

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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SPIRITUAL IDEALS IN BUSINESS LIFE

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BROWNING'S wonderful gift of joyousness and courage comes out in his saying, “A man's reach must exceed his grasp, or what's a Heaven for?” It is the lack of this sentiment that is acting as a corrosive in civilization today and resulting in an apathy which renders even the ordinary affairs of daily life “not worth while.” This lack of joyousness and exhilaration is also taking hold of many students of Theosophy, and unless we are careful the practical application of the Eternal Truths will die out and the Movement become a mere shell. There are few of us who realize that the only field of application is our daily life; and that into that we must put with joyousness and courage all the things which we learn in our Theosophical books. Our daily life is not merely what we think in our minds and hearts, or what we do with our leisure when we can “be ourselves”; it includes also the avenues of earning one's livelihood. How irksome it is to earn one's livelihood when all one wants is to work for Theosophy, *i.e.*, to be at leisure to do just what we want to do! If that were our dharma we should be in a position where this could be done; if it is not, then our dharma is to take Theosophy into our livelihood.

How shall we do this? It is first necessary to sit down and think about the implications of our job, not to drift but to learn what are the qualities that we can acquire in the job, to find out how we can improve the quality of the work done, and how, by example (and not precept merely) we can alter the “tone” of the whole work. Further, to see that Karma has brought us to the right place, at

the right time, and that right action here and now will make for righteousness.

In whatever job we may be, we find that there is duality at work — what we do compared with what we wanted to do, achievement compared with what we had thought we could achieve, energy and inertia, liking and disliking, justice and injustice, selfishness and unselfishness, etc. But behind the pairs of opposites is the almost unconscious sense of some ideal. Semi-consciously or consciously all decent people sense that there is the right way of doing things, a way that cannot be reached as yet but which there is a constant urge to try to bring to birth. Colloquially we say, "It is not done." It is not cricket," and we all feel proud of anyone who does succeed in embodying what for us is the ideal. Naturally the ideal must alter for the different kinds of consciousness at work, but, even so, there still lurks the idea that there is somewhere or other the IDEAL.

The real IDEAL is the archetype and, though archetypes may seem like mathematical abstractions, they are nevertheless real. They are the patterns behind the material embodiments which we see. Plato was the first to bring to the West the teaching that the whole Universe is built in terms of the Divine Archetypal Ideas, and that what we see around us, both in Nature and in ourselves, are the endeavours of the Intelligences throughout Nature to copy those archetypal patterns. Only when all Nature, including man, is able to bring these perfect archetypes to birth on this material as well as on the invisible planes, will there be righteousness and harmony throughout. This is because archetypes, perfect patterns, are geometrical and mathematical in right proportions and in relationship with each other, making the Whole a perfect picture. There nothing is left out, no concerns are ignored, but, as in a jigsaw puzzle, the picture is perfect when every piece is in its appointed place. All the world is made up of actions, all actions, each one being, as it were, a piece which either fits in or does not fit in, which either belongs to the picture or not.

No matter in what sphere of life we are — and those spheres are given in Ancient India as of four great types — the Brahmana, the Kshatriya, the Vaishya, and the Shudra — there is the ideal pattern for us to follow. Great Spiritual Beings follow the pattern perfectly, the spheres of Nature below man do likewise, because, though un-self-conscious themselves, they are moved by that great

Intelligence of Nature which we call, in its manifestations, instinct. Between these two stands man. He is the possessor of free-will, and is learning not only to sense the great pattern, but also to build his life and work consciously on that pattern.

In whichever of the four classes of men he stands it is therefore incumbent on him to find out what is the pattern to be followed.

If we analyse the business world, that of the Vaishyas, we find that it is often looked down upon by the philosopher and the teacher, but it is an avenue through which certain qualities and faculties can be brought to birth, and it will lead to the final goal of perfection, just as the other ways of life will lead when followed to their conclusion. If, therefore, one finds oneself in the business world it can become a means of right livelihood, for it can be, and should be, the means of practising honesty and justice, two qualities which are fundamental to the harmonious running of the world.

In the *Laws of Manu* we are shown the importance of the Vaishya caste, as also of the so-called degraded servant caste, for Manu says:

Vaishyas and Shudras swerved from their duties would throw the whole world into confusion.

We should think of this when we think of the vast multitude of workers who labour for us, so often with our mental cuffs and blows!

The Vaishya is concerned with the movement of commodities, with buying and selling, with trade of all kinds — all necessary for the corporate life of the world, either on a small or on a large scale. In performing this work he needs and gains wealth; the better the businessman the more wealth he amasses, and the more he has to use. Hence the greater his responsibility. Manu points out that this aspect of business life is right and proper, but the work must be performed in a certain way and the wealth attained must be used in a certain way. He says:

Let a Vaishya exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all beings.

Here it is to be noted that wealth is to be gained by the *personal* exertion of the Vaishya. The use of the mind, alertness, the sense of responsibility and also physical activity are all necessary; and at the same time there must come the realization, put into practical

application, that the needy must receive of his bounty. The business life is not to be undertaken by a man for himself, but because it is a job of work, and perfection in any job is to be desired. The businessman needs not only his own integrity but the capability of sensing the integrity, or lack of integrity, of others. He must not only be sure that he himself is working honestly, and with justice, but also he must watch that he is not aiding and abetting, even unconsciously, any dishonourable or unjust actions of his colleagues. For, says a Taoist text:

To take to oneself unrighteous wealth is like satisfying one's hunger with putrid food, or one's thirst with poisoned wine. It gives a temporary relief, but Death follows.

Most successful businessmen realize that the other half of their business life is the dispensation of charity, and so we find hospitals, educational establishments, etc., endowed by them. But is this really charity? There is very little *personal* exertion in writing a cheque for a few thousands rupees to benefit some well-thought-of scheme. Personal exertion should be put into the finding out of just what benefit the scheme is to the world, or else the money given will find itself used for things the reverse of really charitable. Just as a man needs knowledge to further his business projects, so he needs knowledge to further his charitable propositions. It is as difficult to be charitable with money, or with help, as to be a successful businessman, as H.P.B. pointed out in her article "Let Every Man Prove His Own Work." It is not enough for the businessman to say that what is done with the money is the dharma and karma of the receiver, for Nature does not thus subdivide herself. The donor of funds for charity must find out the archetype of charity. He can find this in the *Gita*: Gifts are to be given to the right person, at the right time and in the right place. Just as the Vaishya chooses the right time and place for his business activities, and is able to take the right psychological moment for his dealings, so he must choose for his charitable deeds. In fact his charity must be dispensed in a business-like way, for here too he must get dividends, not of money, but of right motive and right action.

Here is his real charity, personal exertion, personal service to others, giving them the benefit of his knowledge, of his proficiency. Instead of being in-turned in his own business he will become outward-turned to bring perfection to all he touches. He begins to reach,

little by little, that general proficiency which sees and works with archetypes, and in time by these means he will attain Godhood. He becomes the conscious centre of action and reaction; his "time" sense of action and reaction grows, and he will find himself learning the "ultimate divisions of Time."

