no Ego at all, but only the *Atmic Vehicle*" (Indian ed., p. 173). This is probably the "soul" that she is referring to in the quotation given at the outset of this article. In all the great world scriptures we are told to rely on the Self within and to turn our thoughts away, as far as is possible, from the things of the world. Despite the fact that certain fanatics mutilate these teachings and misrepresent them, it is possible to discern the light of Truth shining within if we have learned to be discriminative and have studied our Theosophy correctly. In fact this is one of the most important insights that we gain as a result of our studies—insight into the heart of the world's holy writings. This increased awareness of inner meanings opens many doors and enables us to delve into the storehouse of sacred thought that is accessible to all who are willing to live the life and make the effort to understand the message that the written word conceals. It is by living in the presence of our soul that such doors can be opened. Of course all these writings are open to misinterpretation, as explained earlier, and it is easy to think that we have understood a teaching when we have in fact only interpreted it in the light of our own personal opinions. This is why it is of prime importance to assimilate the theosophical teaching on impersonality and to work ceaselessly to focus the whole attention on the impersonal Divine. The pure Theosophy of the Masters, of H.P.B., and of those who followed in their footsteps, will help us to achieve this end.

THE man who does all he can, does as much as he who has achieved the most, in this world of relative possibilities.

—H.P.B.

THE ORIGIN OF SPECIES

The Theosophical View

IT is interesting to compare with Darwin's views on the subject of evolution and natural selection the age-old teachings of the Ancient Wisdom, as re-presented in modern Theosophy, in the writings of H.P.B. Theosophy recognizes that "Natural Selection" has its proper place in the evolutionary picture, though Madame Blavatsky calls it "a mere device of rhetoric" to credit it with the power of *originating* species.

"Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. (*S.D.*, II, 648)

Naturally, "every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life...added to the environmental conditions—necessitating a perpetual weeding out of the unfit."

The *élite* of any stock thus sorted out, propagate the species and transmit their organic characteristics to their descendants....But Natural Selection..."Selection, as a Power," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." (*Ibid.*)

It leaves unanswered the real question which, she writes, is: "What CAUSE—combined with other secondary causes—produces the 'variations' in the organisms themselves." She concedes that many of the secondary causes are purely physical, climatic, dietary, etc.

But beyond the *secondary* aspects of organic evolution, a deeper principle has to be sought for. The materialist's "spontaneous variations" and "accidental divergencies" are self-contradictory terms in a universe of "Matter, Force and NECESSITY."

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc....offer no real explanation whatever of the "whence" of the

"ancestral types" which served as the *starting point* for physical development. (*Ibid.*)

Modern science, limiting its purview to the material world, will hardly consider seriously the teaching of Occult Science that it is only "after the *physicalization of the primeval animal root-types out of the astral*" that the differentiating "causes" known to modern science come into operation. (*S.D.*, II, 649)

Involution had to precede evolution, for nothing can be evolved, or unrolled, that has not first been involved or rolled. According to the esoteric teaching, the physical evolves gradually from the spiritual, mental and psychic. (*S.D.*, I, 219)

It is H.P.B.'s contention that "Darwinism meets Evolution only at its midway point," *i.e.*, "when astral evolution has given place to the play of the ordinary physical forces with which our senses acquaint us." (*S.D.*, II, 649)

But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyān-Chohanīc wisdom. (*Ibid.*)

Theosophy teaches that

the whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who...are the agents of Karmic and Cosmic Laws. (*S.D.*, I, 274)

Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form," and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders," the gods, "Cosmocratores," the latter are fashioned by the Elementals or Nature Spirits. (*Transactions of the Blavatsky Lodge*, p. 129)

There are, we are told, "centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life," but this, H.P.B. explains, is

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"...working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law. (S.D., II, 732)

She tells us that they work "in cycles and on a strictly geometrical and mathematical scale of progression." The extinct animal species are said to demonstrate this amply, and natural history provides sufficient evidence that "they act by *design* in the details of minor lives (of side animal issues, etc.)."

