

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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### KEEPING THE DIVINE IN VIEW

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The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Sundekeshwar Purana*: "While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janardana, the All-Giver; while lying down, of Padmanabha; while marrying, of Brajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunandana; while going, of Bhairava; and in all acts, of Madhava." All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

— *Notes on the Bhagavad-Gita*, pp. 100-101

THE essence of the instruction given in the *Gita* is to become devoted to Krishna, the God within, the Inner Ruler. The first and

foremost essential of the spiritual life is an unshakable belief in the Deity within oneself and in the powers pertaining to that Deity. If we examine ourselves, many of us will find that we are too dependent on external things. Outer things and events control us instead of our controlling them. The idea of a personal god outside of man has led many into mistaken grooves of thinking and has killed reliance on the Inner Consciousness, the Real Self. Unless we recognize that no power in heaven or on earth can help us or harm us, save ourselves, that no outside god will come to our rescue, no matter how much we pray to him, progress in the spiritual life will not be possible for us.

We have to apply to ourselves individually this teaching of H.P.B.: "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper." This Deity within is no vain breath or a fiction, but an immortal entity, the "Initiator of Initiates." In her very first work, *Isis Unveiled*, H.P.B. invited the attention of the public to this important fact:

The "Atman," the Self, the mighty Lord and Protector, once that man knew him as the "*I am*," the "*Ego Sum*," the "*Ahmi*," showed his full power to him who could recognize the "*still small voice*." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth.... even in the tortured and barbarous phraseology of the *Codex Nazareus*, we detect throughout the same idea. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We find it in the *Codex*, as well as in the *Vedas*, in the *Avesta*, as in the *Abhidharma*, and in *Kapila's Sankhya Sutras* not less than in the *Fourth Gospel*. We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves. (II, 317-18)

In order to enter the Kingdom of Heaven, the Immortal God or the Divine Spark within us has to be sought and brought into activity and expression. "Ye are gods," said Jesus; and his faithful echo, Paul, asserted, "Ye are the temple of the living God." This inspiring truth has been taught in one form or another by every spiritual Teacher. "Man, know thyself," has been the cry from time immemorial; and to know ourselves is to know God.

Seeking Divinity does not imply going anywhere, or doing some particular thing, or following some particular practice, or acquiring much learning. It has to be sought by arousing in us the meaning of "Thou art That." Mr. Judge says:

...every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. For by this practice you will gradually kill the false notion which lurks inside that the false is the true, and the true is the false. (*Letters That Have Helped Me*, Indian ed., p. 125)

That true part of our nature is beyond the intellect; it cannot be known by a reasoning process, by the rationalization of the finite mind. We have to use our intuition and "soar beyond illusions" if we wish to raise our consciousness to the plane of the Real. The more we divest ourselves of the illusory sense of personal isolation and the more we are devoted to the unselfish service of humanity, the more the thick clouds of illusion will lift and the nearer we shall approach to Divinity.

Gods we all are, each one of us; but conscious and operative Gods we shall become only when the presence of the Inner Ruler is felt and seen in every passing moment of our existence. Our real nature is a Being of Light. It creates, sustains and renovates. It is the True, the Good, the Beautiful. In *Gita* terminology, the Self, the Inner Guru, the Real Father, is "the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend." Metaphysically, the Higher Self in us is a Triad—Atma-Buddhi-Manas, the three in One and the One in three. From Ishvara, the

Eternal Monad, the Logos, the Ineffable Word, by the process of emanation all Monads come forth. But the representative of the Higher, the ray of Manas which is incarnated in us, gets enslaved by Kama; and, instead of building a bridge to the City of God, we go further and further away "from God, who is our home." Constant practice and dispassionate refusal to harbour selfish and lower thoughts, and immediately replacing an undesirable thought by a good one of the opposite character, so tune the mind that by degrees it spontaneously thinks on a high level.

Our teachers have taught that it is necessary to live more and more in the within and to value the outer, including the body, at its true worth. We allow the without to affect us overmuch. "The world is too much with us," in the words of Wordsworth. We must make it a habit to establish truth and purity as a basis for thought, and from that firm position we must see and value the without. The end in view should be to direct our gaze to the within where the Self is. But memory is a trickster and we are apt to forget the Self in the affairs of daily life. Krishna enjoins his would-be devotee to cultivate Right Remembrance:

When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest; and, having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit. (*Gita*, VI, 24-26)

In another place Krishna says, "Exercise mental devotion continually, and think constantly of me." This exercise of keeping the Divine in view—whether we call It Krishna or Christos or Atman or the Self or the Great Master or by any other name—has to be practised *continually* and not only at a set period of the day when we are engaged in study or meditation and when the outer world of the senses is shut off and the inner world of desires and emotions does not distract our attention. He who feels the nearness of Krishna in the routine of hourly existence is a real "man of meditation." How is this to be attained? Krishna offers the explanation:

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. (*Gita*, IX, 27)

The first step toward continuous meditation is to do everything with attention. Concentration, the focusing of our gaze on the Inner Centre, begins with attention. Attention leads us to punctuality and accuracy in all our acts; the feeling of "to do, to do," as Mr. Judge puts it, makes us rush, and attention is the remedy, the way to slow down and become deliberate and rhythmic. This makes us eliminate many actions as unnecessary and examine our motive. So purity of causation has to be considered.

Now, we are doing something every moment: we are reading a newspaper or studying *The Secret Doctrine*; we are engaged in work or in recreation; we are sitting or walking, eating or talking. We have to learn to be attentive to each of these functions: How do we walk—with what speed, what rhythm? How do we talk—fast or drawlingly, rhythmically or haphazardly? How do we eat—slowly and deliberately, or do we gobble the food without registering the taste? In all our functions there is an objective, outer process and a subjective, inner process. The drab, the prosaic, the unromantic aspect of daily life changes when we learn that the deeds we perform are not done by the body but are done by the Soul in and through the body.

