

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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PASSIVITY VERSUS RECEPTIVITY

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ALL EXERCISES of self-discipline possess but a single aim — that of making the brain porous to the soul's recollections. Realization of Divinity implies that in the brain the light of Egoic omniscience is focused. Just as in a tranquil lake the sun's perfect image is reflected, so in the brain freed from the turmoil of passion the triune Monad focuses itself.

In the brain the light of the human soul is present. Brain convulsions in man are caused by the presence of Manas, and their depth and variety mark the degree of that presence. The human brain may be compared to a pane of glass. The brains of weak men and women are like rough, defective glass; those of the wicked like dirty glass; of the morally defective like cracked glass; while the brains of average persons who have ordinary aversions and attachments are like common glass on which is gathered a film of dust — a film which may be brushed away by the breeze of love, charity and kindness, but which will return with every expression of jealousy, envy or vanity. Like a rough crystal glass through which here and there a ray is sharply reflected are the brains of the learned; in the case of the saint the crystal surface is polished, throwing out on all sides a gentle glow; but the brain of the Sage is like a perfect lens held at the exact angle to catch the full reflection of the luminary.

In our civilization men and women in their thousands make their brains pervious to outer influences, but not porous to their own souls. A kind of mediumship prevails: if the loved general leads, the soldiers do not reason but joyously follow; the “revival” preacher may talk arrant nonsense, but by the tone of his voice make even

those who came to scoff remain to pray; the school teacher is a hero to his favourite pupils; all such afford examples of outer impress made on the brains of men through the power of suggestion. Modern educational methods may vary in details but all of them have this common foundation — impress through suggestion from outside. Theosophical education is founded upon the opposite principle: culture which will make the soul control, and act through, the brain; not outside suggestions which impress the brain, but aids in the shape of questions or problems which draw out the soul's knowledge from a brain becoming porous to that soul's influence.

Every human being is to some extent mediumistic to the forces of the Inner Ego as well as to those of outer suggestion. The recognition of this fact is an important step in Theosophical adult education. That step consists in drawing a line of demarcation between the two processes. More and more the student of Theosophy is called upon to resist quick responses to outer suggestions, training himself to evaluate the latter calmly *before* acting on them, and, above all, to initiate activity from within, in terms of first principles, in the light of the philosophy which he is studying. Initiative to speak and to act after proper consultation with one's own Ego must be developed. This is a preliminary necessity.

Among the qualifications expected for Chelaship is "an intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit)." When read or heard theoretically this instruction remains but a mental picture; by meditation thereon, it is transformed into a line of ideation; without sustained purity of thought the line will not remain intact, much less will it become permanent. When the mind is trained to remember to reflect this ideation, it catches a glimpse of the Inner Divinity and the great Master becomes a real being living in us. The student has to learn to develop the necessary sensitiveness or receptivity of his brain in order that his own Adi-Budha, Atman or Christos may work through him as constantly as is possible.

Receptivity to the Inner Ego is to White Magic what unconscious mediumistic passivity is to Black Magic. Correct Receptivity develops *pari passu* with the awakening Will which is Buddhi made active.

THE HIDDEN SCIENCE—THE SECRET ART

Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee.

—*Bhagavad-Gita*, XVIII. 63

IN the *Bhagavad-Gita*, Sri Krishna speaks of the “kingly mystery” and of the secret (*guhya*) knowledge. He then communicates these to Arjuna in *shloka* upon *shloka* of immortal verse: Is it that the veil of secrecy has been lifted and the soul-knowledge made available to all indiscriminately and that too, at the cost price of a book? In 1888, Madame Blavatsky’s grand opus, *The Secret Doctrine*, was issued. It dealt with cosmogony and the pedigree of man, quoting chapter and verse from distant and far ancient sources, demonstrating that the link of super-human knowledge had remained unbroken over the centuries. That effort was followed up by the little volume of ethics, *The Voice of the Silence*, written by her especially for the daily use of Lanoos (disciples). She speaks of a secret sacerdotal language called Senzar and she reveals the continuous and uninterrupted existence of a fraternity of souls high in Wisdom, whose pleasure it is to serve humanity.

Has the last word been said, the final secret revealed? It is an inviolable rule of the occult fraternity that the secret Wisdom shall be withheld from certain categories of persons that are unambiguously detailed in the *Gita* (XVIII. 67). Now, if the same *Bhagavad-Gita* and *Secret Doctrine* have revealed the great mystery, how can it be said with any degree of truth that it is still “hidden” and “secret”? The answer is given in *Light on the Path*. It says that all occult knowledge is hidden in a cipher or a code which gets revealed to him who thirsts after divine knowledge and lives a life of strict morality. Postulate no great moral stature and it will follow that there will be no possibility of lifting the veil which hides behind common words their greatest mysteries.

The secrecy that veils the Wisdom is preserved by the great Gurus and surprisingly by the very men who disqualify themselves for the revelation of anything occult. The general run of humanity is by its very nature and way of life incapacitated from understanding the deeper and therefore the real meaning of the sacred texts. An ancient prophecy, to which the Gospel refers, has been fulfilled:

“Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.” Likewise, the true Guru who can look into the inner worth of the candidate does not reveal himself until the candidate has by patient effort acquired the qualifications for discipleship. Sri Krishna remains an ordinary human figure, perhaps of a stature superior to others, to Arjuna who in his immature days treated him with scant courtesy and without respect, as he himself admits, “in sport, in recreation, in repose, in thy chair and at thy meals, in private and in public” (XI. 42). Not until Arjuna in his great anguish of heart, bewildered and forlorn, turns to Sri Krishna and, prostrate at his feet, says the words of power, “I am thy disciple; wherefore instruct in my duty me who am under thy tuition,” does Sri Krishna reveal himself as the true Guru who is “the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend.” (IX. 18)

The two texts, *Light on the Path* and *The Voice of the Silence*, reveal to the one who aspires for the higher life and greater understanding the qualities he should assiduously develop in himself. He is shown the means and the way as also the pitfalls that await the unwary disciple. *The Voice of the Silence* tells the candidate that it would be futile for him to expect a meeting with his Guru so long as he continues to make his base of life and action in the terrestrial and astral regions. “The WISE ONES tarry not in pleasure-grounds of senses. The WISE ONES heed not the sweet-tongued voices of illusion.” The inquirer is told that the true Guru awaits the disciple only in the “Hall of Wisdom”—a spot within himself—where all shadows are unknown and where the light of Truth shines with unfading glory. The lines of conduct that have to be adhered to rigidly are set out in both the texts. Ambition, says *Light on the Path*, is the first curse—the great tempter of the man who is rising above his fellows—by which men of intelligence and power are continually led away from their higher possibilities. It is a vice common to all ordinary men; an evil that is rooted in a selfish desire that plans and schemes for a reward. Where ambition exists—even the ambition to be high and holy—there the snake of self is nurtured and fed and strengthened for the final and lethal attack. The *Bhagavad-Gita* cuts across all norms by which the average man stumbles his way along the rocky path. As early as in the second chapter of the *Gita*, Arjuna is given the key to success: “Arise with determination fixed for the battle. Make pleasure and

pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin." (II. 37-38)

He who would qualify for the higher knowledge and the deeper understanding has to realize that it is only through the door to life (the unavoidable binding of spirit to matter) that the plan of evolution can be glimpsed and lived up to. Matter and materiality are the necessary dead-weights without which soul muscles can neither be exercised nor developed. Without the friction between man and man on ideological and other grounds, as also without the confrontation that evil always presents to the good, the individual is not able to come to an understanding of the evil that emanates from matter and material things. Therefore, even when the aspirant is in the thick of the fight, he has a duty cast on him which is not that of the ordinary man.