In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis*—like the lynx, the tiger, the cat, etc.—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. (S.D., II, 732)

Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. (S.D., II, 648)

In 1861 Darwin had written to Professor Asa Gray: "If anything is designed, certainly man must be: one's 'inner consciousness' (though a false guide) tells one so; yet I cannot admit that man's rudimentary mammae were designed." The primitive hermaphroditism of the human form which Theosophy teaches once prevailed, before the division into sexes and the lighting up of self-consciousness in mindless man, offers a reasonable explanation for "man's rudimentary mammae." It seems a pity that Darwin had lost the conviction that he once had had, and which might have suggested this truth to his great intellect, namely, that an organ appearing to be useless or rudimentary would "plainly bespeak an ancestor having the organ in a useful condition."

Well has a Great Master written, in a letter reprinted in *U.L.T. Pamphlet No. 29*:

Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on

thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.... You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. (pp. 9-10)

IN truth we know nothing about anything, but every man shares the generally prevailing opinion.

In fact we do not know anything infallibly, but only that which changes according to the condition of our body and of the influences that reach and impinge upon it.

There are two forms of knowledge, one genuine, one obscure. To the obscure belong all of the following: sight, hearing, smell, taste, feeling. The other form is the genuine, and is quite distinct from this. Whenever the obscure way of knowing has reached the *minimum sensible* of hearing, smell, taste, and touch, and when the investigation must be carried farther into that which is still finer, then arises the genuine way of knowing, which has a finer organ of thought.

By convention sweet is sweet, by convention bitter is bitter, by convention hot is hot, by convention cold is cold, by convention colour is colour. But in reality there are atoms and the void. That is, the objects of sense are supposed to be real and it is customary to regard them as such, but in truth they are not. Only the atoms and the void are real.

Of practical wisdom these are the three fruits: to deliberate well, to speak to the point, to do what is right.

If one choose the goods of the soul he chooses the diviner portion; if the good of the body, the merely mortal.

—DEMOCRITUS

IN THE LIGHT OF THEOSOPHY

With the increase and speeding up of human migration, and of the flow of goods and capital, ideas, knowledge and information, the unification of the world (the famous "global village") might seem near at hand. Yet, according to UNESCO's Director-General Federico Mayor, the world is becoming more and more divided as inequalities grow and differences tend to be seen as threats, though this need not be so. Writing in the September *Unesco Sources*, the Director-General calls for a "sustainable global response," based on sound reflection and the values of solidarity and sharing. It is this direction that UNESCO will be taking during 1994-95, he says.

The problem and its solution are outlined by the Director-General in these words:

The threats facing humanity on the eve of the 21st century are, without a doubt, daunting. But we have the means available to make necessary changes....

Instead of winds of freedom, storms of passion are rising which imprison those who stir them up and sweep away anyone sucked into them. A thirst for equality meets only more and more inequality. Attempts at brotherhood are crushed by a cynical "what's in it for me?" attitude. But we can win if we turn the unvanquished forces of the spirit against short-term interests and fatalism; if the memory of the future prevails over the memory of the past; if we turn away from yesterday's wounds and look to the future to guide us and inspire our decisions. We can win with a radical change of direction, undertaken with lucidity, constancy and audacity.

More wars are raging today than at any time in the past 50 years....New tensions are developing in several places.... Differences—cultural, racial and ethnic, even just otherness—turn too often into a hostility which may lead first to exclusion and in the end extermination....

United yes, uniform no. We have no other choice but to fairly organize the globalization process that is underway and which is incompatible with an attitude of everyone for themselves. It has to start with a new attitude towards others. Their differences must be accepted in the name of tolerance and respect for their freedom and dignity. Their lack of resources must be combated on the basis of solidarity and sharing, and of fraternity, which the French writer André Malraux said was the only value that could put an end to

inequality. Thinking and working at a local, regional or national level and on short-term problems becomes derisory. If action is to be limited by local conditions, its basis and effects must be part of a broad, global, long-term vision.

