

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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IMPERSONAL LINES OF WORK

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Work unselfishly for humanity...*while striving to get rid of the strength of the personal idea.*

—W. Q. JUDGE

FOR the student of Theosophy of the present generation, the life-example of Robert Crosbie, who cast off his body of flesh on June 5, 1919, has numerous valuable lessons—among them none nobler than his patient and persevering following of the Light as he saw it, his unwavering tenacity in handing on the message of Theosophy, neither drawing attention to himself nor teaching anything else than what was recorded, ever saying, "Thus have I heard."

The United Lodge of Theosophists, which he founded, is his legacy to succeeding generations of students of pure Theosophy, who see in it an avenue for rendering service to human souls. To render personal help and to show personal goodwill to all and sundry is most difficult; therefore Theosophy puts forward as the true ideal the service of human beings as souls. But first the aspirant has to impersonalize himself, and this can best be done by an effort, not to serve a man here and a man there, but to make the soul-satisfying message of Theosophy available to all who want it. Robert Crosbie wrote:

It is not worth the effort expended to try to interest special

people; the very effort made prevents, by arousing erroneous notions in the minds of those so sought. Let everyone know about Theosophy, but seek no one in particular—is the wisest course.

What true impersonality implies, and how it can apply to a Lodge that is necessarily made up of persons, is sometimes not understood. Impersonality is like selflessness. Selflessness does not mean annihilation of self; it is an attitude of the separated self towards all things, all persons. Similarly, impersonality consists, not in ignoring, neglecting or disparaging the personality, but in separating the thinking, discriminating intelligence from the form, the Perceiver from its perceptions. An attitude of detachment from all other persons and things needs to be cultivated. The attachment of a person to another person, or even to an object, colours his vision and prevents him from seeing the truth about that other person or object. Masters are persons, but They are Impersonal, which means that They act without fear or favour in any and every circumstance. The Law of Karma is Impersonal, for it acts without fear or favour at every point of space and in every moment of time.

Becoming impersonal, therefore, implies cultivating an attitude of looking at all objects and events in their true perspective, *i. e.*, not according to one's own likes and dislikes, but in the light of the great Impersonal Philosophy of Theosophy. Every being has its legitimate place in the scheme of evolution, and each has its own intrinsic value and merit. To be impersonal means to gauge aright the value and the exact merit of things and beings.

The discipline that students and Associates of the U.L.T. have imposed on themselves requires that they subdue, to some extent at least, the force of egotism or of "I-ness" and develop a cosmopolitan outlook. As long as they are centred in the personality they cannot practise Universal Brotherhood; and unless their minds and hearts become impersonal they cannot become cosmopolitan. To abolish the five distinctions of race, creed, sex, caste and colour, mentioned in the first of the three objects of the Theosophical Movement, is to become impersonal and cosmopolitan. And it is only when they have so become that they are fit to serve the impersonal and

universal Cause of Theosophy.

What are the requisites for becoming impersonal promoters of the Cause? He who has an axe of his own to grind does not fit into the Work, but he who has an offering to make, of time, money and work, readily and easily fits in. He who desires to shine, either from the platform or in other ways, is bound to be disappointed; for him the U.L.T. has nothing to offer and he has nothing to offer it; but if he aspires to learn so that he may teach, is anxious that, through his lips, Truth shall be allowed to speak for itself, he will be making a rich offering as also helping on his own progress. He who desires to rule finds that there is nothing over which he can rule, but if he aspires to serve he finds numerous avenues of service open to him. He who seeks privileges does not seek the U.L.T.; he who recognizes responsibility soon finds his own place in the ranks of impersonal labourers who form the soul of the U.L.T.

Impersonality is necessary for the right performance, not only of Theosophical service, but of any service. Most of our failures to do our best come from being too self-conscious, from being overcome by the sense of our inadequacy. But it is giving too much thought to the personality to think how well others would perform the task we are essaying. The humblest match can light a mighty torch, if it but burns with clear and steady flame. That steadiness we cannot attain so long as we are looking for results—our spirits leaping high in pride at every good achievement and flickering in shame at every failure to measure up to the standard we have set for ourselves, even when we have done our best. The aspirant has to learn to become an impersonal, beneficent force in nature.

H.P.B.'s advice is as true and applicable to Associates of the U.L.T. today as it was when given in her Fourth Message to the American Theosophists:

If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T.S. out of danger.

THE LIFE OF OCCULTISM

THERE have been and still are today many wrong views prevalent on the subject of occultism. To many, all that occultism means is table-turning, ghost-photographing, getting messages from the astral world, seeing sights and hearing sounds that other people do not see or hear, travelling in the astral sphere, and the like, which goes to show the utter ignorance that prevails on the subject. Many are the dubious practices followed in the name of occultism, with the result that it is coupled with fraud on the one hand and with ill health and an unbalanced condition of mind on the other.

Occultism is a true science, though a very much misunderstood science. It is the science of the Self that is ever hidden, the Self that we are ever seeking, the Self that seems unattainable because it for ever eludes the human senses, the human mind, the human intuition. We may come near to the Reality, but we shall not know that Reality till we become that Reality ourselves. Occultism, then, is not something that is outside of us, to be grasped, to be seen, to be heard, to be touched, to be felt, but is the science of the Self that we are in our innermost spiritual essence.

All true occultists have constantly reiterated the injunction: "Man, know thyself." We cannot know the natural laws and processes in the outside universe without tapping the forces that are locked up within us. We cannot appreciate and enjoy beautiful scenery, for instance, unless we have within us the capacity to admire beauty. We can only perceive in the outer universe what is within us. We see colours and hear sounds in terms of our own inner consciousness. We enjoy music by the power that is within us, and no genius, however great, will be able to convey to us his message, in the language of music, or of sculpture, or on the canvas, unless we are responsive to what he has to offer us. We may read all the wonderful books that have been written, but we are able to respond to them only in proportion as the Hidden Self has unfolded itself in us. How many of us are able to understand, for instance, the mathematical concepts that Dr. Einstein has put forward? What would make us understand? The same power of the hidden God

within us that enables us to appreciate a picture or natural scenery.

The value that we put on outer things, therefore, is necessarily in terms of our own inner consciousness, our own reasoning, our own likes and dislikes, prejudices and predilections, the culture of our senses and our own intelligence. We are circumscribed by our own limitations. We can expand our horizon by the power that comes to us from within.

We find, when we begin to analyse our nature, that within us there is the animal and there is the divine, and that we fluctuate continually from the one to the other. There are within us profound depths and a peace so glorious that the experience of that peace for one moment becomes an everlasting memory; and at other moments we fall to such an extent that the memory of that fall remains with us as a perpetual torment. And between these two poles of our being, the animal and the divine, we fluctuate—we, the perceivers of the good and bad, we who feel the power of the good and the bad.