The man . . . who seeth the unity of all things perceiveth the Supreme Soul in all things and all things in the Supreme Soul. He who seeth me [the light of the Logos] in all things and all things in me looseneth not his hold on me and I forsake him not. And whosoever, believing in spiritual unity, worshippeth me who am in all things, dwelleth with me in whatsoever condition he may be. He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee. (*Gita*, VI. 29-32)

This teaching of the *Gita* is echoed back in *The Voice of the Silence* thus: "... thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF" (p. 54). And again: "Thou shalt not separate thy being from BEING and the rest. . . . So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother" (*Ibid.*). And this is followed by the laying down of the lines of duty: "For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes" (pp. 55-56). *Light on the Path* (pp. 16-17, 18-19) puts forth the same idea in present-day terminology:

Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably

interwoven with the great Karma. . . . Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. . . . But do not condemn the man that yields; stretch out your hand to him as a brother pilgrim whose feet have become heavy with mire. Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity.

Do you desire to obtain this knowledge which in the world's markets is neither bought nor sold? Then listen yet to the words of Wisdom which the great texts have preserved for you to read:

Seek this Wisdom by doing service, by strong search, by questions, and by humility; the Wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error.

There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara*. . . . Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained knowledge, prepare now, O disciple, to enter upon the way in reality. The path is found: make yourself ready to tread it.

Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this. . . . Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.

He who becomes Pratyeka-Buddha makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine Compassion:

"For others' sake this great reward I yield" — accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

THE POWER OF REGENERATION

... the adept sees and feels and lives in the very source of all fundamental truths — the Universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of today have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. "Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis," such is the ideal Shiva of *Yoga Shastras*, the culmination of *Spiritual Wisdom*.

—MAHATMA K.H.

THE NATURE of Theosophy is essentially unsectarian. Therefore Theosophy teaches that the festival of Mahashivaratri, which falls this year on March 4, is, like many other great festivals, to be looked upon not as a Hindu festival but as a festival which enshrines great universal truths which are applicable to all men as souls.

Mahashivaratri is a night consecrated to the God Shiva and is also called the Vigil Night of Shiva. In many religious systems, devotees are required to remain vigilant or wakeful on special occasions of spiritual significance — if not for the whole night, then at least for part of the night. Vigilance or wakefulness is the way to immortality. We are all immortal in our innermost consciousness, but we do not know this and constantly interrupt the thread of our own identity, so that we remain unaware of what takes place while we are asleep and cannot remember the experiences of the night. A truly Immortal One, a true Yogi, is one who has uninterrupted, ceaseless spiritual awareness, and it is that spiritual wakefulness which represents the divine immortality which all of us must obtain and learn to retain.

The ignorant dread Shiva because he is also the god of death. People fear death or destruction because they do not understand its beneficent aspect. There is no such thing as death in the ultimate sense, for death is always followed by rebirth. It is just like casting off an old garment which is no longer of any use to us and taking

up a new one. So, although Shiva represents death and destruction, it is death representative of regeneration; it is death for the purpose of renewal and re-creation. To regenerate means to beget or generate again; therefore, to be born again, or to be redeemed. To be born again does not mean just taking up a new physical body; it has to be understood in a spiritual sense. "Except a man be born again, he cannot see the kingdom of God," said Jesus. Regeneration, therefore, means entering into a new and spiritual life.

The Trimurti is symbolic of the creative, the sustaining and the destructive powers (represented by Brahma, Vishnu and Shiva); These three have to be looked upon not as separate forces, but as three aspects of one and the same life-energy. Life creates, life sustains, and that same life has also within itself the power of destruction and therefore of regeneration. The three work in absolute harmony.

Within man also there is this triple power of creation, preservation and destruction, and only when we recognize this can we work intelligently at our own regeneration or reformation. We have to make use of the power of destruction to kill within us the sense of separateness, to root out our passions and desires and all that pertains to the lower personality so that we may be reborn as spiritual beings. The great Mahayogi (the God Shiva) assists his true devotees in their fight against the lower self, and therefore in bringing about spiritual rebirth. This destruction and regeneration will ultimately enable us to unfold what is called the Third Eye or the Eye of Shiva. That Third Eye is the Single Eye of Spirit, or spiritual discernment, the intuitive perception that enables us to look upon Truth directly and to understand it without any intermediary

One of the meanings of that great cosmic power, Shiva, which is also within every single one of us, is progress. Shiva is a symbol of evolution, for he destroys things under one form, only to re-create them and call them back to life under another more perfect type. Progress implies change, and change spells to the lower personality suffering and anguish. Suffering is essential for progress; to live without suffering means to stagnate. And so we can understand why in so many of the stories about Shiva we have this great Yogi bringing pain to the disciples. In every pang of pain there is a lesson which can be utilized as an avenue for spiritual regeneration or true transformation. This path of regeneration is a path of woe. Only when

we have learned through pain will we be ready to understand the meaning of real happiness or inner peace.

Shiva, the destroyer, is also the creator and the saviour of spiritual man. He kills the passions of the physical man in order to call to life the perceptions of the spiritual man. Killing our passions and desires and purifying ourselves requires asceticism of the right kind. Asceticism or penance must begin with the mind, for it is what a man thinks and feels, what desires he allows to take root within his mind, that is the determining factor in the processes of his self-purification. Mental and moral asceticism is needed for self-improvement and inner purification, and it is this asceticism that is symbolized by Shiva. It is this mental reorientation that will enable the lamp of spiritual discernment to be lit in the heart of the true devotee, so that he may no longer be caught up in the *Maya* (illusion) and the *Moha* (delusion) created by the personality. The personality has no life or power of its own; it is but an instrument, and has to be made a fit instrument or vehicle for the expression of the divine in us. Spiritual discernment or intuition springs from the heart which has become regenerated, and it is accompanied invariably by the birth and development of Compassion. So Shiva represents not only the purity of true moral and mental asceticism, but divine Wisdom itself, and also therefore the spirit of Compassion.

The Hindus have degraded nature by their anthropomorphic conceptions of it, and have therefore made of Shiva a personal, anthropomorphic god instead of looking on him as the universal, spiritual essence of nature itself—the creator, the destroyer and the regenerator. Such is the ideal Shiva of Yogashastra, the culmination of Spiritual Wisdom.

HE who learns the rules of wisdom, without conforming to them in his life, is like a man who laboured in his fields, but did not sow.

—SA'DI

RINGS, ROUNDS, AND OBSCURATION

[This article was first published by Mr. Judge in *The Path* for November 1892.—EDS.]

A NUMBER of correspondents have propounded questions growing out of a recent article on "Evolution"¹ and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the *Secret Doctrine* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism*, and in that he copies the letters sent him by H.P.B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in the *Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come

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from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with *pralaya* — or total destruction — is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes are completed. The *obscuration* is similar to the sleep of man's body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego's going into the state of *Devachan*. This agrees with the views given by H.P.B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July *Path* said "we must go round the whole chain of seven planets three times more before *as a race* we are perfected," the words *as a race* were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe — or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit — seven in all — are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when

a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of education for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse*, and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down, they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the "human life wave" never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one — or A — until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may illustrate the question about *obscuration* and *pralaya*, as she is not in obscuration but is in her final *pralaya* and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscuration. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into *pralaya*,

but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

It cannot be denied that this [theosophical] movement has attained importance. Weak and derided seventeen years ago, its membership has steadily increased; they have an excellent organization, and are well united. They say they are not spiritualists, and when one considers the violence with which some spiritualists assail theosophy one believes they are not. The theory they advance about an astral body which is an exact duplicate of the physical one is very interesting, and it is claimed that it will fully explain many facts in the psychic realm, and much that puzzles people in dreams, visions, and the seeing of apparitions. They say that all the work of the Psychical Society will amount to naught until these theories are accepted. . . .