Metaphysically speaking, every type of action, including our routine, prosaic and worldly duties, proceeds from and is rooted in an archetype. Every word or deed of ours proceeds from a thought and that thought has an archetypal origin. Thus daily waking up can be linked up with the return of the Ego to the body, and, further still, with the awakening which takes place at the dawn of a Day of Brahma after the Night of *Pralaya*. Everyday bathing ought to remind us of the necessity for inner cleansing and is linked up with baptism or the rite of purification. And is not the taking off of garments and the putting on of new ones reminiscent of the dweller in the body quitting its old mortal frame and entering into a new one? While eating, we should think of the compassion and sacri-

fice of Mother Nature which made the food available for us; and if our body needs food, so do our mind, our heart, our soul. When we write, the brain directs our pen to form characters on paper; the brain itself is an instrument of the mind, the mind a vehicle of Buddhi, and Buddhi of Atma; and so it is in Nature: *Purusha* or Spirit uses the medium of *Prakriti* or matter. Our power of speech, too, has its spiritual counterpart and can be linked up esoterically with "the subjective Creative Force which, emanating from the Creative Deity becomes the manifested 'world of speech,' i.e., the concrete expression of ideation, hence the 'Word' or Logos." If man is a miniature copy of the entire universe, every action of his, every thought he generates, every power he possesses, needs must be a reflection of Cosmic Ideation, Cosmic Forces and Powers.

Every day and as often as we can we should try to recall what action of the Supreme our own functions represent. This is a fascinating exercise. Such recalling requires our consciously linking ourselves up with the World of Archetypes or *Akasha*, the *Upadhi* of Divine Thought or Cosmic Ideation. Whatever our walk in life, whether we be clerks or professional men, manual workers or creative thinkers and writers, we should learn to look for the inner meaning, the spiritual reality, the invisible glory, behind all our visible, mundane and often irksome duties. This is what makes the prosaic poetic, makes the worldly romantic and holy. Our power of Imagination, Will, Thought, Aspiration or Higher Feeling, all help us in endowing our works with sacramental values. This is the real meaning of dedicating all our actions to the Krishna within us. This is the true implication of the expression "constant meditation" or "continuous worship" of the Divine.

All this may seem difficult at first, but it has to be done if we want to fulfil our mission as human souls. Periodic remembrance of the Divine gradually makes the remembrance permanent. Keeping company of the Inner Ruler as often as we can, leaning on great ideas every time we finish one job and take up another, remembering and silently repeating for a couple of minutes a single verse from one of our devotional books, strengthens and renovates our consciousness. By study and reflection, self-examina-

tion and right resolves, we have to build an active spiritual Centre within us and live in that Centre.

The feeling of nearness to Krishna, the best of friends, gives us a sense of security. The army of desires, however powerful and strong it may seem to us at present, will one day have to be powerless before the might of Krishna. We may forget Him or abandon Him in our folly, but He will never abandon us.

If our heart is placed on the Divine, Its blessed influence invariably flows in and floods that heart. In the *Shanti Parva* of the *Mahabharata* is narrated an inspiring incident. It was after the Great War. Bhishma was lying in the field of battle on his bed of arrows. When Yudhishtira, who was already on the throne, went to visit Krishna, the Great Lord of the Universe was rapt in meditation. Yudhishtira found Krishna like a blue and resplendent cloud, robed in yellow silk and decked with celestial gems. He looked like a mountain blazing with beauty and splendour when the sun rises from behind it—still, motionless, in uttermost repose was the Lord; so much so that Yudhishtira was awe-struck and inquired if everything in the universe was propitious. He wanted to know why the Lord of Yoga, Yogeshwara, had to do *Tapas*. Krishna replied: “Yudhishtira, Bhishma who is now lying on a bed of arrows and who is like unto a fire about to go out, is thinking of me. Hence my mind was also concentrated on him.” What an inspiring piece of knowledge this!

Krishna states that he who has attained to supreme devotion

knoweth fundamentally who and what I am, and having thus discovered me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by my favour to the eternal and incorruptible imperishable abode, if he puts his trust in me alone.... There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (*Gita*, XVIII, 55-56, 61-62)

## THE POWER WHICH IS PEACE

IT is generally believed that the Chelas of the Great Gurus possess extraordinary powers. What those powers are, how they are obtained, and why they are used, is very little understood. At the outset we shall give two fundamentals of the life of Chelaship:

That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

The source of all powers is that peace which moves at the heart of the great universe, the Macrocosm, and which sleeps in the heart of man, the Microcosm. (*Light on the Path*)

The first aphorism deals with the effect side; it teaches us how the peace, when attained, shows itself in the devoted disciple. The second tells us of the causal aspect; it reveals the source of the great peace, from which the disciple draws it for himself, and it tells us further that it is active at the heart of the universe, but is slumbering in the heart of man.

(1) The first aphorism is a straight warning to all men and women who, by their earnestness and sincerity, have awakened themselves—warning against bragging, boasting, claiming. Many an aspirant fails because, when by his own self-effort he develops one or another kind of power, he talks about it, draws attention to himself, so that others may see what a fine fellow he is! He does not do it blatantly; often it is a very subtle mock-modesty which makes him say that he is a nobody, when in fact he wants to claim that he is a somebody. He breaks the commandment to “appear as nothing in the eyes of men.” Aspirants to the higher life and would-be chelas mark their own place on the path of soul-pilgrimage by talking or not talking about themselves, directly or indirectly.

This is a warning not just for students of Theosophy who have awakened themselves and are trying to walk the spiritual way, but for all men and women. Masses of people are credulous, and the lure of the hidden and the abnormal is very general. Because of this all kinds of boasters and exploiters take advantage of them. Even in the Theosophical Movement many have made claims. They

cannot be on the true path, for the rule is inexorable—the disciple shall make himself appear as nothing in the eyes of men. Often the real disciples are rejected by many who listen to the claims of pseudo-disciples.

There is another important teaching enshrined in this aphorism. Small talk, gossip, derogatory talk, have always been a human failing, but in our *Kali Yuga* that weakness has grown into a veritable vice. The sin of speech is regarded in Occultism as a major sin. The Esoteric Philosophy classifies the sin of speech along with the sin of sex and the sin of selfishness. This aphorism teaches us to be on our guard as to speech. Especially for those who are trying to lead the higher life, control of the tongue is important; such aspirants are called upon to purify their speech, not only of untruthfulness, but also of gossip and useless talk. In what is called the fashionable smart set, people always talk of persons—talk well or ill of them, but the talk is at the personal level, and such personal talk is recognized as injurious for leading the higher life.