When we analyse our animal nature we find that it has very curious traits, and in our ignorance we think that everything that we call bad must be attributed to the animal and everything that we call good must pertain to the divine, and here we come upon false occultism. All animals are not bad, and the animal in us includes not only the lion and the tiger; there are harmless animals too, even useful and beautiful animals. Sometimes we manifest the characteristics of the useful and beautiful animals and regard them as pertaining to the soul, such is the veil of glamour and enchantment that they throw over us.

When we probe further, we come upon another division of our nature. There are certain things in us that belong to the kingdom of the dead; there are other things in us that belong to the kingdom of the living. False occultism deals with the kingdom of the dead. What is the dead in us? Those tendencies that are of the past, those qualities that have gone beneath the threshold of normal human consciousness. There is a ghost that goes with us, formed out of our past feelings and actions. We can tap its forces and bring them into manifestation. But there is a higher world in us, not the world of the spook and the ghost of the past, but the world of the angel and the

God, who is manifesting Himself in us gradually and slowly. Occultism of the right kind deals with that higher world and hence it has been defined as the study of the divine mind in nature. That divine mind is reflected within us. That is our real Self. The study of that divine mind in us enables us to contact the higher sphere of the real hidden world of spiritual strength which is spiritual wisdom.

It is sometimes asked: Is it possible for all to live the life of occultism? It is, for occultism is the science of the Hidden Self and we are in one way or another manifesting the power of that Self. Therefore, in a sense, all people are unconscious occultists. We are hindered by the animal self and the dead self in us. We are called upon to make a conscious effort to unfold the powers of the higher and divine Self. Shall we therefore say that we will take no notice of the animal in us, of the ghost and the spook in us? We should note their existence without energizing them, and subdue them more and more so that we may transmute them. Occultism deals with the science of alchemy, for it enables us to transmute the base metal of our animal nature into the golden ore of the divine.

How shall we begin to live the life of occultism? The performance of *Dharma*, duty, by the power of *Viveka*, discrimination, is our first requirement. It sounds very simple but is difficult to practise, for very often we are desirous of performing tasks that are not our duties, and of avoiding unpleasant duties. The performance of duty must be consciously undertaken, keeping in mind the great teaching of the *Gita*: "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well...the duty of another is full of danger." Discrimination is necessary for the right performance of duty.

What is discrimination from the point of view of the higher life, from the point of view of the Hidden Self? The great prayer of the Upanishads is: "Lead me from the unreal to the real; lead me from darkness into light; lead me from mortality to immortality." Right discrimination enables us to see what is real and what is unreal. It prevents us from falling into the mistake in which many have fallen, of taking everything to be an illusion and running away from the

world. It makes us distinguish between what is real and what is unreal in terms of our own Hidden Self, and act in terms of our own *Dharma*. The environment in which we are born indicates what our duties are, and Karma demands that *Dharma* shall be discharged in the environment in which we are born, for through it we unfold the power of the Hidden Self.

From discrimination, *Viveka*, results *Viraga*, dispassion, and people have often said, translating that term *Viraga* as indifference, "Well, we must be indifferent to the pleasures and pains of the world." That is not true *Viraga*, for it makes us cowards. But the dispassion that is the result of discrimination and that makes us say, "I shall put all things in their proper place and discharge my obligations to others and learn from them because I live in a realm of law"—that higher dispassion enables us to live in terms of the law of love. If we take *Viraga* to mean indifference, and *Viveka* to mean that the world is an illusion, then what else can we do but leave the world and retire into the jungle? But through the discharge of our own *Dharma* with discrimination and dispassion we unfold the powers of the Hidden Self; and, because we revere and love our own mother, through that love we see the glorious vision of true motherhood; because we love our own child, it becomes possible for us to regard all children as our own, and so on with all the other relationships of life. And the expansion brings us nearer to the occult world.

For most people, their friends and kinsmen and acquaintances constitute their world, but the practice of discrimination enables us to live in a world that knows no boundaries. The geographical boundaries of our country fall away and we begin to look upon the world as our country, all men as our brothers. We begin to live the life of love that pours itself out continuously in self-abnegation, in self-sacrifice; and that self-sacrifice is joy. When we sacrifice something in the ordinary sense of the word, it brings us pain; we feel that something is taken away from us. But in the higher world, dispassionate discharge of duties brings joy.

As we come into the realm of the real Self, we begin to live the natural life. At the present moment most of us are living unnatural

lives. What is it to be natural? To express the powers of our innermost nature, which is divine, to consecrate ourselves to that wonderful act of sacrifice which is a ritual, so that we begin to see ourselves as links in the long chain of humanity and recognize the fact that the world becomes better because we have become a little better, that the world becomes wiser because we have grown a little more wise. And the contrary also is too true, that when we fall we drag down the whole world with us to that extent.

The recognition of brotherhood in the human heart, the brotherhood of human souls, in which every soul is able to express his own wonderful divine life, differing from that of others and yet harmonious, so that what seem to be discords when put together produce a beautiful symphony—that is the life of occultism. How very different, how far removed from the table-turning and automatic writing taken by some to be the real occultism! We miss the splendour and glory of the life of the Self that is hidden and that changes not because we keep our eyes rivetted to the ground. Instead of looking within us, we see outside of us. Instead of seeking the peace that comes from knowledge, the strength that comes from duties discharged, the bliss that comes from sacrifices made in the inner world, we are all the time engrossed in the outer life of the senses. We are chasing shadows and the reality goes by.

We see gloom, wickedness and vice around us because they are within us. But if we try to see the higher we shall see the glory of the Self that is within us and in all other beings outside of us. They are all mirrors which nature holds up to us and we see ourselves in them. This is the power of the Hidden Self, to see ourselves in them. If one makes a mistake, ours is the mistake. If one grows to the splendour of immortality, ours is the power.

We shall then see that what matters is not what we do in life but how we do it, for what does it matter from the point of view of the divine consciousness whether one is an orator on a platform or a sweeper sweeping the streets? What matters is how the orator discharges his duty, how the sweeper sweeps the streets. What we bring out from within ourselves, how we live by the power of our character, not by the power of the reputation that friends give us—

that is what really counts. That is the life of self-expression.

We often speak of expressing ourselves, but which self do we want to express—the divine or the animal? When we begin to live in terms of the divine self, when we perceive the Divine Life pulsating in the universe, when we see ourselves in others and others reflected within us, then we shall see the existence of Those who are called the Great Masters of Wisdom—living exemplars of the power to transmute the animal into the divine, a power which each of us possesses. To seek the Master, not outside of ourselves but within, in the chamber of the heart; to see the Master in all things; to let the Master speak, feel and act through us continuously, so that we become ultimately channels of the Divine Life, willing instruments in and through which the blessing which is joy and peace radiates forth—that is the splendour of the hidden life, the life of occultism.