The theosophists say that before very long all the scientific world will come to accept these theories. If sincerity of effort, and fanaticism in following along a course in the face of violent opposition, will do anything, they may succeed. They all give time and energy to the work for no compensation except the joy of seeing the movement grow. Some work all day for the society and have no remuneration. . . . It is one of their teachings to do all you can for the human family without hope of reward. They may be mistaken, but they are well-meaning, sincere, and devoted, and withal exhibit evidences, not easy to trace to their source, of being managed by some master-hand that closes up the ranks and often turns seeming disaster into victory.

Touching the religious side, they hold that the ethics promulgated by Jesus are universal and ancient. But they say that at present there is no real basis for ethics in the religion or science of the day, and that the people profess ethics but do not practise them. Theosophy proposes to enforce the practice of these true ethics by the doctrines of actual unity of the human race and the constant rebirth of souls into this life; hence, as all return here to reap the reward of their deeds, good and bad, the theosophist asserts that belief in this doctrine will cause men to practise what is preached.

—W. Q. JUDGE in *Frank Leslie's Weekly*, December 15, 1892

MENTAL DEPOSITS

"I THINK, therefore I am." Famous words of the philosopher Descartes, quoted repeatedly adown the years by those who assign pride of place to mentality. We must needs endorse them. They are true. What would life mean for us if we could not think? Such a state is frankly impossible to conceive of. Even the attempt to do so involves us straightway in the use of thought. Yet thought, for one man, a man supremely gifted mentally, was not regarded as being our highest human capacity. In Mr. Judge's view the true wisdom was heart wisdom, hence the perceptive choice of title for the Memorial Volume published in April 1951 to mark the centenary of his birth, consisting of articles from his pen, capable, as the Foreword states, of "nourishing the heart of the student, [for] by the expression of Pure Buddhi he elevates the mind of man to noble heights."

It is, however, in another book, namely, his Interpretation of the Yoga Aphorisms of Patanjali, that Mr. Judge introduces the phrase that gives its title to the present article. "There must," he writes, "always be kept in view the doctrine of the philosophy that each life leaves in the Ego mental deposits which form the basis upon which subsequent vicissitudes follow in other lives." (P. 64)

Note that phrase, "mental deposits." It is a warning and can likewise be a challenge. A warning to exclude such unwholesome deposits as, alas, abound today, coming to us through the printed word, the spoken word, the stage, the TV screen, and even, subtly, through what is misnamed "music." A challenge to maintain greater awareness of, greater concentration on, those true values which nourish the heart. For, asks Mr. Judge, posing a question which has great bearing on present conditions, "Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be a basis for a dream that will poison the night and react upon the brain next day? Each one must be examined" (*U.L.T. Pamphlet No. 18*, p. 15). How many of us take time to do so?

An apt phrase, "mental deposits." On the material level we deposit valuables in a bank. What is worthless we deposit in a dustbin and as a rule are as anxious to be rid of the last as to provide for the safety of the former. Mr. Judge would have us act similarly

with those imponderables, those mental deposits which we accumulate throughout our lifetime. Such as are of value must be preserved. Of the others we must rid ourselves as soon as we are conscious of their presence. The sorting out is not always easy. It calls for the attentiveness which Mr. Judge constantly urges upon us. "Some day," he tells us, "we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work," he warns us frankly. (*Ibid.*)

Undeniably, that is so, but it is a work which we dare not neglect, however far we may feel ourselves falling short in our daily round where attention to thought seems to ebb away so often among trivialities. Unfortunately, we cannot live quite free from what may appear to be such, the little tasks incumbent upon us in everyday life, though these did not prevent Louisa M. Alcott (a contemporary of Mr. Judge's) from practising precisely what he taught, unknown to her though his actual words may have been. Her own attitude to life must assuredly have gained her mental deposits of rare purity if we are to judge from an entry in her diary made just a year before his study of the Aphorisms appeared.

I think [she wrote] immortality is the passing of a soul through many experiences, and such as are truly lived, used, and learned help on the next, each growing richer, happier, and higher, carrying with it only the real memories of what has gone before. . . . I seem to remember former states and feel that in them I have learned some of the lessons that have never since been mine here, and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to feel lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of the great school and bring into our class the virtues or the gifts that make them great and good. We don't remember the lesser things. We carry on only the real experiences.

Patanjali confirms these views. "The mind," he says, in Aphorism 23 of Book IV, "though assuming various forms by reason of innumerable mental deposits, exists for the purpose of the soul's emancipation and operates in co-operation therewith."

Students of Theosophy have no need to inquire, Emancipation from what? All its teaching tells us that emancipation from our false self is vital. Mind can subserve that false self, and today the public mind is offered a great deal of poisonous nutriment. It sometimes

seems as though those who dwell in ashrams, monasteries, or convents are safe. Yet a cloistered virtue has its limitations. Mr. Judge's years of service to his own generation, and to later ones, were passed almost entirely in great cities and in travel.

Inevitably, all of us, or at least most of us, must already have acquired a great variety of mental deposits, and these, says Mr. Judge, "will remain during 'eternity' if left to themselves — being always added to by new experiences and similar desires" (*Aphorisms*, pp. 66-67). This, if we have come to realize their worthlessness and their danger, would be a lamentable prospect if he did not add, "Yet they may be removed by removing producing causes."

So what must we do?

Annul the causes.

That is the short and simple answer. But the process of doing so may be by no means short and simple. It will call for clear-sightedness, self-discipline and patience, qualities which to many of us do not come easily, whatever our age may be. And here again Mr. Judge can help us. Has not he done so already by drawing attention to the fact that there *are* such things as mental deposits, a fact which might not have occurred to us, knowing as we do how much has slipped from our minds in the course of the years? But with the mental deposits he speaks of the case is different. They can affect us throughout an infinite future. The vital point is this: namely, that "Memory is not due to mere brain matter, but is possessed by the incarnating ego, which holds all the mental deposits in a latent state, each one becoming manifest whenever the suitable bodily constitution and environment are provided for it" (*Aphorisms*, p. 65). It is surely a sobering thought that throughout what may be many lives to come our present mentality will continue to influence us, a mentality over which we may sometimes feel we have so little control that, far from being a clear pool mirroring Truth, it is a veritable Sargasso Sea full of floating debris. But we need not despond if we study and endeavour to act upon the following comment by Mr. Judge, one of his fullest and most valuable:

The mind is merely a tool, instrument, or means, by which the soul acquires experiences and knowledge. In each incarnation the mind is, as it were, new. It is a portion of the apparatus furnished to the soul through innumerable lives for obtaining experience and reaping the fruit of works performed. The notion

that the mind is either knower or experiencer is a false one, which is to be removed before emancipation can be reached by the soul. It was therefore said that the mind operates or exists for the carrying out of the soul's salvation, and not the soul for the mind's sake. When this is fully understood, the permanency of soul is seen, and all the evils flowing from false ideas begin to disappear. (*Aphorisms*, p. 70)

There is reassurance in the above statement. Mind serves Soul, not *vice versa*. Mind is so dominant all through life that we might have doubted it, Soul being in a sense the more intangible of the two. The role of both, however, and their relationship throughout our period of incarnation, is surely made plain to us by Mr. Judge. But the next step must be our own, namely, to study carefully what he says and to put it into practice. That the way is partly prepared for us he tells us in his Preface. "The manifestation, in any incarnation, of the effects of mental deposits made in previous lives, is declared to ensue upon the obtaining of just the kind of bodily and mental frame, constitution and environment as will bring them out." He adds, confirming the fact of Reincarnation, "Where were these deposits received if not in preceding lives on earth — or even if on other planets, it is still Reincarnation. And so on all through the *Aphorisms* this law is tacitly admitted." (See Preface, p. x)

Mr. Judge might well be writing at the present moment when he refers, in the last paragraph of his Preface, to the "chaos in modern psychological systems," though it has, in fact, worsened considerably since his day with the upsurge of various cults and the open rejection by many sincere and earnest people of orthodox Christian dogmas, which, however understandable such rejection may be, can, unless they are sincere and earnest *seekers*, leave a void. Mr. Judge states plainly where spiritual renewal awaits them. "It is to be found in the doctrines again brought forward by the Theosophical Society, relating to man as a Spirit; to a Spirit in nature; to the identity of all spiritual beings, and to all phenomena presented for our consideration."