The transition from a culture of war to a culture of peace needs the participation of all, common objectives, and agreement on that which is essential. The challenges of the past were won by force, those of the future require intelligence. This transition implies another vision, combining the spirit of rebellion and perseverance. How many failures are the result of rigid convictions, of violence opposed to violence! Whatever the affront, non-violence must be the universal basis for resolution. Similarly the complexity of reality must also be accepted: simplification in any form is neither rigorous nor useful. An interdisciplinary approach is the only way forward.

Israeli psychoanalyst Shmuel Erlich, who was in Bombay recently, has a new theory on the concept of enmity and how to cope with it. Though the problem itself is age-old and universal, till lately psychoanalysis, the science that claims to explain the entire spectrum of human behaviour, had little to offer by way of solution. In his talk in Bombay, Erlich, who is on the faculty of the Hebrew University in Jerusalem and the director of the university's Sigmund Freud Center, presented his ideas on the concept of enmity. (*The Sunday Times of India Review*, October 17)

Enmity, according to Erlich, spans the subjective inner world and the objective environment. It is something we experience internally and then identify externally.

It is also something that bridges individual and group phenomena [says Erlich]. Out of this dichotomy between the inner world and the outer one rises the notion of boundary....Boundaries occupy a central position in psychoanalysis, as also in a wide range of disciplines ranging from anthropology to geopolitics. Boundaries involve notions of strength and permeability, of rigidity and elasticity....In my own work I have pointed out that boundaries may either be sharply drawn between self and object (the experience of doing) or the two may fuse (the experience of being).

However, dialogue with an enemy across the boundaries depends

on the kind of enemy he is perceived to be. One is the enemy who is totally bad, compared to whom we are totally good. And the other one is the enemy we can talk to. In the latter case, the enemy has elements that we recognize in ourselves. Conversely, we also have parts that we recognize as the enemy's. The relationship then becomes complex and includes not only hate but some kind of love or friendship or affinity and so on.

The current peace talks between the Israelis and the Arabs are an example of how actual contact contributes to the reduction of strangeness and projections. Yet, the actual contact will probably produce new unforeseen, even insurmountable, difficulties. Perhaps the best we can ever hope is to change the enemy from his position of total badness and evil to the level of rivalry and competitiveness, coupled with love and affection. Thus the enemy we do not talk to changes to the enemy that we talk with.

Probably one of the most creative acts we may ever be capable of lies in the potential capacity to experience our enemy as a part of ourselves, while also recognizing his existence in his own right as separate and distinct from us.

Abraham Lincoln, once challenged for speaking kindly about the Confederates, his enemies, when he should rather destroy them, replied, "What, Madam, do I not destroy them when I make them my friends?" It seems a pity that the truth implicit in these words should be lost sight of in this, our age, when fear of the "enemy," whether at the individual or national level, plagues the minds of men and women everywhere. In civilized countries the settlement of private quarrels by force has for long been condemned as criminal folly, but in international disputes between these same countries force is regarded as justifiable. We do not even ask how long this double standard must prevail.

Pure enmity is an entirely negative and destructive emotion. "Living with the enemy," the abandonment of the conventional policy of blackening one's opponent, is an important step in the reduction of tensions, as Erlich observed. In like manner, the individual has to learn to live with that in himself which he deplures. People are plagued by enemies within themselves—unclean impulses, dishonest desires, unbrotherly propensities and other feelings which they both hate and fear. The individual must learn to transmute them. Once he adopts this attitude, his passion, for instance, turns to compassion, his

infantile sexuality turns into an increased capacity for love. It is the attitude that the "enemy" is utterly alien which, within the individual, leads to irreconcilable conflict; and the same is true in international relations.