It can be practised everywhere—in business, in the home, in whatever sphere of activity we may be engaged in. We live at times as gods, at other times as animals, but to live consciously and all the time as a god who radiates the wisdom that is peace, the sacrifice that is joy—that is the life of occultism.

When we evolve the power of the inner transmutation of the animal into the god, we gain all other powers, including those of seeing colours and hearing sounds, but we get them on a higher plane. We do not get the power whereby the animals see colours and hear sounds, but we see and hear as gods see and hear. And then we live in a world of perpetual music, of perpetual light, of continuous but deep and profound fragrance. Then we begin to live in the occult world.

We are all practising the life of occultism, but we are doing it unconsciously, without understanding. We ought to practise it self-consciously, with full understanding, because we have mastered the laws of nature. That is the high ideal. That is true occultism. The hidden world that is around us and within us becomes visible and audible because the simple laws of nature have been recognized, followed in a practical way and manifested as spiritual realization.

THE BUILDING OF CHARACTER

EVERYONE has numerous ambitions, of which perhaps the most lasting and dynamic is the ambition to become better. The first sign of a real urge of a spiritual kind is dissatisfaction with our own nature, disposition and character.

People generally believe: "It is not possible to get better; God, or heredity, made me what I am and I must live it out." This attitude dulls the Voice of Conscience, without which moral and spiritual progress is not possible. Dissatisfaction with ourselves without the energization to undertake improvement makes for despair, and we fall into apathy and steep further into sense-life. Discontent must be divine, for the divinity within us then knows what to do with discontent.

The character of a person is the representative sign of that person. We have alphabetical characters; each letter is a sign representing a sound. So we might say that the personal note or sound of anyone is his character. The Sanskrit term for character is *varna*—colour. The colour of our own personality is seen as our character.

Character is an illusive thing; it is not something tangible and visible, and many of its expressions are also subtle. Ordinarily character is said to be made up of mental and moral traits and qualities and to express itself mainly in emotions—virtues and vices.

Theosophy divides character into two main compartments—permanent and changing—and that applies to every person. Each one of us has a permanent aspect of character and a changing aspect. The first belongs to the Incarnated Soul, and the Voice of Conscience is the chief channel through which that permanent nature or character expresses itself. The second belongs to the sensuous desire nature, which is ever changing, going from one thing to another.

Theosophically, the character of each belongs to him; he is not his character, but wears his character. Three factors should be noted: (a) Soul; (b) Conscience which the Soul possesses as

the result of experience and the garnering process in *Devachan*—this is the higher permanent character; (c) Sensorium, composed of *tanhaic* elementals, which represent the lower, changing character.

(a) Soul is the Higher Manas, connected, however thinly, with Atma-Buddhi, and only a part of it is here in the body.

(b) Conscience is the bridge between the Soul and the sensorium; it is the Internal Organ—*Antaskarana*—which can touch both the Soul and the sensorium.

(c) Sensorium is made up of a whole assemblage of *devatas*, the army of *skandhas*, the *tanhaic* elementals. These are attracted back to the Soul on its return journey to earth.

Thus conscience may be regarded as the permanent companion of the Soul; it goes to *Devachan* with the Soul and adds there the essence drawn out of the good of past lives. *Tanhaic* elementals are left behind and are attracted back to the Ego who stamped them previously.

The building of character is like renovating an old structure. Soul and Conscience make the foundation. The old structure is broken up at death, but the material is there; we rebuild with that old material, and not knowing, build a poor, ugly-looking character.

It should be noted that there are three classes of people in the world: (a) those who do not know where and how they got the character that they have, and therefore fancy that nothing can be done to change it; (b) those who in their hearts believe that they can alter their character, but the pull of the world is strong and they are weak and lazy and so drift on; (c) those who resolve to reconstruct their character, and make an earnest attempt to learn how to do it.

There is no improvement possible for the lazy and those who will not try. To those who are willing to try, we say—take adequate knowledge. Not very great learning is required, but only a foundation of principles; and soon they will find themselves gaining in experience and changing and improving in character.

For the last class, those determined to reconstruct their

character, there are two methods, one of which they can adopt. The first is to renovate their old building little by little, pulling down an ugly piece here and an awkward door or window in another place, till in the course of years they will have a solid and handsome structure. The second method is to pull down everything save the foundation and begin to rebuild afresh. This is very difficult, not always advisable, and demands great strength.

When we speak of the building of character, we have always to remember that the foundation is Soul and Conscience. In fact, they are the architect and the foreman. The Soul can make the plan and Conscience can direct, provided of course the mind obeys the Soul and Conscience. Mind is like the mason.

For all who wish to change their character, the first aphorism to learn is: *Mind builds character*. With the aid of Soul and Conscience, we can give right direction to the mind. To move the mind in the right direction, the knowledge possessed by the Soul must be used. But how to get at that knowledge? Theosophy can help. It awakens and reminds the person contacting it that he is a Soul and that within him is knowledge that can be rekindled—knowledge of the science by which character is to be built.

Theosophy teaches how to change the character we already possess; there are four factors to be considered, of which two pertain to our subject—mind and emotions. There are also bodily habits, physical and astral or magnetic, and we will not succeed in improving these unless mind and thoughts, emotions and feelings are first handled. Our bodily habits, our surroundings, will change as our mind changes, as our emotions undergo a transformation.

To the aphorism already given two more may be added. The whole understanding and practice of the subject of building of character depends upon a comprehension of these three aphorisms: (1) Mind builds character. (2) Universalize the mind. (3) Impersonalize the feelings.

Without mind or thought, without the use of right ideas, no one can build character. Not mere gaining of knowledge will

help. There are many who know what is right and what is required, but will not practise and apply. But even acquiring of knowledge will help to some extent and will bring the person, in time, to see the worthwhileness of the practice.

The practical teaching of Theosophy, the most important and useful, is in these two aphorisms: Universalize the mind. Impersonalize the feelings. Our mind generally moves in narrow grooves. It needs "breadth and depth and points to draw it towards the Diamond Soul." A narrow mind cannot gain the requisite knowledge for the building of character. The next hurdle is our feelings. One who is fast fixed in feelings cannot acquire knowledge. His mind perverted by wrong feelings will bring him wrong understanding and he will indulge in wrong practices. He is allowing his enslaved lower Manas to continue in its state of subjugation to Kama. Without freeing the mind, at least to some extent, from the thralldom of personal feelings, the real "I" of the Higher Manasic Ego cannot function using the personality as a direct channel or vehicle. This process has for its goal the aphoristic injunction—Impersonalize your feelings.

The Masters are the embodied examples of the completed process. They are those who are permanently perfect, whose character is the complete expression of the Divine. They are the real Gurus.