It is not therefore by changing our occupation that we progress, but by reaching perfection in our occupation, making our own centre perfect and all our outgoings perfect, becoming one of those who work on with Nature, a conscious part of her wonderful machinery. We need a little more thought on the idea of George Eliot when she makes Stradivarius say:

... My work is mine,
And, heresy or not, if my hand slacked
I should rob God — since He is fullest good —
Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him. . . .

For most of us the great way in business is not open; we are smaller people; and we may say that all this does not concern us. Yet, in fact, we are all businessmen and businesswomen. Every time the housewife buys food, clothing or household goods she is a businesswoman; every time a man buys for his family or for himself he is a businessman. When this is realized, all the above ideas apply. The woman must know, *i.e.*, must strive to gain knowledge of the quality of the food and of the other material goods which she buys. She must be a "good buyer." She has the power to make her shopkeeper more particular about what he sells, and to give him a keener idea of being one who provides the best, in all senses, to those to whom he is bound by his kind of work. This is not done by a superior attitude of the buyer, nor by the petty rudenesses that go on between buyer and seller, but by the woman's attitude of mind. How many of us take an interest in *where* our food comes from, how it is stocked in the shop, whether it has "preservatives" in it or not? How many of us who speak to our friends about the better quality of the food grown on properly manured earth take pains to sow the seeds of this idea in our shopkeeper's mind or to help those who are struggling this way? Yet the "big businessman" takes pains to know the value of the material he buys! We know the value of a balanced diet; it is like a balanced budget of the businessman. When

this is not provided for the family, then the balance sheets are not in order. The idea of "chance" or "luck" is being used in the "Football Pools," "State Lottery" and so on, including the betting on races. This is not good business and leads to a ruination of personal integrity. We have, too, the money-lenders. The usurer is the opposite pole of the good businessman, though he may amass wealth; the borrower who borrows beyond his need or his probable capacity to repay is losing his integrity.

In fact, the business of "living" calls for all the very best that we are capable of exerting! We will not get this as a habit in life until we realize that "My work is mine, and... if my hand slacked I should rob God."

To the Brahmana and the Kshatriya, whose ideals are compassion and holiness, chivalry and courage, this world seems a Maya, an illusion; to the Vaishya and also to the Shudra, it is Lila, the playground of the gods. Let us begin to "play the game!"

THOSE who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the Society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own.

—W. Q. JUDGE

ASPIRATIONS

The Self of Matter and the SELF of Spirit can never meet.
One of the twain must disappear; there is no place for both.

—*The Voice of the Silence*

IN every field of thought, be it philosophical, scientific, political, or religious, there has been for several centuries now a dogmatism and orthodoxy that defies reason and assumes to itself an authority to lay down the law to its captive votaries. When their dogmas are proved wrong, they disdain to notice the error; when they are challenged, they assert their authority through ostracism, penalties, punishments and even death.

When anyone desires to come out of this strict confinement between ideological walls, he finds that his breaking away from entrenched dogmatism becomes a very difficult task. The inquisitions in which the churches indulged do not function any longer; but there still remain institutions — social, political and religious — that rely on torture and banishment and that work as effectively as did the ancient diabolical machines. These act as deterrents to free thought and to the planning of a life-pattern different from that favoured by church and state and by the academies of learning. Despite such adverse obstacles, the world has been continuously producing martyrs who have embraced torture and death and exile in preference to an enforced negation and abandonment of that which they recognized to be true. The least such an iconoclast can expect in our times is ridicule, trumped-up charges and abuse. Therefore, even to say that each religion has an element of truth covered over by layers of materialistic and selfish thought is to blaspheme; to declare that science becomes devilish when it practises vivisection or when it invents new methods of torture and death is to become a traitor and an unpatriotic citizen; to adhere to Truth and refuse to compromise on principles is termed unbrotherly, uncharitable and worthy of censure. In such an atmosphere of intolerance as prevails today, it is always wise not to arouse public criticism unnecessarily. Let the holy power gather its strength in silence and secrecy, and when the wells over, Karma will step in and lead the individual either to martyrdom if such be his destiny, or to freedom in the planning of his life-work for the future.

Is anyone willing to brave all suffering for the satisfaction of a feeling that what he is doing is right and is in conformity with the divine fitness of things? If so, then he may vow to become a devotee of the Highest. That vow and pledge, if sincerely taken (but not otherwise), gets registered in his diviner part. The seed is thus sown and may sprout in this or any succeeding life as may be determined by his Higher Self and his Karma. From the moment that the vow thrills through him, the individual's life is no longer his and it may well be his lot to wait for years and even lives till the divine fiat comes for him. In the meantime, he has to accept gratefully and with grace the respite of years during which he can prepare his mind and intellect for the tasks ahead. Patience and humility, the tenacity to weather storms, the exercise of tolerance in the face of grievous provocations are preliminary yet fundamental requisites for the strenuous years ahead.

It will be readily admitted that no true basis for the art of living can be found without a correct apprehension of the basis of Brotherhood, Truth and Non-violence. This requires a comparative study of ancient philosophies and religions. That study has not to be scholastic, lingual or partisan. The aim is to discover within each the pearls of Truth — universal and cosmopolitan — that are there and await their rediscovery. This comparative study stressed in the second object of the Theosophical Movement is of more than passing or even academic importance. Says H.P.B.:

A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects"¹ is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. ("Chelas and Lay Chelas": reprinted from the *Supplement to The Theosophist*, July 1883, in *Raja-Yoga or Occultism*)

There is unfortunately a tendency among new aspirants to minimize the importance of this comparative study under the notion that all the work in this regard has been done by H.P.B. in *Isis*

¹ "To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies." (*The Key to Theosophy*, p. 39)

Unveiled and *The Secret Doctrine*. Such an attitude is incorrect. The aspirant himself has to go to these religions, philosophies and literature and rediscover in each the unifying and basic truths. His promulgation after this discipline will acquire a more profound depth and attraction as his perception broadens out into the Universal and the unsectarian.

Even during the early stages of his attempts at the new orientation, the aspirant will find that he is meeting with opposition, criticism and unbrotherliness even from quarters where he expected sympathy and help and tolerance. The modern Arjuna of a day finds ranged against him not only those from whom he expected trouble, but his own kith and kin, his erstwhile friends and teachers, and even those whom he had come to revere and venerate. Will he succumb to their joint antagonism? Will he abandon his high purpose when he is laughed to scorn by the élite of his entourage and even by the members of his new and self-chosen household? This is one of the tests of his allegiance to the vow which he took in this and in many a previous life. If he does not yield to the temptations of going back to the shadowy side of his former life-style, he finds that there are still vast areas of discipline to be adopted and woven into the fabric of his being. Contrary to the prevailing norms of living, he is expected to loosen his grasp upon materiality and to abjure possessions such as cannot be shared by him with others. He is called upon by the inner authority of his Soul to give freely and generously and to sacrifice; and even as his progress lightens his way, to denude himself of all that the mankind of his day values and hungers after. It is then only that he will realize the truth in the statement: "The more his feet will bleed, the whiter will himself be washed." Such is the lot of him who moves relentlessly to the Second Birth of which the Gospels and the scriptures of other religions speak.