These words were written in New York in the year 1889.

As they are timeless, so may their application be world-wide.

SOUL-PERSPECTIVE

THE SCIENTIST is above any science, as the man of devotion is superior to any religion, and the philosopher more profound than any depths of thought. After the writer has uttered his appeal, after the reader has conned the printed folio, each returns upon himself, like a spectator devoid of a spectacle, for the Soul of man is the end as it is the beginning of all effort and of all wisdom. The seed of spiritual awakening lies in the recognition that the least of men equally with the greatest holds in himself the mystery of all time; that the Soul is the Perceiver, and never can he see but image or shadow of Self in any vision or in any field of perception.

But the Soul called man is creator as well as seer, and never shall he be other than housed or prisoned in his own creations. To imagine otherwise is to deny one's own inherent divinity, to be ignorant of one's own creative power, to spin a cocoon of self-immurement whose only escape is death and rebirth, instead of the conscious weaving of the vesture of immortality.

From the plane of the self-illuminated Soul, our science, our religion and our philosophy alike are but mirages, the phantasmagoria of human consciousness, whose only value is negative — to enforce the lesson that beyond all creation is the creator, beyond things seen and things done is the Seer. From any other perspective than that of the enduring Self man is engulfed in the blindness which does not see that neither in the unit nor in the assembly is any citadel of thought impregnable to assault from without, or permanently tenable to the inhabiting Genius. For the seeing man in the dark is as blind as the sightless man in the light. At home within one's Self who can fail to glimpse, to grasp, to realize there is Something behind all science which must forever elude all analysis — the Indiscrete within and without all discrete objects? There is Something to which the prayer of the faithful does not reach; Something that our philosophy can neither explain nor adjust — something Infinite, to which our enclosures are non-existent. The sleeping Soul, the dreaming Soul, the waking Soul — one and the same Soul, but what a distinction of states, what a difference of realization!

It is this highway of Soul which is the Arya Path, the noble path. It is travelled by all the Sages no less than by ourselves, but they travel it in full consciousness, albeit side by side with the dreamers

and the sleepers. These latter the Sages no more disturb than the brooding mother the cradled babe, asleep, not in matter, but nestled within the two arms of love and knowledge. Who can doubt that love without knowledge is better than much learning without love? Mother-love has something of both. Without it, none of us had been born, none could survive. Even so, without the compassionate wisdom of the Sages none could be "born again," or survive in the world of Souls.

To the somnambulist Souls, called human beings, there come in their retired moments soundless echoes which blend with the breath of their own inmost longings. This is the Voice of the Silence, of Self communing with self, which the books call meditation. That voice speaks without distinction of race, creed, sex, party, or condition, and so can be heard only when the tumult and the shouting die in head and heart alike. Not till then can the human eye see, can the human ear hear, can the human mind learn, can the human heart feel, the spiritual influx of the Divine life within the carapace of selfhood. That influx is the seminal principle in all that lives — in the shine of the sun, in the air we breathe, in all the motions and emotions of the three worlds. Incarnation and reincarnation are the descent and the redescent of Souls from the formless unity of the all-pervading Spirit to the plains of space and time and action. The Sages make the journey consciously for the sake of all Souls; man, alas, makes the same journey as a dreamer voyages, "as idle as a painted ship upon a painted ocean."

The Message is the same however the sails are set, and in whatsoever wind that blows across the seven seas or rests amidst our doldrums. It is the same whether voiced by a Krishna, a Buddha, a Shankara or a Christ. Its meaning is the same within the savage heart or on Apollo's lyre, to him who listens as to him who speaks. But by the dreaming Soul, even of the saintliest, it is heard only as the sigh of one's own longing, the pulse within the chamber of one's own heart. It is the message of unity in the midst of diversity, of brotherhood in the midst of separateness, of the eternal verity within the mortal comprehension.

The Sages can only deal with the dreaming Soul called man as they find him. Why is this? No more than the physical embryo can come through foetal stages to natural birth in mortal existence if interfered with, can the dreaming Soul come to natural birth into

the spiritual life. No miracle of science, religion, or philosophy can turn the tender plant into the Tree of Life. One and all, our human helps are an interference with the Soul's own nature, which is freedom, consciousness, and such knowledge as these induce. Self-knowledge is to be gained by preterhuman means: "Self-knowledge is of loving deeds the child," and the highest human ideals are but dreams of brotherhood which, however they nourish the dreamer, come in fact from beyond the horizon of human self-interest.

To glimpse this is in fact to stir in one's sleep, is to see if but for an instant that Soul-knowledge is a transmission and not an acquisition — a transmission from the world divine to the human world. To see this is to assimilate something of the *being* of the Sages, as well as to realize the nature of the limitations necessarily imposed upon them when they descend from the sphere of their knowledge to our "sphere of expectations." If they would not violate the law of their own nature and of ours, the law of the Soul's *birth-right*, they must perforce "become in all things like one of us" — respect our dream properties and proprieties.

So never does the Sage seek to overwhelm our understanding, however limited. He addresses us ever and always within the terms of our own devising; speaks to us of the dimensionless Soul within the formative limits of our senses, our sensations, our desires and aspirations. When he would have us kindle the sacred fire of the real Presence, he points out to us that no imaginable study of fuel will acquaint us with the nature of physical fire. His words are but a painted lamp to us until we catch the fire of his inspiration. So, when the Sages speak to us of the Real, the dreamer of the noblest dreams sees at best but an image to be worshipped from afar off. So, we gauge the deathless, timeless, birthless Soul, by bodily wands and plummets. All the utterances of the *Achyuta*, the unfailing, are addressed to the *Chyuta*. We hear the words but, fallen Souls that we are, we think of our Estate and of theirs, and so do not hear the language of the Soul, but only that of the mind and emotions:

Yet here and there a dreamer rouses; quick or quickened by the living impulsion to reach out for the union of all Souls, he begins to question the reality of his own perceptions and conceptions, rather than those of other men. These few are the "strivers for perfection" to whom the message of all time is in especial directed. They are the ones to be sought out, found, united in the bond of

true fraternity, educated to the majesty of the eternal Wisdom-Religion, that they may be added to the chain of transmission called the Theosophical Movement. This chain stretches from the highest Mahatma to the humblest lover of his fellow-men. When this is seen, then the iron chain called Karma by the dreaming Souls turns to the pure gold of selfless action whose fruits feed all the creatures of the three worlds, but whose secret essence, the *prajna* of all experience, "makes of a man a God, creating him a Bodhisattva, son of the Dhyanis."