A NOVICE asked the Buddha, "What is goodness and what is greatness? The Buddha replied, "To follow the Way and hold to what is true is good. When the will is in conformity with the Way, that is greatness."

— *Sutra of Forty-two Sections*

RAMIFICATIONS OF KARMA

IN the "Aphorisms on Karma" (*U.L.T. Pamphlet No. 21*) Mr. Judge has given us some key ideas which should be memorized so that when any problem comes up concerning the operation of Karma we can apply the appropriate Aphorism. Also, through the study of these Aphorisms we can learn much about the ramifications of this great Law.

Mr. Judge tells us in Aphorism 1 that "There is no Karma unless there is a being to make it or feel its effects." That is to say, there can be no action without an actor, and no effect without an experiencer of that effect. And, since the whole Universe consists of "beings" of various degrees of awareness or consciousness, Karma works throughout the Universe. It "operates on all things and beings from the minutest conceivable atom up to Brahma...no spot in the manifested universe is exempt from its sway." (Aphorism 5)

The natural question arises: But what *is* Karma? And it is answered in Aphorism 3: "Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly." Since the essence of unity is harmony (equilibrium), disharmony is caused by any action, thought or feeling which disturbs that unity. Unity (equilibrium) from one point of view is stagnation, the opposite of growth. Growth means expansion, a breaking away from one thing or state or vehicle and an entry into another thing or state or vehicle; and the breaking away causes pain or suffering of some kind. A mother suffers pain in giving birth to a child; we speak of the "growing pains" of childhood. And we know that these things are necessary, that they soon pass and that they are constructive. The seed breaks and there must be something analogous to "pain" in giving birth to the tiny leaves; the blossom dies to give birth to the seed. All things "die" when the form they inhabit is outgrown.

These natural happenings lead to final harmony and equilibrium on a higher scale.

But when we come to disharmony, a disturbing of equilibrium,

which is caused by our wrong action, we have unnecessary suffering in the effort of Nature to re-establish equilibrium and harmony. In the lower kingdoms, Nature does not have to restore harmony, for the disturbance has been along the lines of natural evolution; but man causes disturbance by going against that natural evolution. In the first case the law of evolution has been obeyed; in the second, it has been thwarted. Therefore Karma is the natural law of action and reaction and also the law of moral retribution, bringing happiness or suffering to the disturber. Therefore Karma is said to be "the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure." (Aphorism 2)

It can be seen, therefore, that the functioning of Karma is not easy to understand. In fact, Aphorism 7 tell us that, in its essential nature, Karma will remain "unknown and unknowable" for all. (The exception to this is given and will be taken up later.)

So we ask ourselves: Of what use is it for us to study a Law that we cannot understand? It is true that in its essential nature—*i.e.*, its why, how, whence and where—it is unknown and unknowable to us at our stage of development; but "its *action* [italics ours] may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause" (Aphorism 8). We know from experience that when a seed is sown at the right time, in the right conditions and environment, it will sprout and produce a plant or tree which in its turn will produce other similar seeds. So our actions, thoughts and feelings are seeds that contain in themselves the germ which, given the right conditions, environment and time, will grow into effects of the same nature as the seeds.

Are we then at the mercy of the actions, thoughts and feelings that we generated, both in the immediate past and in lives long past? From one point of view we are. Nothing whatever can be done to escape their effects or reactions. We sowed the cause, we reap the effect. Neither God nor man can save us from experiencing the effects or reaping the harvest of our own actions. Therefore we are told in Aphorism 12 that "Karmic causes already set in motion must

be allowed to sweep on until exhausted."

This sounds like fatalism at its worst! But we get to know that aspect of Karma which is "merciful and just" in Aphorism 13: "The *effects* [italics ours] may be counteracted or mitigated by the thoughts and acts of oneself or of another." How can this be? How and what can alter those effects if rigid justice rules the world? Because thought, feeling and action become new causes, and as karmic effects operating in any life are an adjustment of the causes of many lives, we have to understand that one cause may alter another cause. If, for example, we have a bucket of water symbolizing the receptacle for karmic causes, and add some red colouring matter to it (one action), then add some green (another type of action) and again add blue (still another type) the resulting colour will be a blending of all three colours. (The word "action" here and elsewhere includes thought and feeling.) Also, as we never act alone, the blending will not depend entirely on ourselves, for we learn that the "resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects." (Aphorism 13)

It is not, therefore, "an eye for an eye"; or, "you hit me, I hit you," but the great Law *adjusts* causes, not by any outside interference but by the interaction of causes. Law is the relation between objects or points of life in the whole; it is automatic, just as the boiling-point of water is reached automatically given the right conditions. But, as the Law acts through instruments, some with intelligence, as in the human kingdom, and some without it, as in the lower kingdoms, it, too, is said to be intelligent.

In trying to apply the knowledge of this Law to our daily lives, how shall we calculate what effects will flow from any action, as Aphorism 8 tells us? First, by looking at the effects and viewing them in terms of the moral laws, *i.e.*, the virtues we know, and also in terms of known vices. For example, "hatred ceaseth not by hatred but by love; this is the Law Eternal," said the Buddha. "Love your enemies, do good to them that hate you," said the Christ. If we meet with hatred we should look into our own hearts to find out why we have to suffer it, and we should meet it with love. Sometimes we

meet the effects of causes generated in prior lives, but we shall find, if we search deeply into our natures today, that our own comes back to us. We have, secondly, to search our actions of today and judge their possible effects as far as we can do so. Thirdly, we must recognize that we are responsible for the effects that come to us, and therefore our attitude towards them will either mitigate or counteract or prolong those effects. If, for example, one is born a cripple, he must first learn to admit that this is because of the breaking of the Law by himself some time in his long past, and that he is now paying in handicap for the wrong he had done, thus restoring harmony where he had disturbed it. Then by his attitude towards the handicap he can learn from experience what it can teach him. Hence we have two kinds of sufferers: the one just mentioned and the one who fights against the handicap and feels resentful towards life. The latter suffers much more than the former, whose attitude "mitigates" the suffering to a great extent. (See Aphorisms 19, 20, 23, 26.)

There is one point here that may be cogitated upon. Is there any difference between the counteraction or mitigation of causes already showing as effects, and the counteraction or mitigation of causes as yet unexpended, waiting for suitable instruments? The actual words of Aphorism 12 are: "Karmic causes *already set in motion* [italics ours] must be allowed to sweep on until exhausted." This would imply that we have to accept what Karma brings to us and not try to escape it—to fulfil our *dharma*, in other words; but the setting up of a new cause by our use or misuse of that Karma is in our own hands. The counteraction or mitigation of unexpended Karma has to do with the instrument through which Karmic effects come about.

This brings us to the Aphorisms dealing with the instruments necessary for the operation of Karma.