So, let us perceive by study and reflection all that is enshrined in this aphorism—"That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

(2) Let us turn to the second aphorism. When it is said that the source of *all* powers is peace, we might get a bit confused. For, we see all around us powers of many and varied kinds, and their expression and manifestation is not always peaceful. Metaphysically, peace and power are like spirit and matter, two aspects of the same unit. Just as good and evil proceed from the one source, so do peace and power. In the human kingdom, we have to distinguish evil as the opposite of good; in the human constitution spirit and matter act as opposite poles; for the same reason peace and power act in opposite directions in human affairs. In the spiritual life the aspirant is set the task of realizing the power which is peace—just as he is called upon to perceive that spirit is substantial, the same as matter, and that good and evil, as two distinct entities, do not exist outside the separative nature of undeveloped men and women.

In our civilization, all around us, we see a multifarious expression of power or of force. When we use the word power, immedi-

ately comes to our mind the concept of strength, of force, of might, and so on. A “powerful man” means to us ordinarily one who can crush others, if the others do not behave. We speak of the brain power of a businessman who is successful, which means that he has overthrown his competitors in business. We speak of the muscle power of an athlete or a boxer, and we imply the same thing. Always in our mind the word “power” is associated with force or strength and we are apt to overlook the important fact that it is not power as such but its use by humans which is forceful and harmful. Compare, for example, electric power with the power of wealth. Electric power is neither good nor bad, till man puts it to good or bad use. Electricity as a force and a power always exists in nature; when Edison tapped the source and put the power for use in human hands, man used it to produce light and heat, but also invented the electric chair on which criminals are electrocuted. Apply that to the power of wealth. Wealth in itself is neither good nor evil; in certain hands it is a power of great beneficence; for others it is a terrible weapon of torture, cruelty and evil. Take the power of speech: speech in itself is a force; on some tongues it produces a blessing; on other tongues it produces a curse.

For men and women who desire to live the spiritual life, the *beneficent* use of all powers and forces becomes necessary. As the soul grows, it develops powers. Therefore at the very outset the aspirant is taught to purify himself, to eradicate the power to do evil or injury to anyone. True *Ahimsa*, harmlessness, is not confined to cruelty in deeds, but extends also to cruelty, injury, pertaining to thought and word, desire and feeling. The word for power or force in Sanskrit is *shakti* and there are many kinds of *shaktis* mentioned. They are classified into six, proceeding from the seventh and highest, called *Daivi-Prakriti*, the Light of Ishvara, and personified as the Great Mother. This *Daivi-Prakriti*, called in Theosophical literature *Fohat*, is the source, the womb, of all spiritual forces or *shaktis*. But there are lower sets of powers and they emanate from the lower nature of Ishvara. In the Seventh Discourse of the *Gita*, Krishna refers to his two natures—*Para* and *Apara Prakriti*, higher and lower nature. The higher is *Daivi-Prakriti*, Divine Nature; the

lower is *Mula-Prakriti*, root of matter. So there are two sets of powers or *shaktis* in nature and in man. Our lower powers are rooted in the matter aspect of Nature and work through our own material or lower nature. The higher powers belong to the Intelligence aspect of Nature and from it the higher nature of man is derived; and to that higher soul-nature our spiritual powers belong.

When human beings are centred in their lower nature and disregard the higher, evil manifests. When, in the course of evolution, they are able to distinguish between right and wrong, there is conflict between the good and the evil in themselves. When further progress is made and man shuns evil and identifies himself with good, he is fully centred, as a soul, in the Universal Spirit.

Today, men and women are not wholly wicked; and even when they are wicked from time to time, they are able to know that they have blundered. Nor are men and women wholly righteous at the present stage of evolution, and lack of knowledge and weakness of will hinder them from making progress. Today, they are part good and part bad; the divine in them is fighting the demoniac in them. God and Satan are not outside of man; both are within him. Look at this same truth from another point of view: For the purely spiritual individual there is one kind of power; for the materially wicked there is another kind of power; for the majority who are part good and part evil, there is a mingling of two powers. The power or *shakti* which the truly spiritual person uses is the power which is peace. At the other pole, the materially wicked use the power which is war, destruction, death. Ordinary human beings use both—sometimes they are good and at other times they are bad; at times the good mind in them is uppermost, at other times the evil mind.

We can see therefore that evolution is composed of three great stages: (1) The evil man using the power of war—resistance. (2) The evil-good man using both war and peace—now moving in one direction, then in another. (3) Lastly, the spiritual man who ever uses the power of peace, of harmony, of rhythm. These are the three types of human beings; or, to be more accurate, human souls express these three types of qualities, called in the *Gita*, *gunas*.

There are those in whom prevail evil and inertia—*tamas*. There are those who are part good, part bad, turning towards evil when moved by the evil mind in them, and towards good when moved by the good mind—men of motion, *rajas*. Finally, there are the spiritually inclined, those who live by the power which is peace.

Let us look at ourselves: the evil mind in us is not of the body and the senses. Our senses in themselves are not evil. There is something else in us which, using eyes, ears, nose, tongue, produces results. There is in each one that principle which is called *Kama*—desires. The senses are used by our desires; our body is but an agent, an instrument. When desires activate it, the body errs, makes mistakes and blunders; this is no fault of the body, but of the force of desires—*Kama-shakti*. The body becomes “heavy” with the load of blunders and “black” with the colour of sin, figuratively speaking. This force of *tamas*, inertia, comes from evil desires, from wicked thoughts and tendencies. It is the evil mind that blackens and deadens the body, and more, maddens it. We are fearful of catching contagious diseases of the body, but people can catch moral diseases as well. One can be polluted by impure thoughts and feelings, by careless words and cruel deeds; and physical diseases are but the final outcome of mental and moral weaknesses.

Sorrow and suffering overtake such people and bodily pains, deformities, loss of brain power and even insanity may result. These souls have to be doctored and healed. They must recognize that their own folly overtook them in the shape of diseases, and to recover they must go through a bitter course of discipline and self-purification. Such souls have to take their evolution into their own hands and make their own destiny while they pay off their past Karmic debts. The Buddha spoke of the great disease of life and showed the remedy. All great Teachers pointed out the path of purity, and the primary aspect of purity is freedom from impurity.