Yet, this is not the end of the road. Far harder tasks await his acceptance of them. These tasks are but important preliminaries to be successfully negotiated before he can lay his patience and submission to the Law, as a sweet flower at the feet of the Master. To be true to his aspiration, the candidate has to exile from his mind all earthly and earth-bound knowledge. The "Doctrine of the Eye" can no longer be a source of attraction to him. Only when he has steeped himself in the "Doctrine of the Heart" can he go back with

his newly acquired power of discernment to search out and expose the fallacies of the eye-doctrine. It is only when he has achieved this to some extent that he will acquire the power to rescue souls that need his help for weaning them away from the paths of error.

Retiring into dark forests, in proud seclusion and apart from men; sustaining life on a diet of roots and plants; inflicting tortures on the body and the undertaking of severe and harsh austerities such as are adopted by ascetics of various orders, all these may arouse the lower powers to function — *Siddhis* against which *The Voice of the Silence* sounds its note of warning. Powers so acquired can never open to the individual the floodgates of compassion, nor induce in him the desire to alleviate the misery of another. "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye" has no relevance for those whom *The Voice of the Silence* calls "the Tirthikas, the unbelievers."

If the aspirant desires to go further on the Path, then must he discover for himself the hard and thorny way to *Jnana*. This requires the deep inner perception, the soul-force that is acquired by the knowledge from on high. It is this knowledge from above which alone can aid in the development of both altruism and philanthropy. Any sincere aspirant, if he has the true light burning in him, will try to live up to the statement: "Not for himself but for the world he lives." These two — altruism and philanthropy — do not stand alone. They have, as their handmaidens, charity and tolerance and an all-encompassing love that find their fulfilment only in the good and happiness of another at the sacrifice of one's own.

All these qualifications are to be assiduously cultivated and that becomes possible only when the aspirant performs all acts without a thought of what the results of such actions will have in store for him. No lesser discipline can be embraced; no idea of the glorious heights to be reached can be allowed to take root and proliferate into that which will develop in time to an exalted selfishness — but still a selfishness that shifts the planning headquarters to a self that looks at life and evaluates it in terms of gain, reward and advancement. The gaze that must be trained on the Universal dare not be shifted to the little self lest all be lost in the hunger after tinsel. The "love" which altruism connotes can have no limits. It is because of this that the aspirant is told: "To live to benefit mankind is the first step. To practise the six glorious virtues is the second." This

love for the whole and not for a part must percolate through every objective in life and be transparently visible in every act of the living man. His hard-earned knowledge, his Wisdom heaven-born, has to be freely and unstintingly offered to him who needs and deserves it.

True that the wisdom so acquired has not to be revealed to one who does not practise mortification, who is without devotion, who cares not to hear it, nor to him who despises the Divine and the True. But, barring these unfortunate ones who choose to put themselves out of the evolutionary stream, the sweet waters of knowledge have to be kept flowing for all others so that they like the free-running waters of a river, can be canalized to irrigate the fields of charity immortal. Further, instead of being complacent and self-centred, the aspirant is asked to "seek out him who knows still less than thou," who is hungering for the knowledge which the aspirant has, and to give it. He has to ensure that he becomes the channel through which the knowledge he has acquired is poured forth into another bed. It is the supremest moment of his endeavour when he lightens the heavy burden of another by giving to that other the knowledge about the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent.

To ensure an all-round reorientation in the beginner, the Society of the early days had insisted that "every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme" (*The Key to Theosophy*, p. 20). Lastly, he has constantly to keep before his mind's eye the statement of Mr. Judge, that unity of purpose and effort are the main planks on which the aspirant has to build his ladder of ascent to "the Holy seat."

MY IDEAL indeed can be put into a few words and they are: to preach unto mankind their divinity, and how to make it manifest in every moment of life.

—SWAMI VIVEKANANDA

EVOLUTION

[This article by W. Q. Judge appeared originally in *The Path* for August 1890.—Eds.]

THE word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom-religion can be gathered. In the *Bhagavad-Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again," and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night."

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute as nearly as can be stated? Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute," we have a perfect figure, for

then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives — that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds, for they may ask, "What then do you do with that which we call 'matter,' and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter — sometime known in Europe as primordial matter — cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter, but which you now say is an illusion, is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad-Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows

fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing, everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among theologians. That there is such a distinction can be seen at once, and we will take first that between it and theology. Here, of course, this is in respect to the genesis of the inner man more especially, although theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of

systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls; *second*, that there is, or was, or could be by any possibility any creation of this world or of any other; and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon attempt it in various ways; and this is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on.

—W. Q. J.

THE ARCHETYPAL GARDEN

WITHIN us is the field of mind wherein have grown weeds and poison-shrubs — results of Karmic activities of the past, immediate or distant. This jungle of Kama has its attractions; it is often pleasing and pretty to look at; the *dhatura* flower is beautiful in shape and of a shade of colour that gives it the appearance of purity and innocence, but it contains a deadly poison. In ourselves we have the jungle of Kama, composed not merely of ugly weeds, though they too are present, but also of shrubs beautiful in appearance albeit poisonous and deadly.

The whole of human evolution may be described as the process of cutting down the upas trees, the useless weeds, the poisonous shrubs and, thus clearing the jungle of Kama, of preparing the garden of Buddhi. *The Voice of the Silence* says that Buddhi is generally a passive principle as the casket of the Supreme Spirit, Atma. It has to be made active. To activate Buddhi effort is needed on the part of Manas, the human mind. Mind is the place of manifestation of active Buddhi. But that place is occupied by desires and passions and personal feelings. As two things cannot simultaneously occupy the same space, it is not possible to activate Buddhi before the mind begins to clear the jungle of Kama. Knowledge of the higher science proves dangerous to himself and to others if the person of many desires, of longings and lusts, obtains even a little of it. Ever, therefore, morality and ethics are put forward as the initial steps for the aspirant to Wisdom.

What are the manifestations of Kama? All recognize that evil and wickedness abound, but all do not recognize that aspect of desires and passions which is hidden by the appearance of good and which is seemingly beautiful. Crass selfishness anyone can see, but subtle selfishness which pride hides under the manifestation of patronage is not easily perceived. The egotism which humility masks is not easily recognized as mock modesty. Acts of charity performed in a mood of ennui are not easily distinguishable from acts of real philanthropy. Then there are religious beliefs, social manners and customs, the so-called ways of gentlemen, what is "done" and what is "not done" — all often hide superstition, falsehood and hypocrisy.