Aphorism 14 tells us that "In the life of worlds, races, nations and individuals, Karma cannot act unless there is an appropriate instrument provided for its action. And Aphorism 15 states that "until such appropriate instrument is found, that Karma related to it remains unexpended."

What is an instrument? What makes for its appropriateness?

An instrument is that medium through which any particular Karma can act; its appropriateness "consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life" (Aphorism 17). Until the right instrument is found, the "unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and the lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature" (Aphorism 16). Therefore we learn that "Every instrument used by any Ego in any life is appropriate to the Karma operating through it" (Aphorism 18). Hence we can never say, "This is too much for me to bear"; "I cannot meet this difficulty or this suffering." For the instrument we are using is capable of dealing with the situation. All we need to do is to use the instrument properly and to its full capacity.

How do we obtain the right instruments? Aphorism 25 tells us that "Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency." This answers the question of the part played by heredity. The parents provide the necessary instrument; the child comes to the parents who can provide the instrument it needs. The instrument should be appropriate to the Karmic tendency for that life. Here we can also see why children born of the same parents vary in temperament, etc., for those qualities in the parents that suit the Karmic tendency of each child are predominant in him.

We are told that "The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted" (Aphorism 26). This is followed in Aphorism 27 by the statement that such measures "will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted." Have we here a hint as to the "vows" and "wishes" made by us in our efforts to improve? "In accordance with the strength or weakness" of our efforts we shall succeed. It is, again, our own

action that alters the conditions.

We also learn that "Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through the intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes" (Aphorism 19). This completely demolishes the predestination theory and the idea of fatalism. It also gives a clue as to how the mitigation or counteraction of Karmic tendency can take place. We always have before us a choice between at least two ways, for it is our prerogative to choose our actions. If we choose rightly and use our will power to achieve, we invoke a power that will change the current of Karma.

Also, we may exhaust a certain line of Karma, and the instrument will be changed to be appropriate to another line of Karma. A person may vow to give up drink; this would bring about a change in his instrument. His failure to stick to his vow may be because of lack of will power or the impossibility of changing the instrument. A child may be born in slum conditions and be adopted early in life by cultured people. There come into operation two different lines of Karma needing two different kinds of instruments. The Karma which brought one in the slum condition may be exhausted, only the birth and the very early years being necessary there, and the instrument may be ready for the new environment. But at times, as we know, the instrument cannot change and so benefit is not achieved through the change of circumstances. That is to say, part of the instrument is not changed and we see the truth of Aphorism 20: "As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels." This is to say, in our example of the child, he or she is able to change the bodily instrument and character to fit into the new environment, or he or she cannot adapt himself or herself to that environment. Similarly with mind and soul.

Aphorism 24 tells us: "Held-over Karma or present Karma may each, or both at once, operate in all the three fields of Karmic

operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time." We find, therefore, that "Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes" (Aphorism 23). As implied in Aphorism 20, we may be experiencing one kind of Karma as regards body and its circumstances, another as regards mind and intellect, and still another as regards the psychic and astral nature. We have examples of people suffering "bad" Karma as far as bodily circumstances are concerned, while possessing a good mind and intellect, which have opportunities for development, and a good soul nature. We can have wonderful bodily Karma but a warped mind and intellect and lack of soul appreciation, and so on.

Taking the wider sweep of Karmic action, we learn in Aphorism 9 that "The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows." To grasp the significance of this Aphorism we have to know the Theosophical teaching that human beings on our earth are the reincarnation of the beings who had lived in a former period of manifestation. And Aphorism 11 reminds us that "Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless. Karma operates "in the three worlds of men, gods, and elemental beings" (Aphorism 5), and in the kingdom of men there are grades of beings from Lords of Power and Holy Men to weak and wicked ones. (Aphorism 10)

It is because of the interaction of all classes of beings that "Race Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation where families have been kept pure and distinct; for in any nation where there is a mixture of family...family Karma is in general distributed over a nation. But...some families remain coherent for long periods, and then the members feel the sway of family Karma. The word 'family' may include several smaller families" (Aphorism 29). This will explain the Karma of nations,

tribes and races, and today we have a perfect example of how these are overlapping to make for a world Karma.

One effect of the Karma of the earth, linked with that of individuals, is given in Aphorism 30: "Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought." It is difficult to understand how human thought can produce cataclysms, but we all know the effect on us of a room in which a violent quarrel has taken place. We would like to leave that atmosphere and go to some other quiet spot. This idea can be enlarged and then it should not be difficult to grasp that if we knew more of the laws of Nature we would see that thought is a powerful force that can move many aspects of Nature.

We learn that "Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world" (Aphorism 31). We can see from this the reason why some people have a sudden urge to go away from a certain place, or are prevented from taking a train or a plane they had planned to take. And we can also see how in dreams or otherwise one may be warned to leave the spot where one is.

With all this information about Karma, are we able to judge another's Karma? Are we to say, for instance, that a person who is having great difficulties is reaping some terrible effects from the past and must therefore have been very evil? No. Aphorism 28 tells us that "No man but a sage or true seer can judge another's Karma. Hence, while each receives his deserts, appearances may deceive, and birth into poverty, or heavy trial, may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy." The sage alone is able to understand the working of Karma because he is able to see the adjustments that occur (Aphorism 4); also

because he is able to understand the ultimate division of time in this Universe (Aphorism 6). He is able to know the relation of cause and effect, as a gardener knows the relation between the sowing and reaping of the different seeds he has sown,

One thing we may learn from this study, and that is that our Karma is governed by Universal Laws that are not decreed by a God or Ruler. We make or mar our future, as our present is made or marred by our past and our present reaction to what we are reaping now. All is governed by Law; if we know the Law, then we are masters of our fate. All can be explained in terms of Law. What seems unexplainable is because of ignorance of the Law, and a deep search of this aspect of Universal Law would bear as much fruit as the deep search of other aspects of Universal Law on the part of the scientist.

FOR many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendours of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern Wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to "the dawn of a larger day."

— H. P. BLAVATSKY

MENTAL DISCIPLINE

IN one of his articles, Mr. Judge advocates serious reading, reminding us that "people are responsible for the use they make of their brains," and with his customary common sense he meets in advance a possible criticism: "This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world's doings."

He might well have added, if writing now: Neither does it mean they are to become mere receptacles for everything poured out on them by the media. Rather would he have condemned the thoughtless absorption of all those miscellaneous, uncoordinated facts that are sucked in daily by millions through news bulletins, interviews, opinion polls, questionnaires and forums, not to mention the welter of printed words in multitudinous newspapers, periodicals and books. Yet amid all the false values of our day this amassing of a hotch-potch of "information" seems seldom to be mentioned. One may be sure Mr. Judge would have regarded it as unhealthy, tracing it either to a desire for sensation or to boredom—the boredom due, we are told frequently, to the monotony and pointlessness of many types of work. Or he might have seen it as sheer idle curiosity, a sort of eavesdropping on a world scale, mentally titillating but deadening to true feeling since even the worst horrors experienced by others can become to the listener or viewer merely "news." "Let there be nothing cold or cynical in your view of life," says Mr. Judge. But to minds forever gorging themselves with ill-digested facts, coldness and cynicism do creep in insidiously.