The next stage is recognition of the body as a school, and of the soul as a learner. Many a patient comes out of the hospital cured of disease; but very soon he blunders and becomes ill again and has to go back to the hospital. Theosophy gives the knowledge of right health and right living. It says to the soul: “Be a learner and look

upon the body as a school." Our senses and organs are our books and slates and pens; the soul is the pupil. Who teaches the pupil to use his book, slate and pen? There are the great Teachers of Theosophy and their companions who assist them. From the most humble to the most sublime, Theosophy recognizes the great chain of Teachers—*Guruparampara*.

The awakening is ever progressive and the pupil has to learn to transform his body into a temple. Just as the body from the stage of the hospital proceeds to the stage of the school, so further that body has to become the temple. In the hospital our evil powers are purged and good powers are unfolded; in the school we evolve not only good but also spiritual powers, and these powers transform the body into a temple—the Body of Light.

All student-aspirants to a better and nobler life are at the hospital-school stage: in the hospital, we are curing our diseases and weaknesses of mind and of morals; in the school, we are learning the meaning and purpose of life and are developing the real power of thought—*Jnana-shakti*; the real power of will—*Ichcha-shakti*; the real power of speech which heals and helps and inspires—*Mantrika-shakti*; the real power of creative deeds rooted in sacrifice and compassion—*Kriya-shakti*. And these true spiritual powers are unfolded only when evil thoughts, selfish desires, bad speech and greedy deeds are eradicated. We cannot fully learn to use the power which is peace when we are still using the power which is war. No one can serve God and Mammon at the same time. The lower must be subdued ere the higher can fructify.

Let us not think that the power which is peace is passive; it alone can overthrow the power of darkness and evil. This power which is peace in action is what Gandhiji called *Satyagraha*. It is not possible to manifest it until one conquers one's own weaknesses. Yet it is possible to acquire this *Maha-Shakti*, this *Para-Shakti*—the Power of Peace which is Light that removes ignorance, which gives Heat that removes mortality, which streams forth as a healing power, an inspiring power, an enlightening power. And through that Peace we contact the Great Men of Peace whose blessing is contained in the words: "My Peace I give to thee."

## THE HARVEST DUE

IN that invaluable collection of Mr. Judge's writings, *Vernal Blooms*, there is an article on "Spiritual Gifts and their Attainment," for which title, says Mr. Judge, "we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: 'Concerning spiritual gifts, brethren, I would not have you ignorant.'" The said gifts are then listed—wisdom, knowledge, faith, healing, the working of miracles, prophecy, the speaking and interpretation of divers tongues, etc.—on any or all of which who better qualified to speak than Mr. Judge? But instead of doing so he takes up quite a different point, putting the question, What, exactly, is a gift? and after defining it in its common usage—"something given to or bestowed upon a recipient"—he reaches the conclusion that, viewed in the light of Theosophy, the phrase "spiritual gifts" is a misnomer.

Now, how should this come about? Surely all the things listed by Paul, the "good Adept," are so infinitely beyond mere human attainment as to be self-evidently "gifts" of the Divine, a thought which was clearly in the mind of James, another Apostle, who states that "every good gift and every perfect gift is from above."

Mr. Judge has not quite finished, however, with his own query. He now begins to liken a "gift" to a "fruit" and proves this to be a much apter and truer word, choosing the simile of a tree which has produced nothing but leaves for many years but finally yields fruit at the appointed season. "No new 'gift'," he says, "has been conferred upon it; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves."

Is not this a perfect illustration of the evolutionary cycle of the pilgrim-soul, not least in making the point that it has "simply reached a stage of development"? For, in commenting on one of the Yoga Aphorisms of Patanjali, Mr. Judge underlines the warning in it that, if premature, "the desire for fruits is an obstacle," and in one of the *Letters That Have Helped Me* he writes on similar lines to Jasper Niemand: "This hour is not ripe. But unripe fruit gets ripe,

and falls or is plucked. The day must surely strike when you will pluck it down." There is first the need to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. Mr. Judge knows, like any good husbandman, that "time is needed for all growth, and all change, and all development." We see this process plainly, do we not, in Nature? How much more when "Reincarnation furnishes the boundless field for its display"!

No, fruits cannot accurately be described as "gifts." Rather, they are the result of certain potentialities and processes. Says Mr. Judge, "There are and can be no gifts for man to receive. Whatever the student of the Higher Life is, he is as the result of his past labours. Whatever he may become in the future will be due to his own efforts."

We realize the need for patience—patience with ourselves—and for perseverance in face of discouragement. Mr. Judge indicates some of the difficulties in one of his "Conversations on Occultism": "All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend." One such seed is all too probably in the soil apportioned to us to work with, "the seed of doubt," as Mr. Judge calls it when writing to Jasper Niemand. There, however, he qualifies it, knowing his correspondent—"Mind, I only say the *possibility of the seed of doubt*"—but for many of us it could all too easily "metamorphose itself into a seed and afterward a plant of doubt." So we must haste to obey his call to action—"Cast it right out!"

Also in our field one of the "physical tendencies" could be that which inclines us to the very point of view he warns against, namely, that spiritual gifts can be withheld or bestowed without any apparent reason. Mr. Judge again draws a lesson from Nature. "There is no favouritism possible in Nature," he assures us. "No man has any privilege or gift which he has not deserved, either as a reward or a compensation." It might seem that on this point he goes to extremes, for he instances even the Adepts as not being

*gifted* with transcendental powers. These, he declares, “are but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men.” The most that he will allow (in a qualified sense) to be “gifts” are the “yearnings and strivings of the soul” quickened in us by the Divine within. Out of these, if he responds to them, a person may eventually glean what St. Paul in another Epistle calls “fruits of the spirit,” but equally, if he ignores them, his field may remain barren. “His destiny,” says Mr. Judge, “is in his own hands, and is in no way dependent upon ‘gifts.’”

Inevitably, such fruition is a slow process. It may take us many lives of successive effort. “We must be content,” says Mr. Judge, “to wait and work.” But at the outset he urges speed. “Put yourself at once in line with the Divine ways, in harmony with the Divine laws.” For, how can any husbandman look for ultimate harvest if he does not co-operate with Nature from the start? And “how can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws?”

Do we now see the difference between gifts and fruits? Yet each word is true in its particular sense. We are to win the fruits by our own efforts, but at the same time they are gifts—gifts from the Heavenly Master of the Field with whom it is our *dharma* to co-operate if the seeds sown throughout our many births are to be brought to efflorescence.