Even personal affection for blood-ties and "one's own," the fanatical patriotism for one's country, right or wrong, are passion-express-

sions. They hide their ugliness in beauty which needs to be scratched only a little to be known as mere veneer.

The student is therefore called upon not only to weed out personal weaknesses, but also those inherited as atavistic aspects of family, communal, national and racial Karma.

The Garden of Buddhi is a beautiful lawn of unity and brotherliness, and that is the first quality the aspirant has to develop — not the spurious tolerance which refuses to see folly or weakness, but that sense of friendliness which appreciates the soul that lies behind, though temporarily overpowered by ignorance or vice.

Then in that garden are large trees that offer the shade of knowledge. Without knowledge tranquillity is unattainable. One's own growth, as one's own capacity to render aid in the progress of others, is dependent on knowledge. The Banyan Tree of Wisdom always protects. That knowledge which protects not the weak and the weary does not belong to real Wisdom. Under that tree the weak man gains rest and strength, the weary obtains recuperation. The aspirant uses his knowledge to give strength so that the weak may overcome his weakness, and encouragement to the weary so that he may resume his march.

In the Garden of Buddhi are shrubs with healing powers. The aspirant must develop that equanimity which is adaptable and that skill which is resourceful. The capacity to be adjusted in one's own mind unfolds the faculty which enables us to adjust the minds of others. The Master or Guru teaches by adjusting the mind of the pupil or chela, not by injecting into it new bits of information. So also, each student-aspirant must acquire the art of the herbalist who is capable of prescribing the sedatives or stimulants to be found in that garden.

Thus three qualities are the chief expressions of Buddhi made active — Brotherliness which is universal, Knowledge which is protective, and Service which is intelligent.

The marks of a man of Buddhi are an impersonal love which rises above attachments to people or institutions; then the power to acquire knowledge which is self-protective and watchful, just and altruistic; and finally that tranquillity and peace which result from right adaptability and right resourcefulness and which alone enable him to help others to help themselves.

The Garden of Buddhi is the spiritual archetype of all gardens of beauty in this world. Landscape gardening, ornamental plantings abounding in flowers or ferns, kitchen-garden or orchard — all are reflections of the Garden of Buddhi. But human ignorance allows weeds to grow, human passions create poison-plants, and human cruelty destroys virtue and beauty. The student of Theosophy must learn to lift his eyes heavenward and, glimpsing the archetypal Garden of Buddhi, learn to create one in his own life.

If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition*; that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of someone *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama Buddha exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sudras!"

—*Isis Unveiled*, I. 435

THE SACRED TREE OF KUM BUM

[Reprinted from *The Theosophist*, March 1883.— EDS.]

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Peking, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourself to that portion — Vol. II. p. 84, of the American edition of 1852 — where the author, M. Huc, describes the wonderful "Tree of ten thousand Images" which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and according to custom she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it — pp. 324-6 — we quote the following interesting particulars:

There were upon each of the leaves well-formed Tibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of a plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

The tree of the Ten thousand Images seemed to us of a great age. Its trunk, which three men could scarcely embrace without-stretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character.

The Abbé Huc himself puts the evidence with much more ardour. "These letters," he says, "are of their kind, of *such a perfection that the type foundries of Didot contain nothing to excel them.*" Let the reader mark this, as we shall have occasion to recur to it. And he saw on — or rather in — the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk — all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion.*" Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet — which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled* will find some of these wonders described and discussed, especially in the first volume, where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, Vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account

of the famous tree of Buddha." They found "neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the *tree really produced* leaves with Buddha's image, but that at present the miracle *was of rare occurrence*. A few God-favoured men alone were privileged to discover such leaves." That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more — made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favour its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion.

Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, Vol. II, p. 91, an English correspondent translates from *Licht Mehr Licht* an account, by Scheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths — as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, etc. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths

in the form of legible characters.

This is also the view of another correspondent of *Nature*, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the humbug, who did "his best in that direction to discover the slightest trace of human trick," but whose "baffled mind could not retain the slightest suspicion." So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and, moreover, the inscriptions in its leaf-cells and fibres are in the SENZAR, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect "that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and the shape of its leaves, shows it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biologized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such "wags."

WISDOM consisteth not in knowing many things, nor even in knowing them thoroughly, but in *choosing* and following what conduces the most certainly to our lasting happiness and true glory.

—LANDOR

THE ATOM VIEWED ARIGHT

The modern scientist is confessedly and boastfully *agnostic*.
The occultist is reverently and progressively *gnostic*.¹

—W. Q. JUDGE

MR. JUDGE, writing of the atom towards the close of last century, knew not the dread that quickens so readily when that word is spoken today. Though to him, as to us, it implied power, that power was creative, not destructive. He saw it as a life-bringer, not a death-dealer. Say "atomic" today and one meaning only springs to mind.

In *U.L.T. Pamphlet No. 3* we have one of his finest articles, written for his magazine, *The Path*, and entitled "The Synthesis of Occult Science." It treats in depth of that mysterious thing, the atom, and gives food for concentrated study. Through it we glimpse the very heart of the created order and of the relationship between that and our temporary selves.

More simply, however, in various articles and addresses, many of which are now in book or pamphlet form, he refers to and sometimes enlarges at considerable length upon the subject of atomism as a basic factor in the universe. Theosophists do well to ponder these as countering that other "atomism" enforced upon us nowadays and likely to be so increasingly, thanks to the diligence of those scientists who seem unable to foresee, or at least choose not to do so, ultimate catastrophe as the crowning result of their achievements.

"Look not behind or thou art lost" is a classic saying. "Look not ahead *and* thou art lost" would be the wiser warning today. So, to turn instead to W.Q.J. is a wise and strengthening measure. Was not he "the greatest of the Exiles" from that realm of true values where the atom is the seed of ever-evolving, ever-progressive life?

The word "atom" has in Occultism a special significance, different from the one given to it by science, and it is the former to which Mr. Judge subscribed. Atoms are psycho-spiritual, not physical, units and act under laws of their own. *The Secret Doctrine* defines the atom as "a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas.... Every elemental *atom* is... a SOUL... a *jiva*... a centre of POTENTIAL VITALITY, with

¹*U.L.T. Pamphlet No. 3, p. 10.*

latent intelligence in it. . . . Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.”² We are also told that these atoms are one form of nature spirits, the sixth and seventh group of beings.

What is our starting point in Mr. Judge’s atomic teaching? It is, in his own words, “the unseen elemental kingdom.” There the monad, later to be man, begins its pilgrimage through mineral, vegetable, and animal stages of being. Do we demur at the first of these, the mineral? “I do not mean,” says Mr. Judge, “that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.”³

Regrettably, the major part of the human race is ignorant of such teaching. Regrettably, too, if it were made known to them, many would dismiss it as absurd. For Mr. Judge does not hesitate to say that the migrant atoms depend on the use we make of them if they are ultimately to advance in the scale of being. “What influence,” he asks, “has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he — the soul — responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.”⁴

They are, indeed, but would it occur to us even to ask them, far less to attempt to answer them, which perhaps is not wonderful? They pertain to the occult, and what do most of us know of that? But since the scientists of today are in that regard as ignorant as we, their tampering with the atom may be even more perilous than seems evident on the surface.