IT IS only the knowledge of the constant rebirths of one and the same individuality throughout the life-cycle; the assurance that the same MONADS — among whom are many Dhyan-Chohans, or the "Gods" themselves — have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us — nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

—*The Secret Doctrine*, II. 303-4

EXOTERIC CHRISTIANITY IN AMERICA

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THE *North American Review* is the oldest and most influential periodical of its kind in the United States, and what it says is listened to with respectful attention. For this reason we transfer to these pages the following brief but pungent article upon the present state of religious thought in the Great Republic. For the optimistic missionary it will have little of comfort, and may make his task in India all the harder in giving to the educated Hindu material for controversial criticism. We do not copy it with this object, but only in the interests of truth, and to show the followers of the ancient Eastern faiths how weak a religion becomes when its vital strength dies out of it. What the *Review* says of the state of American Christianity, holds equally good as to the more ancient world-religions. The one essential thing to restore the vigour of one and all is an infusion of the spirit of theosophical enquiry. Men can no more be staunch Christians than staunch Hindus or anything else, without losing sight of the outer shadow and searching after and finding the inner substance. Theosophy is the life as well as the key of all religions. What the *Review* laments in American nominal Christians, the Secretary of State for India, in his famous dispatch to the Viceroy, complained of in the Anglo-Indians for whom Government supplies churches they do not use, and chaplains whom they do not go to hear. But for the prevalence of this vice of social hypocrisy, Theosophy would never, despite its plain-speaking and denunciation of sham, have been maligned and persecuted as it has. Whoever has read the story of "Pygmalion and Galatea" has come to realize that the one unpardonable social sin is candour and a thorough devotion to the Truth. Says the *North American Review*:

It is a generally admitted fact that in these days only a small proportion, even of intelligent and eminently respectable people, are regular attendants upon religious services on Sunday. It is believed, and frequently deplored, that the proportion is diminishing year by year. The increasing aversion of people who cannot be called bad or depraved to church attendance, is generally ascribed to the spread of unbelief; but this does not wholly account for it. It is useless to fight against the tendencies of the age, or to deplore them as evil, for they are in the line of human prog-

ress. Men are better and not worse than in the olden time, and yet they believe less in the supernatural and the unprovable. The majority of the people, whose purposes are good, whose aspirations are high, whose conduct is upright, do not and cannot believe what the churches teach, and they are weary of its reiteration. In fact, the keener their apprehension, the clearer their mental vision; the stronger their powers of thought and the broader their intellectual culture, the less willing or able are they to stoop to the yoke of belief which the church imposes.

It is not the daring Atheist or the reckless evil-doer that is now found in the ranks of non-attendants at church, but the sober citizen and the father of a family who is loyal to his convictions and faithful to his duty. Why does he not go? Why should he go? It is for the church to attract, and it repels. It proscribes thought and free inquiry. It cramps the brains of its ministers until it is only the intellectual light-weights that seek its service. The mediocrities of the seminaries go to the pulpit. They offer nothing for the mental or moral digestion and nutrition of healthy men. They minister chiefly to the superstitious, the narrow and the morbid.

There is no doubt that people are repelled from the pews because the pulpit is behind the age. The notion can no longer be kept up that "unbelievers" are bad. It has to be admitted that they are, as a rule, intelligent, earnest, and altogether honest. They still cherish the hope, at least, of a future life, and they certainly have no enmity "toward God." They want to lead decent and well-ordered lives, and bring their children up with good principles and high ideas. They recognize the needs of their higher nature, and have no objections to its being called a spiritual nature. They recognize the value of appeals to the purer feelings and the loftier sentiments.

They know that through the eye and the ear the soul may be reached and benefited. They would be glad on their weekly day of rest to subject themselves to elevating influences, and bring their families within them. Having this want, and recognizing this need, they still keep away from the "Sanctuary," partly because it so inadequately provides for them. They do not find there satisfaction for the soul, and modern society, dominated by an antiquated ecclesiasticism, is failing to provide for the spiritual wants of man. It is therefore failing to arrest the working of those forces in human nature that tend to moral degeneracy. Science is today doing far more for morals than the Church.

WHAT IS LIFE?

The essence of life is the continuous adjustment of internal relations to external relations.

—HERBERT SPENCER

WHAT is the nature of the world and of man? What is Life?

The Hindus, Greeks, Zoroastrians, Christians and other religions and philosophies speak of a threefold nature of the world and of man — Spirit, Soul and Body. This division is further extended in some systems into the sevenfold, tenfold and so on, but the basic threefold division remains. St. Paul supported it in his teaching. Thus there is the corruptible body, the incorruptible soul, and above or through it all there is spirit. The point which should be emphasized is that “we” live in our bodies, so that we and our bodies are separate.

The threefold division exists throughout Nature, for there too we have the visible, objective forms; the life or vital force which makes of them living things; and Spirit, which is That in which all things are.

To stop at this division, however, does not take us to the fascinating subject of evolution, about the physical side of which science knows so much today, but which must be looked at from three aspects to be fully understood; *i.e.*, evolution of life in the form, evolution of intelligence in these forms, and Monadic or spiritual evolution.

No one denies that, as far as physical evolution is concerned, change and growth towards better and better forms takes place, from the amoeba to man. No one denies that there has been evolution from the cohesive force in the mineral, to sensation in the plant, to instinct in the animal — but the intelligence in man is of a different kind altogether. Cohesion does not war against sensation; these two do not war against instinct; but when we come to the human being we find that a new factor arises which wars against instinct. This is the power to choose, to reason, to know what is “good” and what is “bad,” the power of memory, which can be consciously evoked, of imagination which can look to the future, and a knowledge of “I.”

What brings this great change? It is not denied that a dog has intelligence of its own kind, or that it can dream, but no dog can get to the point of consciously deciding to start a new adventure

which he has built up in his mind and about which he has reasoned and planned. He cannot weigh two courses of action and decide that one is against his better nature and the other against his inclinations.

We are familiar with the scientific view of evolution, so let us turn to the philosophers and spiritual teachers, for they supply the "missing link."

When the evolution of form, and of the life within the form, has reached a certain stage of perfection, a new element enters into the arena—that which is called the human soul, or Manas, the Thinker. The Greeks called it Psyche. The story of the descent of mind-born sons into the form of man, perfected by Nature's evolution, is the story of Lucifer, who was not, by the way, the devil, but the "Bright Son of the Morning." The story is told by the Greeks in the myth of Prometheus who sacrificed himself to bring self-consciousness to men. It is given, also, in the story of the twin stars, Castor and Pollux.

The purpose of this third line of evolution is that by bringing the Soul into relationship with the man-form, matter can be made to express Spirit more fully, and the unfoldment of the powers of the Soul through purified matter may be attained. All-powerful and knowledgeable on its own plane, the Soul has not yet learnt the conquest of matter through experience of all Nature's laws, visible and invisible, and in order to do this it must have a body. No Christ or Buddha could have achieved the goal except through the sacrifice of himself on the cross of matter, the human form, for to control any law there must be the necessary implements of control. Man is a vast dynamo; within his body are centres which can be used to control all Nature's forces; some active today, others latent, but when all are active man is able to unite himself fully with the Soul. Then he is able to cry with Jesus, "How thou hast glorified me!" and with the Buddha, as his illuminated vision ranged the worlds, visible and invisible, "There is a Power divine which moves to good, only its laws endure."

Not enough emphasis is laid today on the importance of this final struggle, which is the complete subjugation of the will to the Universal Will, while retaining individual consciousness. The temptations of Jesus in the wilderness mark the beginnings of the final struggle which leads through the Garden of Gethsemane, with the cry, "Not my will, but thine, be done,"—the effort causing such

agony that "the sweat was as it were great drops of blood." Gautama, likewise, had his trials in the forest under the Bodhi Tree, when he was able to stand firm against all the powers of evil and to withstand the final "pull" of the ocean of Bliss and Peace in order to be able to attend to the cry of mankind.

This is one of the most beautiful concepts in the world; it is the supreme act of selflessness which begins with the willingness of the mother to give up her pleasure, her sleep and her comfort in order to attend to the needs of her child. Both mother-love and divine-love make their great appeal because they touch the human heart.

Sir Edwin Arnold has beautifully portrayed the sacrifice of the Buddha in his poem *The Light of Asia*. At the moment of final illumination under the Bodhi Tree,

The aching craze to live ends, and life glides —
 Lifeless — to nameless quiet, nameless joy,
 Blessed NIRVANA — sinless, stirless rest —
 That change which never changes!

But in that hour there rang a voice as sharp
 As cry of travail, so as if the earth
 Moaned in birth-throe, "*Nasyami aham bhū*
Nasyati loka!" SURELY I AM LOST,
 I AND MY CREATURES: then a pause, and next
 A pleading sigh borne on the western wind,
 "*Suryatam dharma, Bhagwat!*" OH, SUPREME!
 LET THY GREAT LAW BE UTTERED! Whereupon
 The Master . . . spake, divinely smiling, "Yea! I preach!
 Whoso will listen let him learn the Law!"