Mr. Judge excels in Nature similes. Here is one which seems to sum up the gist of this short article and to leave a touch of radiance on the printed words in which he reminds us that “there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help.” Those are the forces we must draw upon if we would bring forth fruits, and just as “the orb of day guards and sustains the animal economy, the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.”

## THE THEOSOPHIST'S TASK

WHAT can the individual Theosophist do to enlighten his heart so that he can produce self-reformation?

What can the U.L.T. do to establish a nucleus of Universal Brotherhood and to stir, awaken and enlighten the race-mind?

A full answer to the first problem would, of course, answer the second; for, if we achieved some enlightenment and self-reformation we should have the knowledge necessary to make of the U.L.T. the nucleus of a real brotherhood, and this would act as the leaven which would affect the whole world.

Let us examine this problem carefully. What stands in the way of our getting to work at once upon ourselves and tearing down the mask which hides mental laziness and moral passivity? First, we do not know it is there. In *U.L.T. Pamphlet No.7* we are told that we are ceaselessly self-deceived, and this is the initial difficulty. What is the remedy? An acute examination of every act, word and deed throughout the day. Impossible, one might say. This is the first error. We must never admit for one second that a necessary thing is impossible. Impossible all at once, perhaps, but little by little it can and must be done.

Perhaps these seem only words as, alas, so many of the directions given by the Great Ones still seem to us. What will make us realize the urgent necessity for self-reformation? Are we armchair critics of conditions in the world, our city, our street, our home? Do we sit back comfortably, or perhaps even go so far as to write to the papers about the terrible state of this or that? Do we divorce our head too much from our hands, saying that H.P.B. warns us against indiscriminate charity? What will strike fire in our hearts, so that we may begin the work of self-reformation in earnest? Somehow we do not seem able to see the relationship of this self-reform to the world in general and the effect it will have upon the world.

Turning to the second problem, we can ask ourselves: What is the work of the U.L.T.? In the brochure *The United Lodge of Theosophists: Its Mission and Its Future*, it is said that "The entire work of the Lodge is that of a training school for the Associates...."

and, again, that it is a School of Theosophy. How is this School to become a nucleus of Universal Brotherhood?

One answer is, of course—Co-operation. This is one of the most difficult things to achieve, and, if we look back over the history of the Movement, we find that nearly all the troubles arose from the impossibility which some of the most earnest and sincere workers found in trying to work with others. Are we trying to be too impersonal? Or have we a wrong idea of personality? Listen to what Mr. Crosbie has to say on the subject:

For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of impersonality. (*The Friendly Philosopher*, pp. 127-8)

With regard to the further spreading of Theosophical ideas, have we as individuals ever seriously considered what H.P.B. says in her *Five Messages to the American Theosophists*? In the First Message she says: “The multiplication of local centres should be a foremost consideration in your minds....” Is it? Or have we excused ourselves by saying that we haven’t enough money, or that we are tied down by our work, our relatives, our friends? Do we think our duty keeps us here, close to the Lodge where we get such wonderful inspiration, and where we can merely sit and listen to marvellous lectures, etc., etc.? The trouble with most of us is that we are not intellectually honest. Have we really considered the possibility of starting a Theosophy Group in some town or city where there is urgent need for it? Have we explored all the avenues whereby we could earn our living in some such place? Or have we argued that we could not do it—our family would suffer; the money would not be enough; there would be no education for the children; we could not leave our old parents and it would be cruel to uproot them, etc. Some of these

objections may be valid, but with some of us they may be mere excuses. If the fire of Theosophy had really entered into our hearts, if we could break through the complacency which surrounds us, we might energize ourselves to do something about it. Let us use our imagination, that king faculty, and picture our own lives without Theosophy. How many of us say, "I really don't know what I should do if it were not for Theosophy!" Well, then, let us seek further places which have not yet been explored and do what we can to spread the teachings.

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MAN...alone, of all those in physical forms, has reached that point of development of his acquired nature which enables him to grasp that which is above, as well as that which is below, and permits him to extend his range of perceptions in all directions. He has reached that point at which he can know himself to be Immortal, and may, if he wills, bring his acquired nature in accord with his own spiritual nature. All of his perceptions are of the "pairs of opposites"; without these he could never find himself, nor understand the natures of those who are struggling to free themselves from the binding force of self-identification with forms and conditions.

It must be understood that Man, the Eternal Pilgrim, is not his perceptions, for they are always relative. In all perceptions are to be found "the pairs of opposites," for no perception could exist without them. Without darkness, there could be no perception of light; without pain, there could be no perception of pleasure; without sorrow, there could be no perception of joy; without sin, there could be no perception of holiness. That these perceptions are all relative to the Perceiver is shown in the fact that what is light to some is darkness to others; pleasure to some is pain to others; joy to some is sorrow to others; holiness to some is sin to others.

—Notes on the *Bhagavad-Gita*

## “YE ARE NOT BOUND!”

WHY do men and women want to be free? What prevents them from being free? How can they become free?

The urge of the spirit within this casket of flesh and blood is to free itself from the *tamas* of the body, the *rajas* of the emotions, and even the *sattva* of the mind. These are the bonds that the spirit within would break asunder. They are also like the clouds that hide *Surya*, the sun, from the earth and which it is ever striving to pierce and then dispel. The same spirit is to be found, not only in all men and women, but also in the clod of earth, the lightning and the storm, the volcanic eruption and the peace of spring. Therefore the life within is ever pushing its way through the forms to join with the life freed from other forms, for there is but one life. That is evolution. Just as water runs downhill to join the ocean, so the spirit within our body and in every atom of that body and throughout Nature is constantly struggling to be free of its limiting forms, whether of dense matter, of emotions and desires, or of ideas. This is growth. The plant pushes its way up out of the seed and out of the darkness of the earth to the light, and goes on pushing to the extent of the limits prescribed by its nature in order to reach the sunlight and perform its duty of cyclic sacrifice and growth. The seed sacrifices itself to become a plant, the bud sacrifices itself to become a bloom, and the bloom sacrifices itself so that the seed it contains may begin a new cycle of life.

If we follow this cycle of activity in our own life, we shall be able to see what makes us bound, to what we are bound, and what constitutes freedom. But, though the urge to be free is there, many do not know what freedom means.