With Mr. Judge, duty was ever the dominant principle. That is

²*The Secret Doctrine*, I. 178, 567, 619.

³*U.L.T. Pamphlet No. 24*, p. 9.

⁴*The Heart Doctrine*, p. 130.

why he applies it (as the scientists do *not*) even to our relationship with the atoms. "Each man," he declares, "has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdom."⁵

It was knowledge of this fact that led to the practice of mummification in ancient Egypt. Belief in a 5000-year cycle of Reincarnation prevailed there, and, as atoms were held to be alive, it was highly desirable to preserve them from misuse by others during the long interval. Mummification ensured this. Mr. Judge does not say whether or not he endorses the idea. He merely refers to it in his notable lecture delivered before the Convention of the American Section of the Theosophical Society held at Chicago in April 1892. "I am not saying," he comments, "whether I believe it or not."⁶ We today may not choose to say either, in the event of our giving thought to the matter, but without atoms, our own or another's, embodiment, whether past or future, could not be.

What they provide has therefore to be accepted — accepted, that is to say, by the Indweller, whose task thenceforward must be one of adjustment, and, so far as possible, of self-understanding, for only through the latter can the right guidelines be followed, the right use made of a new incarnation. Mr. Judge casts light on the process of re-embodiment, again indicating the vital part the atoms play in it. "Mysterious laws," he says, "guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms — physical and astral — have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life."⁷

That last possibility may not please all. Some might prefer to be 'brand-new' from the start. Not, however, if with growing conscious-

⁵*Ibid.*, p. 131.

⁶*U.L.T. Pamphlet No. 24*, p. 5.

⁷*The Heart Doctrine*, p. 125.

ness they realize that they are no mere creatures of a day. Some small incident may enlighten them — a word come upon, perhaps, in their reading; a meeting with a stranger who yet is no stranger; a gradual discovery of the trend of their own mind. Mr. Judge substantiates this with his description of his first meeting with his Guru, H.P.B. "It was her eye that attracted me," he writes, "the eye of one whom I must have known in lives long passed away. . . . It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end."⁸

A major element in that task was Mr. Judge's gift for writing. Through it he nobly served, and still serves, the Theosophical Movement, and the little knowledge that we students may have gained is largely owing to his indefatigable pen. Would it, for example, have occurred to us, that we are constantly "exuding atoms from our minds, and . . . receiving into ourselves the atoms other men have used," and do we realize what this implies in regard to caring for and purifying our minds? Mr. Judge calls it "another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go."⁹

Again, he utters a warning concerning that ceaseless inner activity, thinking. "As the elemental world is automatic and like a photographic plate, all atoms continually arriving at and departing from the 'human system' are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or colour."¹⁰

"Atoms!" some reader may say sceptically. "Influencing atoms! What a fantastic idea!" If it seems so, it is because we tend to think wrongly of atoms, seeing them more or less as tiny entities, like grains of sand or particles of dust. Or perhaps at the back of our mind we have a vague notion that they are more or less "invisibilities" (to coin a word) pervading the atmosphere and only apparent through a powerful microscope.

W.Q.J. was a believer in the "old established doctrine called, in the East, 'the doctrine of the constant, eternal change of atoms from one state into another.'"¹¹ But in no state are the atoms mater-

⁸*Vernal Blooms*, pp. 3-4.

⁹*The Heart Doctrine*, pp. 66-67.

¹⁰*Vernal Blooms*, p. 124.

¹¹*Echoes from the Orient*, p. 9.

ial, though what we hear and read of them today may tend to convey the impression that they are. The flaw in those of modern science, however, is twofold, as Mr. Judge points out in a penetrating sentence. Firstly, they are "altogether hypothetical," and, secondly, despite that, they are "seldom philosophical, for the simple reason that they are regarded solely as phenomenal."¹²

For western science only the phenomenal has reality. To Mr. Judge its reality is in reverse. "Each atom of matter, so called, has also its atom of spirit."¹³ And it is on the latter that he would have us concentrate our thought.

We are told we live nowadays in the atomic age. But the atomic age began with creation — possibly before it. Those who seek the right perspective should study closely what Mr. Judge says in both articles in *U.L.T. Pamphlet No. 3*, the shorter "Universal Applications of Doctrine" as well as "The Synthesis of Occult Science." The two together not only inform us on a subject of vital importance at the present time but should also enable us, when opportunity offers, to guide others to a right understanding of the atom and its function. For "even chemical 'atoms,'" Mr. Judge quotes from *The Secret Doctrine*, "are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity."¹⁴

A final word on the mysterious but so potent atom. Elucidating "Hidden Hints in the Secret Doctrine," Mr. Judge tell us that Karma operates "through the atoms that are used by the egos in their various incarnations."¹⁵ Does not this open up a wonderful line of thought to us? Does not it also indicate our vast responsibility? We believe, as Theosophists, that we journey on through body after body. What imprint do we leave on the atoms that sustain them?

THE IMMORTAL in us has memory of all its wisdom.

—A.E.

¹²*U.L.T. Pamphlet No. 3*, p. 10.

¹³*The Heart Doctrine*, p. 151.

¹⁵*U.L.T. Pamphlet No. 15*, p. 12.

¹⁴*U.L.T. Pamphlet No. 3*, p. 10.

GOD AND SATAN

Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

—E. B. BROWNING ("Aurora Leigh")

FROM the metaphysically-minded philosopher to the fetish-worshipping savage there is an innate idea that there is something in man which is immaterial, unknown, immeasurable, but nevertheless there. This "something" is knit to a Superior Power or Being who cannot be seen, but who sees everywhere and everything, whose laws are unknown to us except through the Scriptures or tradition, and to whom account must be rendered after death. The "form" which this Superior Power or Being is given differs, for, as one writer has put it, "the idea of God grows apace with human understanding." The idea of God held by Jesus differed vastly from that held by the Pharisees and Sadducees of his time. The Buddha's idea of God as the "Power divine which moves to good" differed from that of the religionists of his time. Muhammed's Allah was certainly not the Allah who sanctioned the sword as a method of conversion. Moses came down from the Mount where he had conversed with his God, and found those among whom he worked worshipping a Golden Calf. The Hindu who thinks of the Highest as No-Thing (beyond all conception of form) does not believe in the totem. But the fact still remains that no matter what the form is, there is the innate idea of some invisible root to which all men are attached and to whom they are responsible. The differences arise because of the capacity of the individual to ideate.