The Chinese have a similar idea in their story of Kwan-Yin, the beloved Mother of Mercy. Kwan-Yin was a king's daughter and of a very pure and loving character, more given to spiritual longings than to earthly life, and when her father wanted her to marry she refused. This was the beginning of a time of suffering for her, even to her death at the order of her father. But it is said that she was carried away to an island and, after much purity of life and thought and meditation, she arrived at the stage of perfection. As she was being transported to the plane of Bliss, she heard the far-off cry for help of one human being. She answered

it, and remains to this day in touch with Humanity so that no cry for help goes unheeded.

All the Great Teachers who have reached Perfection say to us: "Be ye perfect" — perfect not according to human standards, but "as your Father in Heaven is perfect." The prospect seems so impossible of achievement that it is no wonder we ignore the command altogether, or say we will be as good as we can. Sometimes we take the phrase as something along the lines of Browning's "Ah, but a man's reach should exceed his grasp, or what's a heaven for?" — and think of it as an ideal or aspiration.

But suppose it is true? Wisdom and Knowledge go hand in hand and breed compassion — qualities which pre-eminently belong to the Wise. Would such have pointed to a higher way of life and a goal of perfection if it were unattainable? Did they not mention these things because they are not merely advisable but necessary and, therefore, possible of attainment? Did they not perfect themselves through life after life, by following this Way, and therefore speak with authority, asking us to do likewise?

There must, in fact, be some way in which we can understand and obey the command.

There is a way, a way that is unfamiliar to us simply because we have not been taught it, even though the knowledge of it exists. That way is through repeated lives on earth. We are, in fact, given time in which to achieve. And this being so, all we need to know is *how*

In this scientific age, we need more than vague generalizations; we need to be shown the laws which underlie the process, and we need to know those who have achieved, the scientists of this side of life, and to them and their teaching we should turn.

When Jesus was asked, "Master, what shall I do to inherit eternal life?" his answer was, "Sell all that thou hast . . . and come, follow me." Selling all that we have does not mean getting rid of possessions as such, otherwise there would not have been the parable of the Talents, but it does mean being ready to give up cherished material possessions, being willing to give up — a much harder task — cherished ideas and opinions. In fact, much of the struggle on this Path is the giving up of set ideas, prejudices, etc., in order that we can more easily sense the Truth. Do we fear to face this?

The struggle for existence itself is a fact; we are aware of it a

an evolutionary law, for plants, animals and human beings struggle to enter existence — by breaking from the seed and through the earth, or from the egg, or from the womb. We see the effort the baby has to make to walk and to learn, as also the struggle of the artist before he can paint or model to his satisfaction. So why should we think that it is easy to build the perfect life? Do we fight shy of the struggle because we have lost the love of adventure?

To search for the Holy Grail in and through the small duties of daily life — that makes the Great Adventure.

The main argument against reincarnation is that usually we have no detailed memory of having lived before, though some people do have certain recollections. This is no real argument against it, once we understand that memory is of two kinds: the power to recall or remember, and the power to use the acquired experience without remembering the details. For example, we learn to read and write and use these powers constantly, but have no memory of the incidents of learning these things. As young children we seem to have two kinds of knowledge impressing the brain, one which we gain from our parents, teachers, books, etc., and the other from within, giving flashes of insight and knowledge.

Assimilated experience shows in our character and capacities, but the detailed remembrance is not there because our brain has never recorded the events. The power to remember past lives in detail is possible, for we have the Buddha referring to his; but are we not, in fact, hard put to it if we try to remember details of ten years ago, twenty years ago, so how could we remember incidents in the many lives we have lived before, or even recall the kind of personality we had?

WHEN we say no to violence, we always imagine a knife, a gun. But to me, violence which is caused with our tongue, violence which is caused by our attitude... this is great violence. And I think you and I should make that one strong resolution, that we will say "no" to violence and say "yes" to peace, by our kindness, by our attitude towards each other, even by a small thing — a smile — when we meet each other.

—MOTHER TERESA

LOSS OF THE SOUL

III

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IN THE STUDY of the occult science and philosophy one is continually coming upon paradoxes, and these at first seem irreconcilable. They seem like flat contradictions, and sometimes so remain for the individual student for two reasons. First: because he is unable through lack of knowledge to apprehend the broad and complex relations involved, and thus to view the subject from opposite grounds or points of observation, and so to reconcile the paradox. A second reason for the obscurity remaining in many minds is the fact that nothing short of a full explanation from the esoteric point of view is capable of reconciling the apparent contradiction; and this the teacher is not at liberty to give; is, in fact, solemnly bound not to give except under strict rules and conditions, and here is the reason why the leader of the present T.S. movement in the visible world, H.P.B., has often been misunderstood and severely criticized. Not even all members of the T.S. seem to have understood the difference between a reconcilable paradox, provided one has the requisite knowledge, and a falsehood. Cases under the first class are too numerous to mention, where lack of knowledge or of ability to apprehend has allowed the paradox to remain a seeming contradiction. As a case under the second class, the discussion in *Theosophist* on the classification of the "principles" in man by a learned high caste Brahmin and H.P.B. may serve as an example.¹

The idea that all human beings spring from one common root that all are nourished from one common and eternal fountain of life, and that this common root and this living fountain inhere also in all lower forms of life, seems irreconcilable with that other idea that human beings exist in every possible degree of power and unfolding, and that some are even soulless, having lost the divine element, while others are far advanced in the line of the higher evolution and the divine consciousness. It is from the first idea, that of a common inheritance, that the Universal Brotherhood of man logically flows; while it is from the second idea, that of degrees of

¹ See THE THEOSOPHICAL MOVEMENT, September and October 1892 — Eds.

development and inherent power, that the "sin of separateness" seems logically to arise. With no distinct memory on the part of the individual of any previous state of existence, here *seems* to be an irreconcilable paradox. Children of one common "Father" and heirs of one common life-inheritance are unequal.

Let us suppose that the inheritance was originally equal, and that the difference now seen is the result of profit made by *use* of the original capital; and let us suppose that the law is so framed that he who has given away the most, who has done most to help his weaker brother, has now the most valuable possession. The paradox is thus explained, the law of action thus revealed. The original inheritance was indeed equal, and while the pains and penalties of the poorer brother have been self-inflicted, the more fortunate proves himself a worthy son of his "Father" by dividing his inheritance gain and again with his poorer brother. The rich and fortunate is, therefore, not he who selfishly accumulates and tenaciously holds, but he who generously and continually gives. This is, indeed, quite the opposite of the worldly standard, where people honour the rich and despise the poor, and where the intelligent and the powerful spoil the ignorant and the weak. All real, and even all apparent, differences among individuals are the work of their own lives, the issue of their own hands. Man reaps as he has sown, and the problem of individual existence could only be solved through the efforts of the individual himself in working out either his own salvation or his own damnation. The true doctrine of the vicarious atonement has been misinterpreted and misapplied. "*Christos*" (Buddhi-Manas) suffers not *for us*, but has suffered *like unto us*; has reached the state of at-one-ment through like passions and trials, and through overcoming evil as we must also overcome it. How else could he be our "elder brother"? The sympathy and helpfulness of Christos dwell in the "man of sorrows" who *remembers* the poor and the afflicted, the sinning and the sorrowing *which he once was*. Christos must have been at one with humanity through suffering, before he could be at-one with divinity through participating in the divine nature.

The elements of weakness, of sin, and of possible failure are then due to man's own efforts; these possibilities are the very terms upon which both personal and individual existence are based. Were it otherwise, were man made perfect and incapable of falling, or diabolical and incapable of rising, he could be nothing in and of himself.