Are we dissatisfied with our life, with our capacities, our environment, outer and inner? Do the hundred cords of desire keep us bound? Are we longing for “something afar from the sphere of our sorrow” and trying to overcome setbacks and hindrances? Then let us realize now, by dwelling upon the idea and not merely on the words, that our trouble lies in our mind, with our thoughts, both with their misuse and their lack. Let us begin to think what freedom

means and how it can be attained. Let us look at our everyday life. It is ruled by certain laws. When we know what to do under any given circumstance, we are freed from the hold that circumstance has on us. The power of the mind is greater than the power of the desires, of the emotions, and even of ideas; but we relinquish that power because it is hard to use and so become bound by desire-emotion-ideas. Once we grasp that the power of the mind is greater than that of its vehicle (*kama*), we shall emerge victorious from the battle. Ideas are the limitations of the mind, and are as limiting to freedom as are emotions or desires. Therefore we should constantly remember that everything that has form is a limitation that must be overcome if we would be free.

We see this in nature all the time. One form of life dies so that another may live. Is not the very sacrifice of the bloom for the sake of its "child," the seed, a beautiful thing? The rose has had its prime; its petals still give off their perfume—a return to all nature, in joyous gift, of their essence. And deep within the "child," the seed, lies the replica of the future plant.

So with the destruction of desire. Each desire destroyed should leave as its child a greater, more beautiful, desire, until in the end we realize that the desire of union with all Nature, with the Parent Sun, to become one with it and to help to give life to all, is the only desire which, far from limiting our powers, makes them universal. In other words, we thus learn that only in universal understanding, universal love, is there freedom because life and its purpose are at last understood. Only then the life of the world thrills through us and we unite with the essence of all things.

What do we do *now* to attain this stage? Let us cease from trying to *attain* anything. To try to attain implies that there is a desire to *get* something. Spiritual life is a *giving up*, not a *getting*. In time we have to give up even our individual will to become one with the corporate Will of Nature—in the sense that we help Nature and work on with her laws. Aspiring after the sun of life which shines for all, we can begin by looking at ourselves and asking, "What do I desire to do *today*? How shall I meet with the obstacles, physical, emotional, mental, that affect my repose *today*?" That is the

beginning. It will keep us busy all day long. Have we been able to control our thoughts all day and to decide mentally how to react to all things? A nightly review of our day's activities will show us which way danger lies.

The power to do this comes from an aspect of our mind that is higher than that which we usually use, and we must feed that higher aspect at the fount of wisdom. That is why Krishna tells us to do all acts in His name, for Him; and, as He is the All, we can call on this universal power at every turn.

So, it is all very simple and yet very difficult. The idea is simple, but in practice there must take place a hard fight against the obstacles that arise. Think of this fight as a freeing of the imprisoned beauty of Life or of the glory and splendour of Krishna, which has been likened to the radiance of a thousand suns rising together in the sky. The living of the daily life must become, and *will* become if we make the effort, a glorifying of the God within. Our life-light will shine forth, so that others, too, shall see the glory of the God within and the way to it.

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You are probably as much aware as I am that ages of experience have proved that the greatest progress is not made by those who retire from the sight of men. Those who have progressed and are now retired made their progress first, before their retirement, and passed away because that very progress which was obtained among men made it impossible for them to remain in the scenes and under the influences which they had passed beyond. So then, all single-minded theosophists here ought to know that the thing which will make their progress rapid is unselfish work in trying to lift their fellow men up to a higher plane.

—W. Q. JUDGE

## THE QUESTION OF AUTHORITY

[Collated from Theosophical sources]

It is just because we have devoted our whole life to the research of truth...that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise. (H.P.B. in "Notes on 'A Land of Mystery' ": *H.P.B. Articles*, III, 442-43)

The undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls "MASTERS."*...

I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority," let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching. (H.P.B. in "What Shall We Do For Our Fellow-Men?": *H.P.B. Articles*, I, 459-461)

Many thousand years ago the wise King Solomon declared that "There is nothing new under the Sun," and the words of this very wise man ought to be repeated till the farthest ends of time. There is not a science, nor a modern discovery in any section of it, but was known to the Cabalists thousands of years since. This will appear a bold and ridiculous assertion, I know; and one apparently unconfirmed by any authority. But I will answer that where truth stares

one in the face, there can be no other authority than one's senses. The only authority I know of, lies scattered throughout the East. Besides, who would ever dare, in the ever-changing, ever-discovering Europe, or adolescent America, to risk proclaiming himself as an authority? The scientist, who was an authority yesterday, becomes by the mere lucky chance a contemporary discoverer, a worn-out hypothesist. How easily the astronomer of today forgets that all his science is but the picking up of crumbs left by the Chaldaean astrologists! What would not modern physicians, practitioners of their blind and lame science of medicine, give for a part of the knowledge of botany and plants—I won't say of the Chaldaeans—but even of the more modern Essenians! The simple history of the Eastern people, their habits and customs, ought to be a sure guarantee that what they once knew, they cannot have totally forgotten. (H.P.B. in "A Few Questions to 'Hiraf'": THE THEOSOPHICAL MOVEMENT, September 1953)

We, Theosophists...who believe in Occultism and the archaic Esoteric Philosophy, do not ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *a priori* as they all do? Why do not our scientists proclaim frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are *not scientific facts and axioms*, but simple "working hypotheses"? Or again, why should not Orientalists—but too many of them are "Reverends"—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is

who think otherwise? This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of "authority," and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the "authorities" act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, *revealed* Scriptures are appealed to against it. It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. (H.P.B. in "The Negators of Science": *H.P.B. Articles*, II, 88-89)

Theosophists and editors of Theosophical periodicals are constantly warned by the prudent and the faint-hearted, to beware of giving offence to "authorities," whether scientific or social... What is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities," and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a

lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. (H.P.B. in "Literary Jottings: On Criticism, Authorities, and Other Matters": *H.P.B. Articles*, II, 389-90)

We declare openly...that not one of the two, neither Theologist nor Scientist, has the right to claim, the one that he preaches that which is divine inspiration, and the other—exact science.... Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect." He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the "wisdom" of neither Bishop nor Scientist is "from above"—which is pretty fairly demonstrated by this time—then their "wisdom" is at best—"terrestrial, psychic, devilish."