If Mr. Judge was constrained to say in the last century, "What a petty lot of matter we spend time on, when so much is transitory!" his comment now would go even deeper and be charged with the gravest warning. With our minds open as sieves to the deluge of words, the result, to him, would seem inevitable. "A vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters."

How infinitely remote from this seems the ideal Mr. Judge presents to us in choice phrases: "Make of your minds a still and

placid surface on which the Lord of the palace in the heart can reflect the pictures of Truth." But, till that heavenly consummation is reached (if it should ever be), there are means of protection we can adopt for our poor minds, the first and most obvious, of course, being simply to cut off the inflow of the purposeless, *i.e.*, of all that does not further "the work upon which all disciples are employed." This work, says Mr. Judge, "is that of rendering the body more porous, more fluidic, more responsive to all spiritual influences which arise in the inner centre, in the soul which is an undivided part of the great Soul of all, and less receptive of the outside material influences which are generated by the unthinking world."

In this work, *mind* plays a vital part; though, as Mr. Judge points out, it "is not the supreme or highest power." He warns that "mind is restless and wandering in its nature, and must be controlled," and he amplifies what we have said above concerning the misuse of it. "Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down....It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life."

To Mr. Judge, "the acquirement of truth" should be the aim of every mortal being, and he declares it to have been proved that "an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth." How so, we may ask? Doubtless, to some extent, because of the arrogance of such knowledge. Also because, as we have been saying from the outset, most of it is irrelevant, save to its votaries, and in so far as it forms part of the present glut of "information," it merely confirms mind in that wandering tendency already referred to.

As a first step to countering this, Mr. Judge has something practical to say concerning "the need of mental discipline in the way of compelling yourself to serious reading and thinking, even though for a short time each day. If persisted in, this will gradually change the mental action, just as one can alter the taste for different sorts of food taken into the body." Definitely, this would curb the

appetite for the pabulum of the media, for as Mr. Judge explains in his Preface to the *Yoga Aphorisms of Patanjali*, "by means of the eye in reading, it [the mind] is moulded into the form of that which is read," and given sufficient contacts with such superior ideas, the lower must inevitably lose their attraction and the mind be freed from bondage to what Jacob Boehme calls "The Turba," *i.e.*, the sensory phantasmagoria now being glorified and exploited by the media.

Actually, "The Turba" in its manifestations is more on the level of the brain than of the mind, for the function of mind is thought, and thought plays little or no part in the glut of factual "information" against which this article seeks to raise its feeble protest. Mr. Judge instances people "ignorantly talking of 'thought' when they mean 'cerebration,' and...airing a superficial knowledge gained from cyclopaedias of the mere lower powers of intellect," and it is "cerebration" that is kept by the media in a constant state of restless, purposeless activity. Not that the brain should, *per se*, be regarded as lower, only as "lowered" by misuse, for, as Mr. Judge says rightly, "the brain can be used for the noblest purposes and can evolve the most refined quality of energy." This is why abuse of it is so grievous. It is diverted from its divinely appointed function, namely, to convey the messages of the outer senses to the inner. What these messages must be in so many cases today one shudders to think, but let *none* of us hasten to reject as unnecessary in our own case Mr. Judge's reminder that "to occupy it [the brain] with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust."

It is, of course, unlikely that this magpie appetite for picking up mentally whatever odds and ends present themselves will develop in students of Theosophy who already know the principles and line of action that keep mind and spirit healthy. Doubtless they have proven, at least in some degree, how right Mr. Judge is in saying that "all of our progress is in the inner nature, and not in the physical where lives the brain." None the less we do well to remind ourselves from time to time of some cardinal points in his teaching, checking that our compass points aright and that we are moving in the right

direction, however slowly. Then, as he says, "the results to be reached by following the doctrines of Theosophy, relating, as they do, to our real life, will be as definite, as visible, as important as any that science can point to."

These cardinal points are set forth succinctly in the editorials of *The Path*, the magazine founded by Mr. Judge, and reprinted in THE THEOSOPHICAL MOVEMENT in the issue for November 1965:

In our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within.

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny.

Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within.

No comment is necessary. We have been shown how to face "The Turba."

"Never lose, then, that attitude of mind." (*Letters That Have Helped Me*, p. 1)

SAY, my friend, remember that title: The Cause of Sublime Perfection. That is the name of theosophy. Opposed to the idea of inherent sinfulness, it may work a change. Use the title now and then. So will I. Those three — (a) Perfectibility of Humanity, (b) Cause of Sublime Perfection, (c) Masters are living facts, and not cold abstractions—should be well spread abroad. They pulverize the awful wrong of inherent sin, they raise a hope in every man above a sot, they illuminate the sky of the future—oh, the glorious future!

—W. Q. JUDGE

ARJUNA'S VISION OF KRISHNA'S COSMIC FORM

CHAPTER Eleven of the *Bhagavad-Gita* is generally looked upon by most people as being the most difficult to comprehend, and yet it is also one of the most rewarding if studied closely and used as a subject for meditation. The key, as in all things spiritual, is to reason from universals to particulars and to see how a certain teaching relates to us in our daily lives.

In this case we can see that Arjuna represents the inquiring mind that wishes to probe deeper into the mysteries of the Universe. Therefore the "Divine Eye" is opened which gives the higher clairvoyance that has little to do with that which is regarded as clairvoyance in modern society. In the *Bhagavad-Gita*, Arjuna is then said to have the vision of Krishna's Cosmic form, which in our lives means that we have a glimpse into our true nature, as Krishna represents the Higher Self. Krishna says that he has shown himself as Time, which brings everything to maturity, to "death," and then to rebirth. It is the cyclic nature of Time that permeates the whole of the manifested universe. Not only has Time already destroyed all the enemies of Arjuna on the battlefield, but also all our enemies—those things that prevent us seeing our real nature in its fullness. Through all this "chaos," Arjuna discerns the Eternal Self which never changes and is beyond time and space. In the same way, if we become aware of our eternal nature then we will be at peace, because we will realize that nothing can touch us in reality. We will see beyond the constant changes that ceaselessly operate and into the Heart of our very being which is beyond all this *maya*.