The question was recently asked, "Do you *really* believe in the existence and immortality of the soul?", and the reply was, "Do you *really* question or deny it?" Here both question and answer proceeded from the plane of consciousness. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness. When the monad reached the human plane and became endowed with self-consciousness, that consciousness involved that divine light from which the higher consciousness springs. This is man's human inheritance, involving also his divine birthright. Then begins the struggle for the Kingdom, for dominion and power, the elements of man's lower animal nature drawing him back, and the powers of his divine nature drawing him upward toward his immortal destiny. Thus the price of self-consciousness is the necessity of conflict; and the experience of conflict is suffering; while its reward is divinity restored to full consciousness in man. The penalty for final failure is not being born in the bodies of animals (metempsychosis), but descent to the animal plane and the final loss of self-consciousness, or the human birthright.

The double inheritance of man from the Lunar Pitris and the Manasa Putras (see *Secret Doctrine*), giving to the original monad Form, Desire, and Mind, constitutes him a complex being. Form and desire ascend from the lower plane; they are evolved. Mind descends from the higher plane; it is involved. Man in his present life is therefore anchored to all below him and heir to all above him. He is up-borne and over-shadowed. Were it otherwise, the "germ" — that "*dark nucleole*" — could never expand and become incorporated in full consciousness with Eternal Nature. Man, the microcosm, is potentially Adam Cadmon, the heavenly man or microcosm. Man, therefore, as we know him in the present life, is a potency, a possibility, rather than an actuality. The actuality must be a Power, at one with its creative source, Divinity; otherwise there must eventuate two supreme powers and these antagonistic, which is an absurdity.

Man's present environment and narrow limitations hedge him about like a wall that he cannot overpass; and the more he dwells in his appetites and passions that spring from matter and belong to his animal ego, the more closely press the walls about him.

Suppose we consider the planes of man's consciousness as the Spiritual (higher manas), Mental (lower manas), Sensuous (kama rupa), and the Physical (prana or Jiva). Every one is familiar with these planes by experience; hence they may serve to illustrate our subject.

Consciousness in man is derived from Mahat, the universal principle of cosmic intelligence; the foundation principle of all law, proportion, relation, number, form, etc. This principle is what Plato calls "the world of divine ideas." This is the *basis* of consciousness in man, and it is *diffused* throughout all the planes of consciousness in man; the spiritual, the mental, the sensuous, and the physical, as already named. While, therefore, Mahat is the *basis* of consciousness in man, it is not his self-consciousness *per se*. Something more is necessary, *viz.*, a *laya centre*. This laya centre is the monad, the incarnating ego, that "dark nucleole" whose impenetrable essence is a "spark" of the one absolute Life and Light. To and from this nucleole ebb and flow the tides of life, of feeling, of thought, and of desire. The underlying principle, Mahat, gives to these ebbing and flowing tides rhythm, form, proportion; in other words, their Law of Action and modes of expression *potentially*. Their *actual* expression comes from man's desire, his *motive* of action. Through his diffused consciousness man senses, "tastes," experience of action on all the planes named, and from this varied experience he must *choose*. The laya-centre holds the *light* to his understanding, so that he is not left without a "witness."

Now while the Mahatic principle is diffused through all planes in man, as it is diffused through all planes of nature, giving shape to his body as it gives form to the crystal and proportion to chemical compounds, this diffusion occurs in regular order and in concrete degree, because it is coupled with that "spark" of the one life which is the dark and impenetrable centre of the "monad." It is the relation and interaction of this centre and the Mahatic principle that constitutes *self-consciousness* in man. Each of the "planes of consciousness" in man is a field for the display of his *self-consciousness*, his *field of battle*, and on each plane the "light of the Logos," *i.e.*, the radiance from the spark of divine life in the heart of the monad, is *focalized*. There would thus arise a series of self-consciousnesses, so to say. Each plane, in other words, becomes a vehicle (*Upadhi*) for the light of the Logos. The Monad or real ego is alone self-ex-

istent. It alone *directly* receives the light of the Logos. The "planes" can receive the light only by reflection from the monad. The "planes" of consciousness, therefore, are not self-existent. They have no life of their own, so they receive no light of their own. It thus follows, logically, that if the monad containing the laya-centre be separated, alienated, or destroyed, no further light can reach the planes thus separated from the "Father." Their dissolution would thus be only a question of time.

If now it can be shown by experience that a certain mode of life inspired by certain motives or desires tends to expand the laya-centre and diffuse its light through all lower planes, and thus ministers to growth, expansion, and permanency, and that the opposite mode of life tends as inevitably to contraction, decay, and death, the consequent salvation or destruction of man's personal consciousness will have been shown to be a *matter of choice*. At every act called death, a separation of elements, and consequently of planes of consciousness, occurs. The physical and sensuous dissolve, leaving only the mental and spiritual, according to our classification of planes. If, therefore, the personal experience has been largely confined to these two lower planes, when the separation occurs at death such experience can have no conscious permanency. If the two higher planes, the spiritual and mental, have been dwarfed during earthly life from lack of use, and been starved by the encroachments of the lower planes, then, although they may accompany the monad into the next stage of existence, they cannot be supposed to convey or to retain the personal self-consciousness, *because they had none or so little to retain*. All of this pertains to the ordinary experience without considering the loss or final alienation of the soul, or divine spark, the "monad." There can be no *memory* of experience on the physical and sensuous planes because they have no permanent vehicle or Upadhi.

(*To be concluded*)

ACTION from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary, and does not consist wholly with anything that was. It not only divides states and churches, it divides the *individual*, separating the diabolical in him from the divine.

—THOREAU

IN THE LIGHT OF THEOSOPHY

The republication of the old magazine writings of H. P. Blavatsky and William Q. Judge has always been one of the objects of THE THEOSOPHICAL MOVEMENT, whose programme and policy are the same as those of its Los Angeles contemporary — *Theosophy Magazine*. Over the past several years, some of the major articles which appeared originally in *The Theosophist*, *Lucifer*, *The Path* and elsewhere were grouped under general headings and issued from time to time in pamphlet form by the publishers of *Theosophy*, as supplements to that magazine.

To make these pamphlets more readily available to students of Theosophy and inquirers in India, Theosophy Company (Mysore) Private Ltd. (4, Sir Krishna Rao Road, Basavangudi, Bangalore 560 004) are now reprinting them in an Indian edition. The H.P.B. and Judge Series together comprise sixty-eight pamphlets, and it is proposed to issue one each month until all have been reprinted. Later, there will be an Index to each of the two series. The pamphlets are moderately priced at Re. 1.00 each.

The first of the pamphlets in the Judge Series, on "Reincarnation," was issued in January and includes eleven of Mr. Judge's articles on the subject which appeared originally in *The Path*. The second pamphlet, titled "H. P. Blavatsky," which will be out in February, contains Mr. Judge's writings on her whom he acknowledged to be his Teacher and to whom he was loyal till the last.

The advantages of having H.P.B.'s and W.Q.J.'s contributions to periodicals in appropriate pamphlet form are evident. They will become even more accessible to the general reader than they have been in the past, and the arrangement under general headings will be helpful to inquirers seeking information on one or another aspect of Theosophical philosophy or discipline. The series, it is hoped, will be of perennial use to students both in their individual study and for group work.

Darwin's theory that all species evolved in gradual fashion, from primitive to more advanced, leading to man, is being challenged by experts who have been refining the theory of evolution in the past decade. Evidence from the fossil record now points overwhelmingly away from the classical Darwinism, that new species evolve

out of existing ones by the gradual accumulation of small changes, each of which helps the organism survive and compete in the environment. The more scientists have searched for the transitional forms that lie between species, the more they have been frustrated, and some experts now contend that species may have evolved by relatively sudden leaps. Says *Newsweek* for November 3, 1980:

Increasingly, scientists now believe that species change little for millions of years and then evolve quickly, in a kind of quantum leap — not necessarily in a direction that represents an obvious improvement in fitness. The theory is still being worked out. Among other points of contention, it is uncertain whether the leaps take place in a few generations or over tens of thousands of years. But at a conference in mid-October at Chicago's Field Museum of Natural History, the majority of 160 of the world's top paleontologists, anatomists, evolutionary geneticists and developmental biologists supported some form of this new theory of "punctuated equilibria"...