The theory advanced by some scientists that genes are responsible for violent behaviour has drawn a barrage of criticism from others. The National Institutes of Health in the United States, which is funding research into the biological basis of aggression and violence, asked a panel of advisers to look into the matter and suggest how the causes of violence could be studied "in the most ethically and socially responsible manner." (*New Scientist*, June 12)

The panel spent four days listening to experts who expressed conflicting views. An invited witness, Gregory Carey of the Institute for Behavioral Genetics at the University of Colorado, said that much of the controversy surrounding the issue was based on myths, one myth being that a propensity to violence will inevitably erupt and cannot be prevented by therapy or social programmes. "There is a long pathway between the DNA strand and violent behaviour," he said.

New Scientist states in its report:

Indeed, much of the meeting was spent discussing the social and family influences that appear to produce violent individuals. Rowell Huesmann of the Institute for Social Research at the University of Michigan, another expert witness, told the panel that individuals who will become violent adults begin to exhibit aggressive behaviour when they are only two years old.

Extreme aggression seems to be triggered by a combination of factors, such as violence in the home, economic deprivation and violence on television, Huesmann said.

In such circumstances, asking why violence sometimes erupts may not be the best way of examining the issue, Fernando Soriano of Stanford University told the panel. "When we consider the severe economic, health, educational and ecological challenges faced by most minority groups, the more logical question is why more youths aren't affected by violence."

Even relatively mild forms of violence can beget further violence,

Murray Strauss of the Family Research Laboratory at the University of New Hampshire told the panel. Teenage boys who are spanked or beaten by their parents are more likely to beat their wives as adults, he said. Teenagers who are subjected to corporal punishment are also more likely to be involved in brawls, have higher rates of depression and earn less money as adults, he said.

"The reason we have so much violence is that we like violence," commented Fred Plum of Cornell Medical College, who is one of the panel's chairmen. "Violence is behavioural crack."

Why human beings are violent is a recurring question in recent years. The question, however, rests on a false premise, for humans are typically *not* violent. The sweeping generalization that aggression and violence are a part of human nature, that they have a biological basis, is hardly justified. Though vice and wickedness hold a fascination for *some* natures, they are, in truth, an *abnormal, unnatural* manifestation at this period of our human evolution. Man is an unfolding god, not an evolving animal. In fact there are psychologists and behaviourists who affirm that altruism is more natural to man than its opposite, for man helps his fellows much oftener than he kills or even injures them.

Effective listening is an art and is one of the ways for overcoming interpersonal communication barriers, writes K. N. Shaikh in *The Times of India* for October 26. Though he refers specifically to communicating with others in the field of business, much of what he says about the art of listening is also applicable to other spheres of life. An average person, even while trying to listen, takes in only half of what he hears, and this causes a tremendous loss of time and energy and much misunderstanding.

According to the writer, listening as such involves four distinct phases:

Hearing: It takes place when the speaker's words are received by the listeners.

Attention: Here the listener has to force himself/herself to focus on what is being said, *i.e.*, to concentrate on each word.

Understanding: The listener should make accurate interpretation and evaluation of the message received, and for ensuring

understanding of the message the listener should recap the major points.

Remembering: Here the listener has to retain the essence of the message.

The suggested guidelines for improving one's listening ability include: trying to understand the feeling the speaker is expressing as well as the intellectual content; listening for what is not said; concentrating all one's physical and mental energies on listening to the other person; developing the sensitivity that will enable one to break out of the shell of individual isolation and share the experience and emotions of others.

Effective listening is an acquired skill which can only be achieved by deliberately controlling the argumentative urge or the compulsive tendency to express one's own views and opinions even while the other person has not finished talking. Students of Theosophy especially should take note that one of the first steps in the Higher Life is to become a listener; and one cannot become a listener without control of speech. But there is a listening that is not of the spoken word only. Every thing, every human contact ever made by anybody, every event or circumstance, has something of value to impart, did we but "listen" for it. There is also the inner listening—listening to the Voice of the Silence, the Voice of the Inner Ego, the God within. To know of the three stages of learning to listen, corresponding to which there are three stages of learning to speak, readers are referred to the two-part article "Listening and Speaking" in *THE THEOSOPHICAL MOVEMENT* for January and February 1962.