Dr. Millikan, a Nobel-Prize physicist, who was the first to determine the charge and mass of the electron, has said that "Wise men in all the ages have seen enough at least to make them reverent," and Dr. Einstein is quoted by him as saying:

It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

The most ancient of religious systems speaks of God as the Ab-

solute, or the One Reality, out of all relationship to manifestation since it is the All and therefore cannot have relationship with "parts." It is likened to Space, in its abstract sense, as symbolizing that which is without limits and unaffected by whatever takes place in it. Even in the ordinary sense, Space is easily recognized as that for which there is no boundary wall. The ancient Kabalists symbolized it by a circle whose centre is everywhere and circumference nowhere, for, from whatever point we look, that point is the centre, and the circumference is only the limit of our perception.

The One Reality is also symbolized by Duration, that in which measured time comes and goes, and which has, therefore, neither beginning nor end. Time is the relationship between successive events or impressions; without them there would be no measurable time.

One further symbol is given, that of Motion in its abstract, absolute sense, for Motion is Life, and without Motion there would be neither coming nor going; without Life there would be no coming into being, either of universes or of men.

The Hindus speak of the World, or the Universe, as the Body of Brahma, or God manifesting. Universes, they say, eternally come and go in this limitless field of Space-Duration, for Motion is Life, and as the ocean's waves rise and fall, so, in the Ocean of Life, Universes, which become the body of the ONE, rise and fall. The Universe unfolds from within without, rises to its greatest height of evolution, and falls back in the Ocean of Life, only to appear again, owing to the ceaseless urge for expression. Therefore the ONE is immanent in all, and all things, even the grains of sand, are aspects of the unfolding God; in them we see God manifesting.

The Bible refers to this in the story of Creation. The God who creates is not a personal God-Man who needs rest on the seventh day. It is the urging, unfolding Spirit within the matter-form of the evolving Universe, which has its periods of rest or *Pralaya*, and activity-manifestation. God, the impersonal Principle, is said to be immanent in all, for in It we live, move and have our being. But It is immanent not only in man but in all nature. Carlyle said we should see God in the spider's web, and the Buddha spoke of the emeralds on the peacock's train as the working of the One Life, "a Power divine which moves to good." He said also that:

... the sweet white milk it brings

To mothers' breasts; it brings the white drops, too,
Wherewith the young snake stings.

(*The Light of Asia*)

It does not matter whether we refer to God as Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer-regenerator; or as the Father, the Son and the Holy Ghost; or as Osiris, Horus and Isis; etc. The *Rig Veda*, one of the oldest sacred books, says: "The truth is one; the sages call it variously." Names must vary, but they stand for the same idea.

Just as we have outgrown the idea of God in the form of a man with a long white beard, so have we outgrown the red- or black-coated Satan or devil with his cloven hoofs and long tail. Satan stands for all those things in man which are against the harmony of the evolutionary urge. It stands for the destructive powers in Nature, the self-assertion of the evil in us, the mass evil, whether of ideas or of actions. It stands for the lowering of standards below the human or humane, and is to be understood as being the embodiment of all the negations in ethics — untruthfulness, evil-speaking, covetousness, cruelty, anger, selfishness. The battle of life is, to begin with, mainly between those things we do not want to do, or know we should not do, and those things which we want to do or know we ought to do. The habitat of the devil is surely hell with its fires that burn us up when we indulge in wrongdoing. Can we think of any worse hell-fires than experienced by those beside themselves with jealousy, hate, resentment, revenge? Or those whose conscience pricks them when they know they have fallen below, deep below, their own standard of right conduct?

Not only does our own lower character war against us, but the combined evil of the world also affects us. Crowd psychology is a well-known thing, and how often do members of a crowd act in ways which, as individuals, they would be ashamed of! "Evil communications corrupt good manners," Saint Paul said, and how true it is!

As light and darkness, life and death, pain and pleasure, waking and sleeping, day and night are the dual aspects of Life and being, so right and wrong, good and evil, God and Satan are the reverse aspects of the same ONE LIFE.

LOSS OF THE SOUL

II

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STUDENTS are often puzzled and greatly exercised over the question as to how occult power comes with a knowledge of the laws of occultism. Theoretical knowledge of spiritual things, no matter how correctly and completely given out, is altogether barren in most minds, for the reason that they see no connection between the spiritual truth and its practical application and effect on the physical plane. Many have formally accepted the doctrine of Universal Brotherhood, but how that principle can really work towards the unfolding of their own higher principles and powers, except as this unfolding is a direct reward conveyed to them by the interposition of a Mahatma, they seldom see. Most persons can see in the spirit of altruism a sufficient basis of ethics, and yet fail to see in this same altruistic spirit the occult law that leads to very high powers when honestly held and intelligently apprehended. Many members of the T.S. seem to think that they are held to the practice of altruism, while advancement in occult knowledge is indefinitely, if not unnecessarily, postponed. Expectancy thus leads often to disappointment, and finally to apostasy — not to the Society, or to its Great Teacher, but to their own Higher Self. Volumes have been written just at this point, aiming to show that if the *motive* be sincere and unselfish, and if all ulterior aims are lost sight of, the reward comes with the motive. The *Bhagavad-Gita* makes this very clear in what it says regarding devotion to the supreme spirit, and the relinquishing of the reward of action; and this as the final destruction of Karma.

The same principle is involved in the problem now under discussion. Just as the mystical *Aum* is the potential epitome of all forces and activities in man — the rhythm and the melody, the singer and the song — even so with this divine spirit of altruism; it is potential on all planes, and by no means confined to the ethical. It involves power no less than conduct; wisdom no less than beneficence.

Let us look upon man as an expanded germ, the “*dark nucleole*” being still, as in the original germ, the evolving and involving centre (*laya-centre*). Let us also make thinkable, if not tangible, man’s

sphere of influence, the "atmosphere" he carries with him, that magnetic sphere that all feel who touch it and are consciously attracted or repelled by. Dr. Sibley summarizes this and gives a beautiful illustration in his *Occult Sciences* as the "invisible perspiration," that vapory and invisible emanation containing in solution or suspension all essences or potencies of the man. This emanation, then, is definite in power, in density, in form, and in extent. Let us call it man's *personal atmosphere*. The physical body of man, then, is *suspended* between this laya-centre within and the "personal atmosphere" without; and here are the play and interplay of forces, the evolution or outflow of forces from centre to environment, the involution from the universal fountain to the laya-centre. At any moment of his life man is a focalized adjustment, a *suspended life*, between these inner forces and outer conditions. The laya-centre is the seat of self-consciousness in man; the motor, the generator, the focalizer of his conscious life. The "personal atmosphere" is the field of differentiation, and it penetrates to the laya-centre as the very warp of life, in which man weaves the pattern of his aims and ideals. These ideals are either personal or universal. The predominating currents are either concentric, drawing all things to itself (contractile), or they are excentric, emanations toward the universal (expansive). If the life-currents expand, the field of consciousness grows, and the stream from the One Life expands and increases also. The laya-centre becomes more and more a channel of the Infinite life, and the "personal atmosphere" expands and becomes more pure and more powerful. The individual approaches the universal; the finite pushes toward the infinite; the limitations of the personal expand toward the impersonal; the temporal approaches the eternal. But suppose the predominating currents are concentric, and, as Böhme calls them, "astringent and bitter," the personal atmosphere becomes more and more dense, like a stagnant pool, or, rather, malarious like a foul morass. Man thus contracts the laya-centre, shuts up the windows of his soul, and differentiates downward, becoming more and more driven toward and anchored upon the animal plane. He lives in his senses and appetites till they become cloyed and turn to bitterness and pain. The laya-centre becomes atrophied because it has failed to expand by use, failed to draw from the fountain and to pass on that healing stream. He has thus burned out the oil in his lamp of life, and contracted the holy vessel, the divine