The new theory, according to paleontologist Steven Stanley of Johns Hopkins, draws a crucial distinction between two kinds of evolution: gradual, small changes within a species ("microevolution") and sudden, gross changes that mark the emergence of a new species ("macroevolution"). The former is just a specialized case of Darwin's familiar theory of natural selection. The bugs hide deeper in the bark, and the woodpeckers evolve longer beaks to hunt them out. But where Darwin, from observations begun in the Galapagos Islands, concluded that enough small changes would eventually create a new species, the revised theory holds that a new species arises by some different mechanism — perhaps even a gross random mutation in a single generation... The iron law of Darwinism — that each new species represents an advance in fitness over its predecessor — seems to have been breached...

It is no wonder that scientists part reluctantly with Darwin. His theory of natural selection was beautiful in its simplicity, and it has served well for over a century. To tamper with it is to raise a host of questions for which there are no answers. The new theory also raises the troubling question of whether man himself is less a product of three billion years of competition than a quantum leap into the dark.

The challenging of old theories in the light of new evidence is one of the distinct signs of the times. As in many other branches of knowledge, so in the field of evolution, this trend is to be seen.

The Secret Doctrine stated that while the Darwinian hypothesis is *partially* correct, as the Occultists are ready to concede (I. 187), the *true* doctrine of evolution will remain an enigma to the human mind “until metaphysical as well as physical inquiries are much more advanced” (I. 600). What scientists are now contending, *The Secret Doctrine* posited as far back as 1888, that “natural selection,” or the survival of the fit and the elimination of the unfit in the struggle for existence, cannot be credited with the power of *originating* species. H.P.B. cites (*S.D.*, II. 696-98) some of the leading scientists of her day, who said precisely that “Nature does make considerable jumps in the way of variation now and then” (Huxley); that “something *more* than ‘natural selection’ was requisite to produce physical man” (Wallace); and that “new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, *in part internal*” (St. George Mivart).

How can these *internal laws* be ever recognized if Occult teaching is discarded? Contrasting the Occult and modern doctrines, *The Secret Doctrine* states:

“Natural Selection” is no Entity.... 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.” The real question at issue is: what CAUSE — combined with other secondary causes — produces the “variations” in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. 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.” 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. The insufficiency of the Darwinists’ mechanical theory has been exposed at length by Dr. Von Hartmann among other purely negative thinkers....

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the “whence” of the “ancestral

types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point — that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. 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 Dhyan-Chohanian wisdom. A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanian energy, and not quite in the direct manner which the great pessimist describes. (II. 648-49)

The new theory, which is critical of Darwinism, indeed raises a host of questions, pre-eminently that of the origin of man — a question on which esoteric anthropology is entirely at variance with Darwin's theory.

The decimal system was used in the Harappan civilization, according to the eminent archaeologist, Dr. S. R. Rao, who claims to have deciphered the Indus Valley script. (See "In the Light of Theosophy" for October 1980.) This goes contrary to the popular view that India evolved the decimal system centuries after the advent of the Aryans, from whom the Arabs borrowed it later.

In his address to the seventh annual congress of the Epigraphical Society of India, held in Calcutta, Dr. Rao said that a remarkable discovery was made last year at Lothal where a series of gold discs preserved carefully in a pot were unearthed. "The Harappans," Dr. Rao stated, "were so accurate in their measurements that they evolved the smallest unit of mass and the smallest unit of linear measurement ever known in the ancient world." Scientific instruments and tools, such as the compass, the twisted drill and the circular saw, bore testimony to the inventive genius of the Harappans.

(*The Sunday Standard*, January 18)

Dr. Rao reiterated what his research showed, that the Harappans were pioneers in evolving an alphabetic system which became the basis for the Semitic consonantal system. He urged that university professors update textbooks on Indian history by "burying the archaeologically and now linguistically untenable theory of Aryan destruction of Indus cities and their non-Aryan origin."

The Maha Bodhi, the Journal of the Maha Bodhi Society, publishes in its April-June 1980 issue a communication from Dr. Kurt F. Leidecker, President, Friends of Buddhism, regarding the Buddha's Noble Eightfold Path. The author has specialized in Oriental thought, particularly Vedic philosophy and Buddhism, and is Professor Emeritus of Philosophy of Mary Washington College, U.S.A. He is intensely interested in the philosophical terminology in Indian literature and has been working for over twenty years on an *Encyclopedic Buddhist Dictionary*. He writes:

The Noble Eightfold Path, *astangika marga* in Sanskrit, *atthangika magga* in Pali, is prefixed in each of its divisions by *samyak* (*samyag*) in Sanskrit, or *samma* in Pali which is derived from Sanskrit. The time-honoured translation in English, with equivalents in other Western languages, is "right." Thus we get the eight steps as "right belief or knowledge," "right purpose or aspiration," "right speech," "right action," "right livelihood," "right determination," "right mindfulness," and "right meditation."

Dr. Leidecker, however, registers reservations with regard to the translation of *samyak* or *samma* as "right" and explains why it should more accurately be translated as "wholesome." Leaving aside etymological details, Dr. Leidecker's thesis is that

From all accounts in the Buddhist scriptures the person of the Buddha was most compassionate not only in action but in thought. He practised complete *ahimsa* or non-injury to any living being. He never exhibited anger or even disappointment. He did not have to forgive his detractors or attackers for he did not perceive evil in them in the first place. He did not "preach" or "teach a lesson"; he did not use his influence to change a person's mind: He was the perfect teacher who held up the light and expounded, leaving each person to be his own teacher. . . .

In the light of all this... how could he have characterized the steps to be taken toward Enlightenment as "right" if right in everyone's thinking contrasts with "wrong"? Does not right imply criticism and rejection of what is not right or what is in error? We know how lacking in charity orthodoxy (that is, "right opinion") can be and the length it can go in vanquishing heterodoxy (that is, a "different opinion"). How, then, could the all-compassionate Buddha have recommended a "right" knowledge or belief over against a "wrong" or heretical kind, and similarly asked for the "right" step to be taken toward attainment? It would, however, be completely compatible with his character had he meant a "wholesome philosophic outlook," a "wholesome way of life," a "wholesome livelihood," a "wholesome resolve," a "wholesome meditation."...

In order to appreciate the translation of *samyak* or *samma* as wholesome, let us focus attention on the word "whole"... "Whole" is a member of a family of interrelated or cognate words to which belong "hale," "heal," "health." The significance lies in the implication and association of these words. In fact, a philosophic system has been built on the concept of the "whole" by Jan Christiaan Smuts in his *Die holistische Welt* (Berlin, 1938). The tendency to look at everything from the point of view of totality, wholeness, organic unity, complete implication and integration is, thus, called holism, nowadays also spelled wholism. There is, for instance, an American Holistic Medical Association which promotes the medical treatment of the whole person, that is, bodily functions, mind and psyche.

The significance of all this is that the Buddha's thinking was, assuredly, holistic, looking to the complete and "healthy" person in his Noble Eightfold Path....

Sam-y-ak is derived from *sam* and a root *ac* or *añc*. The meaning of *sam* is clear: "with," "together." But *Vac* signifies bending or curving, originally. This we see as a confirmation of the correctness of our translation. How? Togetherness (*sam*) as such suggests contiguity, a side-by-side, an atomistic or linear concept. But *ac* or *añc* suggests a connection, a closing up, a bending together, inclining, enfolding, circularity. There is an implied dynamism here which the concept of "right" does not convey, while a holistic concept would do justice to. Wholesome suggests ebullience, a throbbing with vitality, a freshness which rectitude and correctness, which are in danger of veering into righteousness, certainly do not.