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of Christ, or *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamoured, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term....To be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James. (H.P.B. in "The Dual Aspect of Wisdom": *H.P.B. Articles*, II, 34-35)

Lord Buddha...taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom. (H.P.B. in "Thoughts on Karma and Reincarnation": *Lucifer*, April 1889; *U.L.T. Pamphlet No. 8*, p. 1)

Between these two conflicting Titans—Science and Theology—is a bewildered public....Would it be strict justice to condemn to critical lapidation the most humble and modest of authors for *entirely rejecting the authority of both these combatants*? Are we not bound rather to take as the true aphorism of this century, the declaration of Horace Greeley: "I accept *unreservedly* the views of no man, living or dead"? Such, at all events, will be our motto, and we mean that principle to be our constant guide throughout this work. (*Isis Unveiled*, I, x)

There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." (*Isis*, I, xv)

Modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built on personal hobbies, as well-established evidence, for offering it *guesses* instead of Knowledge, and calling them "scientific conclusions." Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*.... Yet "they are authorities"—we are sternly reminded. What of that? The Pope of Rome is also an AUTHORITY and an infallible one—for *his* followers; whereas the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon. (*S.D.*, II, 316 fn.)

The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all*

Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward. (*The Key to Theosophy*, p. 298, Indian ed.)

Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize. (H.P.B. in *Five Messages to the American Theosophists*, p. 4)

We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. (W.Q. Judge in "A Year on the Path": *Judge Articles*, II, 575)

The [Theosophical] Society, as such, has no authorities. It was founded with the object of breaking down that reliance upon "authority" which has been the bane of man for ages, and it would be strange now if we could admit *authority* for theosophists. It is true that sometimes the impression has been conveyed by individuals, that the final arbiters in matters of belief are the Mahatmas, but at no time has any Mahatma given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and so the "final authority" is the man himself. (W.Q. Judge in "Authority": *Judge Articles*, II, 543)

If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and contentious, by the indolent, the superstitious, and the dogmatic. (W.Q. Judge in "The Synthesis of Occult Science": *Judge Articles*, I, 36)

As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith. (W.Q. Judge in *Letters That Have Helped Me*, pp. 20-21)

The Authority which we recognize is not what men term authority, which comes from outside and which demands obedience, but an *internal recognition of the value* of that which flows through any given point, focus, or individual. This is the authority of one's Self-discrimination, intuition, the highest intellection. If we follow what we recognize in that way, and still find it good, we naturally keep our faces in that direction. This means no slavish following of any person—a distinction which some are unable to grasp. H.P.B. wrote: "Don't follow me or my Path: follow the path I show, the Masters who are behind." We point always that the most and the best anyone can do is to do as Judge did—follow the lines laid down by H.P.B., regardless of any others. All that we are doing is to help others to find those lines. We do not want attention paid to us. It is true that "U.L.T." necessarily centres around those most active in it, but they could do nothing if history, evidence, and energies were not in the lines taken. So we point to those lines of direction as the things to be seen and known. For ourselves we are merely some who are able to grasp and apply, as well as aid in direction. (Robert Crosbie in *The Friendly Philosopher*, pp. 372-73)

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## IN THE LIGHT OF THEOSOPHY

FOR scientists around the world, the study of our planet's climate has become one of the most highly charged fields of modern inquiry. Humans and all other species live—and often die—in direct response to climate, and experts admit that the complexity of the climate system still baffles them.

That Earth has warmed and cooled in natural cycles over the aeons is a known fact, but the question now is: How much does human activity on the planet, especially our burning of oil and coal, increase the volume of greenhouse gases in the atmosphere and contribute to climate change? An article in *National Geographic* (May 1998) encompasses both the human element and the natural fluctuations in climate over geologic time—with no human influence. Curt Suplee, a science writer, gives a picture of the efforts being made today to “unlock the climate puzzle”:

In 1995, after years of intense study, the Intergovernmental Panel on Climate Change (IPCC), sponsored by the United Nations, concluded tentatively that “the balance of evidence suggests that there is a discernible human influence on global climate.” The amount of that influence, the group noted, is unknown because of “uncertainties in key factors, “including the degree to which clouds and the oceans affect the rate of temperature change. It may take a decade or more of additional research to resolve those uncertainties.

Meanwhile, much *is* known. And although the specific consequences of human activity remain ambiguous, our ability to alter the atmosphere is incontestable....

For many scientists, the critical issues are magnitude and speed of climate change. While a number of temperature shifts have occurred since the end of the last glacial ice age, some 10,000 years ago, the 20th-century warming of 0.5 degree C is unusually large, abrupt, and widespread.

“If climate keeps changing at the very rapid rate we think it will,” says Thomas J. Crowley, an oceanographer at Texas A&M University in College Station, “the magnitude of future greenhouse warming will be large even on a geological scale.”...

How urgent is the need for immediate action of the sort contemplated at the 1997 climate change conference in Kyoto, Japan, in which the industrialized nations agreed in principle to cut their emissions of greenhouse gases? No question is more hotly debated among scientists and policymakers alike.

*The Secret Doctrine* tells us that there was a time during the early Races, down to the close of the Third Root-Race, when humans and the rest of life on Earth were not subservient to any climatic changes, for "eternal spring ruled over the whole globe" (II, 135). We are further told that subsequent fluctuations in climate, caused by violent shifting of the Earth's axis (II, 314), have affected humans in various manners, including changes in stature and complexion (II, 249, 777 fn.). "Humanity is the child of cyclic Destiny," and with climatic changes one sub-race after another has disappeared, only to beget another higher race on the ascending arc. (II, 446)

Species and genera of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in the latter. (II, 262-63)

Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such sudden changes and their results. It has tried to account for them by various more or less fantastic speculations; one of which would be the sudden, and as imaginary, collision of our earth with a comet... as the cause of all the geological revolutions. But we prefer holding to our esoteric explanation, since FOHAT is as good as any comet, having, in addition, universal intelligence to guide him. (II, 329-30)

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A fossil find made by P.K. Bose and his team in Churhat, a town in Madhya Pradesh, has been hailed by experts across the globe as “staggering.” Using refined fission-track and potassium-argon dating techniques, Bose and his colleagues, including two German scientists, have established that the twisted tracks on Churhat’s typical sandstone must have been ancient worm-like animals which existed 1,100 million years ago, not 570 million as previously believed. (*India Today*, October 19, 1998)

Since shallow seas covered central India that long ago, say the scientists, these complex multicellular animals must have spent their lives burrowing in the sandy seabed. When the beds slowly turned to solid rock about 1.1 billion years ago, the animals got preserved forever. And what is left of them are these tracks.