Also Arjuna is ashamed that he had regarded Krishna as a mere mortal and called him "friend" and treated him with disrespect. In the same way we tend to forget the Divinity in ourselves and go about our lives disrespecting that Divinity and acting as if we were mere personalities. Arjuna asks the forgiveness of Krishna, but we can only forgive ourselves and resolve never to fall into that error again. Let our lives become

dovetailed into an appreciation and an expression of the Divine within ourselves and all others, because there is but one flame though there are countless undetached sparks within that flame, as *The Secret Doctrine* tells us. There is in reality no such thing as separateness; it is a dream that we create. So it is time that we awakened! Let us be centred in the higher part of our Being and find tranquillity there.

It must also be noted that, as Krishna says, study of the Vedas, sacrifice, charity, ritual, or severe austerities by themselves cannot bring this inner vision—there needs to be something more. There has to be devotion to the highest within and also an unflagging aspiration to reach this understanding for the good of all. Without this, the above mentioned practices are just games played to no avail.

It is written that Shankaracharya regarded the last verse of Chapter Eleven as containing the essence of the *Bhagavad-Gita*, and he recommended that we should all make the effort to put it into practice in our lives. This verse is as follows:

Whosoever works for Me, seeing me as the Supreme, wholly devoted to Me, letting go of all attachments, without antagonism to any being, such a one comes to Me, O Pandava.

H.P.B. has said that "Spirituality is not what we understand by the words 'virtue' and 'goodness'. It is the power of perceiving formless spiritual essences." She has also informed us that "Real Self-knowledge is the awakening to consciousness of the divine nature of man." When we can go through all our duties in life, realizing that the only true duty is to remain focused in the Divine, when we see the Self in all beings and all beings in the Self, then we shall see in fullness.

ALL the rivers run into the sea; yet the sea is not full.

—*Ecclesiastes*, I, 7

IN THE LIGHT OF THEOSOPHY

"Consciousness—the New Horizon" is the theme of a symposium in *World Goodwill Newsletter* (1999, No. 1). While it is in comparatively recent times that human consciousness is receiving attention by Western investigators, in the East a vast body of Hindu, Buddhist, Taoist and Sufi texts have since ancient times provided teachings on the subject. As stated in the introductory article:

There is no strictly human problem which does not ultimately have its roots, and therefore its potential solution, in consciousness....There is a growing perception that humanity is now going through a great collective upheaval in consciousness....

Thinkers are indicating that, perhaps for the first time in recorded history, the whole of humanity is undergoing a psychological transformation and is, however dimly, *consciously aware* of this. The deep significance of this epochal moment calls for our utmost efforts to understand it. To pierce through the turbulent outer scene to the subjective energies at play summons us to clear our own minds and to expand our vision and our capacity for expressing goodwill. In the past, traditional spiritual practices could help in this endeavour; but new energies may require new techniques for their investigation and integration, both in the self and in society. One sign of this is the rise in the number of new ideas concerning spirituality, both within the traditional religions, and outside them, in the ferment of activity called the "new movement."

Another article, "New Minds for a New World," contains reflections on new thinking in psychology, which is now turning its attention to the soul and the spiritual nature of human beings:

The unfoldment of the latent positive powers of the psyche is now receiving more attention in various schools of Western

psychology. Here, as in many other areas, Jung sowed important seeds with his reflections on the centre of psychic energies he named the Self, which he saw as an image of Divinity....The broad title of *transpersonal* psychology has been applied to approaches which seek to uncover those areas of psychic life which transcend the everyday sense of personhood....

In focusing on that which lies beyond the personality, the transpersonal psychologists can be said to be exploring the psychology of the *soul*, the subtle inner essence of the individual which is usually veiled by the personality's focus upon lower appetites, desires and lines of thought....In order to understand this tremendous movement in consciousness, psychologists are faced with no choice but to attempt to blend together the insights of Western science with the spiritual wisdom of the East. Ken Wilber refers to this as "the Human Consciousness project, the endeavour, now well under way, to *map the entire spectrum of the various states of human consciousness* (including, as well, realms of the human unconscious)." As this project proceeds, it is becoming increasingly clear just how extensive the range of human consciousness is—a range which is potentially open to all....

The value of psychology today lies in the gradual revelation of the soul of individuals, nations, and humanity itself, thus helping humanity to take a significant step forward in evolution.

Consciousness is the seat of the real life of the human individual, of any being, in fact. It is the essence of the individual. In *Transactions of the Blavatsky Lodge*, H.P.B. speaks of "the great problem of Consciousness," which is opposed to Materialism:

For what is Consciousness? According to modern Science it is a faculty of the Mind like volition. We say so, too; but add that while Consciousness is not a thing *per se*, Mind is distinctly—in its Manvantaric functions at least—an Entity....Nevertheless, mind is a term perfectly synonymous with Soul. Those who deny the existence of the latter will of

course contend that there is no such thing as consciousness apart from brain, and at death consciousness ceases. Occultists, on the other contrary, affirm that consciousness exists after death, and that then only the real consciousness and freedom of the Ego commences, when it is no longer impeded by terrestrial matter. (pp. 28-29)

While all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed. (p. 100)

Sigmund Freud, the founder of psychoanalysis, has been hailed as one of the most influential and controversial figures of our century. His ideas have always attracted both backers and belittlers; and though he died 60 years ago, the debate over him still continues. A Freud exhibit in the halls of the Library of Congress in Washington, D.C., earlier this year has once again brought him into focus, with his supporters viewing the exhibition as a ratification of the major themes in his work, and his detractors seeing it as an opportunity to stage a public dethroning of him.

In *Science News* (Vol. 154, No. 22), Bruce Bower analyses what is being said about psychoanalysis and Freud:

Psychoanalytic theory took shape around Freud's clinical cases. Particularly disturbing conflicts flee the bright lights of awareness for unconscious cover in a process he called repression. Repressed sexual and aggressive desires act as perpetual sources of conflict, which unintentionally poke through their unconscious veil in the form of dreams, jokes, and slips of the tongue....In his writings, Freud treated the unconscious as a single mental entity, the holding area for unacceptable desires and conflicts and the prime motivator of mental life....

Freud's intellectual death has been heralded by various

commentators since his first writings appeared. In 1905, for example, French psychiatrist Pierre Janet dismissed Freud as a reckless clinician who "suggests to his patients all sorts of notions (sexual for the most part) which are far more likely to be hurtful than helpful."...

According to Drew Westen, a Harvard University psychologist and clinician who takes a psychoanalytic approach, much scientific evidence indicates that Freud was right about several fundamental propositions still shared by his theoretical offspring. These include assumptions that enduring facets of personality emerge during childhood; that mental frameworks for thinking about the self, others, and relationships develop early, guide social life, and contribute to many psychological ailments; that different mental processes operate simultaneously, so individuals can have conflicting feelings toward the same person or situation; that personality development requires learning not only to regulate sexual and aggressive feelings but to move from immature dependency on others to the give-and-take compromises of mature relationships; and that a bevy of unconscious processes—not the monolithic unconscious championed by Freud—shapes mental life.