Upadhi, till it no longer "reflects the light of the Logos." He has, in short, alienated his Higher Self, and at last cut the golden thread that united his self-consciousness with the Divine *Mahat*. The light of the Logos still shines on as before, but he has defaced the mirror that reflected it down into the planes and principles of his complex being. He has sought to stem the evolutionary wave, that all-compelling breath of Brahm; and seeking the line of greatest resistance, pitting his puny personality against the Universal, he is wrecked on the sea of time and quenches his light in darkness.

That which renders man's journey through matter, sense, and time so long and so painful is his vacillation, his indecision. His wavering will is that "Satan" that "goes to and fro." Seeking continually all for self, and yet unable to silence the divine "voice" that dwells within his laya-centre, he continually "sins" against this "Holy Ghost," and as continually "repents." Incarnation after incarnation he feeds on the dead-sea apples that turn at last to dust and ashes in his grasp. He tries every avenue of escape, knocks at every door of the senses, seeking happiness that way. Unwilling to relax his hold, and trying to drag through the Golden Gates of eternal life the dead carcass of his desires, he at last either despairs or *determines*; and his final determination sets his life-currents squarely toward the eternal sea of life or toward the Stygian pool. He at last comes consciously to "the place where two ways meet," and signs the compact with his soul. It is either altruism or egotism; all for humanity, or all for self. If he inflicts pain without compunction, seeks his own desires at whatever cost to others, and thus stifles the cry of humanity, his brother's blood is upon his hands, and the *love of evil for its own evil sake* marks the last station at which he alienated his divinity and sacrificed his humanity. People have been lulled to sleep over the very fumes of this Stygian pool, by the theological juggling of vicarious atonement and the special favour or anger of a Jewish tribal deity that was made to depend, not on character, not on the altruism of Jesus, but on the orthodoxy of the Church, the judgments of men regarding intellectual belief. These intellectual and theological jugglers have often inflicted torture without compunction, and sought power and aggrandizement at whatever cost to humanity; and they have thus glorified the apotheosis of selfishness. If one wishes to find the sum of all villainies, let him read the anathemas of the Pope promulgated against the Masons or the

Spiritualists; and yet these ravings of diabolism are published in secular journals with only mild reproof! The orthodoxy of Protestantism has been no better than a timid duplicate of popery, till the masses repudiated the whole brood, only to deify selfishness in their own way and follow their several roads to destruction. Can anything be further from the Sermon on the Mount and the altruism of Jesus?

Religions thus degenerated become, not savers of souls, but as millstones around the necks of all humanity to drag them to destruction. And yet even some members of the T.S. are disposed to criticize that Brotherhood that have kept for ages the Secret Doctrine from such horrible degeneracy; criticized and condemned them because they do not follow the very lead of Constantine and the "Holy See." Had this Wisdom-Religion once been lost and its last custodian departed, what power in the three worlds could have helped humanity? Century after century it is filtered into corrupted religions and intuitive souls, from its unseen source, where, pure as the snows of the Himalayas, it dwells from age to age. It is voiced by everyone who in sincerity and in truth preaches and practises Universal Brotherhood, for in that one principle is embodied all the "law and the prophets," the Keys of Knowledge, and the sign of power. Without this, there will never be within the T.S. a "school of magic or a hall of occultism," over which a Master will preside. With it, honestly held and intelligently applied, all wisdom, truth, and power will follow. If we see one given over to cruelty, regardless of the rights of others, hypnotizing another soul into imbecility and nonentity for fame or gain to self, we may justly conclude that he is nearing the gates of destruction, and when he delights in torture, knows no mercy, and loves evil for its own sake, he has alienated the divinity which could strive no longer within the temple altogether defiled. Vivisection and hypnotism are the newest and surest roads to this horrible consummation, for their inspiring motive is the demon of

CRUELTY.

—HARI

(To be continued)

IN THE LIGHT OF THEOSOPHY

The Director-General of Unesco, Mr. M'Bow, stated as follows in an address delivered by him at the opening of the round table on a new international order, in Lisbon:

All the negotiations so far undertaken at world level to change certain aspects of international relations have resulted only in modest achievements, not to say failure. . . . We possess the means to make our planet a place of prosperity and fellowship, where peace and justice could at last prevail. However, tensions, mistrust and conflicts of interest cause the continual military stockpiling that fuels local wars, behind which looms the danger of a world-wide conflagration. . . .

This is why the construction of an order based on mutual respect and on equality of opportunity for all is seen increasingly as an objective necessity as well as a moral imperative. But the obstacles to the emergence of a new order remain very formidable.

The challenge that confronts us — and which, in a sense, we have no choice but to accept — is that of showing whether mankind's desire for unity can be made to prevail over the private interests that divide us. This, it could be said, is the ultimate goal of the new international economic order which will not fulfil the hopes of the different peoples unless it involves something more than mere trade relations, unless it takes as its aim, not only a fairer distribution of resources, but also, beyond that, the creative development of every nation, every community and every individual.

The new order, it follows, has to be based upon a system of values — the values of justice, equality, freedom and solidarity — freely accepted by both States and public opinion.

In order to meet this fundamental requirement, two lines of approach would seem to be necessary. What is needed, on the one hand, is the adoption of a global, overall view capable of overcoming the barriers arising from the compartmentalization of human activities and of embracing the most diverse perceptions of the world. On the other, we shall also need to adopt a long-term view of development trends, with the aim of working out new kinds of growth corresponding to the deepest aspirations of every people and ensuring each a place, commensurate with its own genius, in the future of the world community.

Within the context of such a reform, the approach of the

developing countries is obviously crucial—since it is they who have to face some of the most acute problems. . . . The future of these countries does not seem to me to lie in an attempt to catch up with the industrialized countries by trying to emulate them, but in the search for new patterns, founded on a new set of rules, that would leave no country at a disadvantage. . . .