The discovery has been reported by Bose, a professor from Jadavpur University in Calcutta, in the October 2 issue of *Science*—a prestigious American journal. For the first time, he says, there is hard proof for what molecular biologists voiced all along, that multicellular animals first showed up a billion years ago and then gradually evolved into bigger life forms. Scientists call it the slowburn theory of evolution.

What says Occultism regarding the evolution and age of life-forms on Earth?

The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken...300 million years to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materializing forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as *we know the physical*. That we perceive and disinter them as tangible forms, is due to

the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. (*The Secret Doctrine*, II, 68 fn.)

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Not too long ago the only heavenly bodies astronomers knew of were stars, planets and comets. With the discovery of quasars, then pulsars, then black holes, the heavens seemed to expand. This October, scientists announced a new kind of celestial object—a magnetar. A burst of electromagnetic energy issuing from a “starquake” on this body smashed against Earth’s atmosphere, ripping apart air molecules, disrupting radio communications and knocking a couple of satellites temporarily offline. Fortunately, this new-found star is 20 light-years away from our planet, and its radiation was so weakened by the time it got here that no one was harmed.

An infinite universe holds infinite possibilities, and astronomers determined to know more about it may in due course well discover other celestial objects they know nothing of today.

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According to today’s scientists, all of humanity is genetically interconnected. “Race doesn’t matter; in fact, it doesn’t even exist in humans,” says Alan R. Templeton, an evolutionary and population biologist at Washington University in St. Louis. He has analysed DNA from global human populations that reveal the patterns of human evolution over the past one million years.

In his paper, “Human Races: A Genetic and Evolutionary Perspective” (*American Anthropologist*, Fall 1998), he concludes that in the scientific sense the world is—or *should be*—

“colourblind”:

Race is a real cultural, political and economic concept in society, but it is not a biological concept, and that unfortunately is what people wrongfully consider to be the essence of race in humans—genetic differences. Evolutionary history is the key to understanding race, and new molecular biology techniques offer so much on recent evolutionary history. I wanted to bring some objectivity to the topic. This very objective analysis shows the outcome is not even a close call; there’s nothing even like a really distinct subdivision of humanity....

For race to have any scientific validity and integrity, it has to have generality beyond any one species. If it doesn’t, the concept is meaningless.... In many other large mammalian species we see rates of differentiation two or three times that of humans before the lineages are even recognized as races. Humans are one of the most genetically homogeneous species we know of. There’s lots of genetic variation in humanity, but it’s basically at the individual level. The between population variation is very, very minor.

Colour complex and racial arrogance have been the bane of human societies for too long, and Templeton’s findings are a strong indictment against such discrimination. Not only does it engender bitterness and hatred in its victims, but its effects are morally and culturally disastrous to those who indulge in it. But, while genetic findings can convince us of the identity of our physical origin, that by itself, as H.P.B. writes in *The Key to Theosophy*,

makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill. (p. 43)

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A group of scientists and animal rights activists have appealed to the New Zealand parliament to grant the right to life to man’s closest biological relatives, such as gorillas, chimpanzees and

orangutans. If the parliament consents, then New Zealand will become the first country in the world to grant a special status to the great apes and recognize their rights. The activists argue that there is now “a mountain of evidence that the great apes are as intelligent as young human children and very similar in their emotional and cognitive development. (*The Times of India*, November 2)

If many more countries adopt similar resolutions, killing, maiming or hurting the apes would become a crime punishable by law. And if, as the Great Ape Project of New Zealand argues, the animals’ emotional development or response is similar to ours, non-physical crimes against them too should be penalized in the same manner as we punish those who, say, inflict upon us mental torture, sexual harassment or unjust discrimination.

Although all animals have varying degrees of intelligence and are entitled to a more just existence, the anthropoid apes belong to an altogether different category. They are half-ape and half-man—the offspring of human and animal parents. The Egos caught in these anthropoid bodies as the result of man’s bestiality are destined one day to be men. They are known in esoteric teaching as the “Delayed Race,” for they will become fully human when the time is ripe.

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“It’s time our schools stopped teaching the divided life,” writes Parker J. Palmer in the September *Shambhala Sun*. We should search instead for “the heart of knowing”:

Most educators know that what will transform education is not another theory or book, but a transformed way of being in the world. In the midst of the familiar trappings of education—competition, intellectual combat, obsession with a narrow range of facts, credits, credentials—we seek a life illumined by spirit and infused with soul....

Today, we must seek what is life-giving in the midst of a system that deadens learning. The profound human transactions called knowing, teaching, and learning are not just about information, and they’re not just about getting jobs. They’re about

empowerment, liberation, and transcendence. They're about healing and wholeness, about reclaiming the vitality of life.

The question that we now must wrestle with is why there is so little life-giving power in the words *education, teaching, learning*. They've become boring words, flat words, dull words, pointing to experiences that are also boring, flat and dull.

Education is dull because we've driven the sacred out of it.... My definition of sacred is very simple: It is anything worthy of respect. And as soon as we see that, the sacred reveals itself to be everywhere, for there is nothing rightly understood that is not worthy of respect.

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THE emergence of the global society, impelled by science and technology, demands a new, holistic paradigm that stresses convergence in place of conflict, complementarity in place of competition, compassion in place of cruelty, and a global ethic that would link the deepest insights of science and religion. Without such a new structure of thought and action, the future of human civilization on this planet itself can be in real danger....

Whether this happens will depend upon the way present generations respond to the unprecedented challenges that we face as we hurtle into the 21st century. The process of globalization has become a reality in many spheres. But, unfortunately, people's minds are still largely imprisoned within pre-global concepts and approaches. This gap between the emergence of a global society on the one hand, and the non-emergence of a global consciousness on the other, is fraught with grave danger....

Ultimately, the harmony we seek lies in the deepest recesses of our consciousness. It is there that we must find the divine light, what the Bible calls the light which lighteth every man that cometh into the world; the Roohani Noor of the Sufis; the Ek Onkar of the Sikh Gurus; the Light of the Atman of the Vedanta. In the darkness and confusion that surrounds us, it is this light alone that can give us the passion to move onwards astride the irreversible arrow of time, into the future that awaits us.

—KARAN SINGH