Some psychoanalysts say that the ongoing debate stems primarily from clashing assumptions about the mind. They hold that a largely unconscious reservoir of meaning animates human thought and behaviour.

Freud discovered a number of truths (new only to *non*-theosophists) in regard to the workings of the Kamic principle, but the interpretations he and others placed on them led to a casting off of all moral restraint and self-control, and to a cramped view of life and morality. Psychoanalysis and Freud have many critics today, but it will take time to clean up the tendency of the human mind to justify its yieldings to unlimited and insatiable desires by the fallacious logic of the lower mind—a tendency which is the whole basis of Freudianism.

It will be some time before scientists will be able to probe the mysteries of the *mind*, notwithstanding all the knowledge gained

about the physical *brain* and its functioning. Especially necessary it is to understand the distinction between the higher mind, which is divine, and the lower, which is animal, without conscience, insatiable, and limitless in its demands, when unchecked.

The recent interest in "emotional intelligence" makes it sound like a new concept in the realm of intelligence that has just been discovered by the scientists. In fact, till lately emotion and intelligence had been thought of as opposing each other—the heart versus the head. But over the past few years, in education, in business, and other spheres, "the awareness of their effect on each other has grown exponentially," writes Mala Kapadia in *The Economic Times* (March 23):

Emotional intelligence has become the latest mantra of success....Globalization has created work cultures that require IQ or technical expertise only as a threshold capability, which is then complemented holistically by emotional competencies. Research studies of star performers and leaders have all revealed one common thread: they are emotionally intelligent.

Emotions have largely been an unexplored continent for scientific psychology and denied a place in the realm of business intelligence. The conventional view of emotions is that of a weakness interfering with good judgement. A sign of vulnerability which obstructs reasoning, undermines authority and complicates business management. The paradigm shift with the advent of emotional intelligence concept portrays emotions as a sign of strength essential to good judgement, making us real and alive, enhancing or fuelling reasoning, generating influence and building trust without authority and which sparks creativity and innovation....

In India, the scientific study of emotions and emotional intelligence is centuries old....The emotional centres, the storehouses of memories, and a scientific methodology to become emotionally intelligent is all described at length in the works of Pantanjali. His *Yoga Sutras* also answer the debate whether emotional intelligence is genetic or acquired.

Though we are born with the emotional centres and memories of our emotional make-up, emotional intelligence may be developed through practice.

Some years ago, noted psychiatrist Dr. William C. Menninger listed six guideposts to judge emotional maturity—or call it emotional intelligence in modern parlance: (1) having the ability to deal constructively with reality; (2) having the ability to adapt to change; (3) having relative freedom from symptoms that are produced by tensions and anxieties; (4) having the capacity to find more satisfaction in giving than receiving; (5) having the capacity to relate to other people in a consistent manner with mutual satisfaction and helpfulness; (6) having the capacity to sublimate, to direct one's hostile energy into creative and constructive outlets.

This type of emotional intelligence is sadly lacking in our age.

The more that the affluent have of earthly goods, the more they want to acquire. They just cannot stop accumulating. Will-power and good intentions are not enough, say the psychologists. Stemming the tide of consumerism requires controlling human nature and sacrificing individual gain for the public good. This may not be easy, but it can be done, writes Scott Russell Sanders in *Utne Reader*.

A jolting return to his cluttered life after a peaceful holiday in Rocky Mountain National Park prompts the author to reflect on why we are so driven to acquire and what would happen if we could only stop:

Time in the wild reminds me how much of what I ordinarily do is mere dithering, how much of what I own is mere encumbrance....I realized that nothing will prevent us from extending our sway over every last inch of earth—nothing except outward disaster or inward conversion. Since I couldn't root for disaster, I'd have to work for a change of heart and mind. If we hope to survive on this planet, we must learn

restraint. We need to say "Enough!" with relish and conviction....

The constant hankering for more has become a menace. Our devotion to growth exhausts resources, accelerates pollution, and drives other species to extinction; it upsets community by swelling the scale of institutions and settlements, and it harms the individual by encouraging a scramble for possessions and nagging discontent in the midst of plenty....For every voice that echoes Thoreau's plea, "Simplify, simplify," a dozen cry, "Amplify, amplify!"....

We're the only species capable of acting, through love and reason, to preserve our fellow creatures....We can choose to lead a materially simpler life not as a sacrifice but as a path toward fulfilment. In ancient terms, we can learn to seek spiritual rather than material growth....

As we increase the likelihood of strife by scrambling for more wealth, so we may increase the likelihood of peace by living modestly and sharing what we have. Thus our needs and the needs of the planet coincide.

What all this boils down to may be expressed in a single precept: Seek the meaning of life.

Using the Hubble space telescope, astronomers have discovered an old galaxy—the most distant detected so far. The galaxy is said to be 13 billion light years from earth, and its presence was detected by its faint ultraviolet light, which is invisible to conventional telescopes. The discovery by researchers at the State University of New York at Stony Brook was reported this April in the journal *Nature Study*.

It marks the third time in the past year that astronomers have found what were thought to be the most distant objects yet. Other astronomers say the finding can help them determine when galaxies formed and developed, and learn more about the origin of the universe and what makes life possible.

The deeper astronomers look into space, the further back in time they are looking. It takes so long for light travelling

through space to reach earth that astronomers scanning the remote parts of the universe are seeing objects as they were billions of years ago.

Truly, life takes on a new meaning when viewed from the perspective of the vast expanse of space teeming with universes.

Results of studies showing the intimate link between mind and body keep pouring in. In a new study, which appears in the *Journal of the American Medical Association*, 107 patients with chronic asthma or rheumatoid arthritis were asked to write continuously for 20 minutes, on three consecutive days, their "deepest thoughts and feelings" about their traumatic experiences. The health of the patients was monitored for the next four months using objective physiological measures. Doctors who took part in the study found that many of these patients showed significant improvement in their health compared to control subjects who spent the same amount of time writing about neutral topics.

Researchers suspect that the writing task may be effective because it lets patients synthesize and make sense of their experiences.

The findings add to increasing evidence that attention to patients' psychological needs can play an important role in the treatment of many physical illnesses, a view shared by many doctors and nurses but one that has only recently begun to draw the attention of the medical establishment.

In an editorial accompanying the *Journal* report, Dr. David Spiegel, professor and associate chairman of psychiatry and behavioural sciences at Stanford University, wrote: "We have been closet Cartesians in modern medicine, treating the mind as though it were reactive to but otherwise disconnected from disease in the body." The new study underlines the role of stress in physical illness and alerts doctors to their patients' emotional needs.