It is upon bases such as these that fruitful international co-operation can develop — co-operation in which relationships based on inequality of exchange would be replaced by relationships based on mutual assistance, and a passively experienced interdependence would be transformed into an actively sought solidarity. It is upon these same bases that development extending beyond mere economic necessities would begin to integrate all creative aspects of social life to take advantage of all knowledge and expertise and simultaneously to promote culture and education, science and technology, communication and the spread of information with the ever present aim of fostering the development of “the whole of mankind and the whole of man.” (*Unesco Chronicle*, Vol. xxv, No. 6)

While an international order must be sought in the brotherhood of nations, the latter rests on the brotherhood of men. If the principle of the brotherhood of nations has been disregarded and set at nought, it is the inevitable reaction of the violation of the principle of the brotherhood of men. The violation of brotherhood in one sphere violates it in all. Thus national wars and international catastrophes are inevitable as long as individuals indulge in quarrels within the family and generate hatred towards their neighbours. It is generally agreed that a move ought to be made toward internationalism, and along many lines this is being attempted, but the goal will not be reached unless the right principles of the law of brotherhood are understood and self-discipline is practised at the individual level.

The philosophy of true internationalism is outlined by H.P.B. in *The Secret Doctrine*. She writes:

It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the “ways of Providence.” We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal

highroad of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us. . . . the only palliative to the evils of life is union and harmony — a Brotherhood *IN ACTU*, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (I. 643-44)

“How are you, Earth?” asks an article in *Culture and Life* (published from Moscow), and it has perforce to be admitted that “The Earth's state of health is not very good.” We, the inhabitants of our planet, are its crew, and under all circumstances we must be a wise crew. The problem of preserving the spaceship Earth has become global and a strategy for nature protection has been made public around the world. This document reflects the world's anxiety and contains a programme to encourage environmental protection.

Dramatic pictures of ecological disasters [the article states] are now as common in the world press as reports of sensational crimes or political scandals. Behind these particular incidents there emerges the stark truth: our planet is chronically ill and the illness is worsening. Every year the general secretary of the United Nations Environment Programme publishes a bulletin on its state of health and the bulletin is becoming more and more alarming.

Just consider. Every minute an average 44 hectares of land are turned into barren desert. A thousand species of animals and about 25,000 plants are facing extinction. The area under forests is shrinking catastrophically. The Earth's mineral resources are being depleted, with 100 million tons of fuels and raw materials extracted every year. Large parts of the world ocean, not to speak of inland waters, are turned into dumps. Some countries consume more oxygen than the plants on their territories are capable of producing. The carbon dioxide concentration in the

atmosphere has reached 16 per cent and is rising at an annual rate of 130 million tons. As a result, global climatic processes are disrupted. There is a shortage of drinking water in 75 countries of the world.

All this prompted the following gloomy conclusion to the International Union for Conservation of Nature and Natural Resources: the environment is deteriorating at such a speed as to pose a direct threat to the wellbeing of many people and the stability of states. . . .

It is much more costly and troublesome to put out a fire than to prevent it and nature conservation is not a matter for individuals or even for individual nations but for the whole of mankind. This was succinctly put by Mikhail Dobzhik, who is a famous Virgin Lands pioneer: "Now we must interact with nature and seek not to conquer it but to use it skilfully. While formerly the environment influenced man, today man influences the environment. And in concerning ourselves with nature's health we are concerning ourselves with our own health, the health of the whole mankind."

Of the whole mankind! For nature recognizes no state boundaries. Birds and animals travel without passports. Winds, clouds, and rivers do not need visas. The world ocean and the atmosphere belong to the whole mankind. A wound inflicted on nature on one continent will surely make other continents feel pain. . . . It is high time people all over the world roll up their sleeves and join in collective measures to stop the decay of nature and thus improve the conditions of people and preserve their health.

In many spheres and at many levels we are brought back to the concept that the world is *one*.

The following is extracted from an address by Dr. Marcus Singer, PH.D., Professor of Philosophy at the University of Wisconsin, at the 1980 annual meeting of the American Association for the Advancement of Science:

Nearly every science has its philosophical part — its more theoretical, speculative, or methodological part — and the investigators in this theoretical part of the science are often engaged in activities and inquiries indistinguishable from the activities of a philosopher. And at the same time we find that philosophy

—or rather a particular branch of philosophy, such as logic, philosophy of science, or philosophy of language— can have its more settled, developed, and successful—its more scientific— part, and that the practitioners there are often engaged in activities and inquiries indistinguishable from those of a scientist, even to the point of accruing a fund of demonstrated knowledge.

And thus we also find that on occasion something like a revolution, a revolution of theory or interpretation, is effected in some science, resulting from the researches and speculations of some philosophical scientist or scientific philosopher. And we also find on occasion that some branch of philosophy has become even unto a science, in character and form and activity and success if not in name and departmental autonomy. It becomes apparent, then, why the various attempts to draw a hard and fast line between philosophy and science have never succeeded. It is because there isn't any.

And it also becomes apparent why the various attempts to establish philosophy as a science have been so unsuccessful. For there is an ineradicable distinction which such attempts ignore and distort. Philosophy and science are distinct but not wholly distinct. They overlap, and necessarily so. The boundary is necessarily and essentially vague.

A WHO report cited in *Medical Tribune* brings to light the alarming proportions reached by the worldwide problem of alcoholism:

Alcoholism now ranks among the world's major health concerns, declares a new World Health Organization report. In England and Wales, admissions to hospitals for alcoholism increased some 20-fold over the last 25 years. In Honduras, drinking problems affect an estimated 65 per cent of rural populations. In the United States, the cost—medical, psychiatric and social—of the consequences of drinking too much is estimated at Rs. 34,400 crores each year. In Yugoslavia, during 1972, alcoholism was the first diagnosis for half of all male patients admitted to psychiatric hospitals.

The report asserts that the international rise in alcoholism is largely "related to the degree of exposure to drinking" both in industrialized and developing nations, not to "something innate in the individual." Furthermore, alcoholism is an "obstacle to

socio-economic development" that, if left unchecked, is "likely to overwhelm the health resources" of some nations.

Though the curse of alcoholism is formidable, legislation prohibiting the manufacture and sale of alcohol has not succeeded. Educating the public along different lines is necessary, and unbiased disclosure of the facts about alcohol to boys and girls before they become even social drinkers is of paramount importance. Why are not courses given to high-school seniors and college students to acquaint them with the facts about alcohol drinking and what it can lead to? There is no need to assume the "moralistic" approach. We are not our brother's keeper in so far as his moral choice of direction is concerned, his criteria of right and wrong action. But certainly it would appear the obligation of adults to see that those growing up around them are presented with the fullest view of the possible results of even light or moderate drinking before they enter on that course.

Placebos, masquerading as medicine, are said to produce dramatic results in about one-third of patients with pain. The result usually is dismissed as a purely psychological reaction, "all in the mind." But now a study, outlined by Dr. Jon Levine of the University of California, at the Second World Congress on Pain, in Montreal shows otherwise. (*Reader's Digest*, October 1980)

In many patients, the placebo triggers the brain to release pain-fighting chemicals called endorphins—recently discovered natural painkillers. Relief depends on one's expectation, and to that extent it may be psychological—but the suppression of pain is real. The study was conducted on 50 dental patients who had teeth pulled. About one-third of the subjects reported decreased pain after being injected with a placebo.