Dr. Roy Calne of the University of Cambridge and Addenbrooke's Hospital in Britain, who achieved fame with his liver transplant operations, told the *Cambridge Evening News* that the next ten years could see surgeons transplanting all kinds of tissues as new ways of controlling infection and rejection are developed. He is quoted as saying that "There will be great excitement if gonads, testicles or ovaries were transplanted. That would provide a great talking point for philosophers and everybody in the world—but it is not something that is an ambition of mine."

Donald Gould, a past editor of *New Scientist*, is among those who view with apprehension "the rapidly increasing ability and eagerness of various kinds of scientists to manipulate and modify and 'improve' all manner of organisms, from oil seed rape to *Homo sap.*" His comments in the June 26 issue of *New Scientist* are worth noting:

There are, and will always be, plenty of skilled and, indeed, semiskilled surgeons around the globe who will be only too happy to exploit the latest surgical conjuring trick for the sake of a little passing professional or popular fame, or just to earn a few extra bucks. The brute fact of the matter is that once something can be done within the realms of science and technology, then somebody will set out to do it, however dubious any justification for the exercise may be (nuclear bombs come to mind), and surgeons are peculiarly susceptible to this "can-do-therefore-must-do" proclivity. This is because for some time now surgeons have been desperately striving to sustain for their craft and themselves an importance on the medical scene comparable to that which they enjoyed sixty and more years ago....

It is certain that advances in medical science will continue to make many currently useful surgical exercises obsolete, so that surgeons will always be searching for new conjuring tricks to add to their repertoire. But will the pioneers of new techniques choose their targets wisely and well?

It seems to me that all manner of scientists and technologists, and not just surgeons, should have a generous slice of their training devoted to ethics, economics, sociology and philosophy, so that, during their working lives, they will be in a position to ask themselves not just "Can it be done?" but, also, "Should it be done?"

While accurate prediction of earthquakes with regard to space, time and magnitude is still eluding seismologists, animal behaviourists are trying hard to determine whether the animal world exhibits premonition of tremors based upon physical stimuli. The devastating earthquake in southern Maharashtra has once again raised the question of this aspect of animal instinct. Many people in surrounding areas observed their pets behaving strangely before the quake. Dogs went

on a howling spree; birds too showed high sensitivity and were observed flying in flocks, emitting panicky screeches.

The most typical "startled reaction" of the animal world, indicative of an impending quake, came under scrutiny in Chinese studies of the February 1975 earthquake that struck their northeastern provinces. Spectacular instances of abnormal animal behaviour were seen as a precursor of an impending catastrophe, and these timely warnings saved thousands of lives. Apparently two to three days before the quake, snakes emerged from their holes and froze to death; cows, pigs and goats were unusually restless; hens refused to enter their coops; even trained police dogs did not obey their trainers.

The period of warning can vary from a few hours to two or three months, noted geologist Prof. B. G. Deshpande stated in an interview (*The Times of India*, October 10). He visited China in 1987 to discuss with scientists various aspects of earthquake prediction, and has also been to the African Rift Valley to study attendant geological phenomena.

Animals have an advantage [Prof. Deshpande said] in that they are constantly in direct contact with the ground whereas humans are separated from it in various ways. Sensitivity to vibration is perhaps the highest in cockroaches, followed by snakes, fish and monkeys....

On all counts, whether it is long distance from the epicentre or the longer interval of time before the quake, animals such as fish and rats are sensitive in a variety of ways and do exhibit anomalous behaviour....

In the February 1975 earthquake in China, snakes came out of hibernation, small pigs bit each other, pigs did not eat and climbed walls, cows fought and dug the ground, deer ran away, turtles jumped out of water and cried, hens flew to the tree-tops, chickens flew blindly and geese panicked.

Animal instinct is a form of psychic clairvoyance and cannot be understood along purely materialistic lines. There is a mysterious sympathy between all things in nature, and animals being psychically more sensitive than humans can feel the pulse of the earth more clearly. It is but natural, therefore, that they should sense an impending quake long before the first tremor is felt, and give voice to their discomfort in cries and howls and odd behaviour.
