

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE—A GREAT EXEMPLAR

The common-sense of Theosophy must appeal to any man of the world; the great thing is to have it. W.Q.J. had it *par excellence*; his lead is a safe and a good one to follow. If one has it, he will show himself in possession of knowledge which to others seems desirable.

—ROBERT CROSBIE

Sixty-five years ago, on the 21st of March, there passed away a great Theosophist, a successful Chela, a Bridge between the worlds of the mortals and the Immortals — William Quan Judge. Next to his teacher and colleague H. P. Blavatsky, W. Q. Judge emerged in the Theosophical Movement as the greatest of the Esotericists of his age in the public world in the West — a profound scholar of the Secret and Sacred Science who fired many noble hearts to help and serve the developing Manas of the race.

W. Q. Judge contacted H.P.B. at the age of 24, and the remaining 21 years of his life were a persistent endeavour to think and act righteously, according to the Wisdom of Theosophy, to build by imagination and to spread, by the spoken and the written word, the feeling that inspires loving service of mankind. Inner thought and feeling showed him the Path of Duty, which for him was the Path of Service. He walked that Path and taught others to walk it. He preached what he practised, and it is this that has imbued his advice and instruction with the power to refresh, to encourage, to energize, to inspire. What better exercise, then, than to turn to some of his potent sayings, and thus shake off mental lethargy and awaken heart-enthusiasm to become aspirant-devotees — each a Centre of Light dispelling the darkness of the mind of present-day humanity! This season of spring is especially fit and auspicious for such an exercise.

“It is our duty to help all,” he wrote, “and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty.” In this lies our true progress, for “all help you extend to any other soul is help to yourself.” To think

of our progress is to stop it, because progress consists in taking our mind off ourself as much as possible and placing it on work for others. The veils of the sense of separateness and of egotism and pride and all their brood that come over our souls fall away when we work for others; and, little by little, the way gets clearer. Hence the reminder: "Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence."

The real test of a man, then, is his motive, and, if the motive be pure, the quality of the work done matters not. Mr. Judge reiterated time and again that "it is not *what* is done, but the spirit in which the least thing is done that is counted." One may perform great deeds of valour, or acquire all the knowledge that it is possible to acquire in one earth life so as to benefit others; but, if he is moved to that by a desire for self-benefit, he is sacrificing only to himself. "He must place all his actions on devotion. That is, sacrifice all his actions to the Supreme and not to himself," knowing that *he* is not the actor but is the mere witness of actions. So long as we desire a reward, hope that we may attain, we shall be separated from the Self. "If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else."

This requires losing all sense of self — all that ordinary men hold dear — through inner effort. That work in and on ourselves, "if done in the right spirit, is even more important to the race than any outward work we can do." This inner work has for its object the enlightenment of oneself for the benefit of others. What is the first great step that leads us to enlightenment? It is "to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves." This is not to be construed as applying merely to the outer habits of life; its real application, Mr. Judge tells us, is to the mental and astral grooves.

On the positive side, our work consists in making ourselves, each one, "a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good." This raises two questions: "What does the world need?" And, "What have I to offer the world?"

"What the people want," Mr. Judge says, "is a practical solution of the troubles besetting us, and that solution you have in Theosophy." Theosophy concerns itself with changing the Manas and the Buddhi of the race, for by such change alone can a permanent solution of our problems be found. This work "may seem indefinite, but it is, nevertheless, very defined and very great in scope." To complain about our present difficulties is waste of breath, since we in the distant past had a hand in sowing the seeds which have made the world what it now is. "The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes 'for righteousness,' and that is guided by wisdom." Not an easy task this, because, "being of the race, the general race tendencies very strongly affect us." Hence the need for self-purification to make our service effective.

To those who offer the excuse that they do not have any special capacities to be of use to the world, Mr. Judge says: "It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them." The giving of oneself in service has to be realized as not a matter of option but of *necessity*. "For in the law it is written that we must give away all or we lose it."

Let us resolve for the coming anniversary day to cultivate "that mental devotion which strains to give." W. Q. Judge was an exemplar *par excellence* of such devotion. The steps that lead to it, for even the least altruistically inclined, he has lucidly described in the following passage:—

Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognize mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature — and if possible see that it is the lower part — does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will of course take time: all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time-limit to it, but take up the attitude that you are working towards that end.

"Be humble, and you will remain entire."

Be bent, and you will remain straight.

Be vacant, and you will remain full.

Be worn, and you will remain new.

He who has little will receive.

He who has much will be embarrassed.

Therefore the sage keeps to One and becomes the standard for the world.

He does not display himself; therefore he shines.

He does not approve himself; therefore he is noted.

He does not praise himself; therefore he has merit.

He does not glory in himself; therefore he excels.

And because he does not compete; therefore no one in the world can compete with him.

—Tao Te King

WHAT ARE YOU DOING FOR THEOSOPHY?

[The following article was first printed by Mr. Judge in *The Path*, Vol. IV, pp. 137-138, for August 1889.—Eds.]

The field of theosophic work is varied and extensive. How many members of the Society have given the subject of practical work in any department of theosophy their close attention? How many are sitting with their hands folded, reading theosophic publications, and wondering what is going to turn up next in the affairs of the Society — how many are doing just this thing? What percentage of the members of the Society are making Universal Brotherhood a factor in their lives? There may be some who, because of surroundings and force of circumstances, are uncertain at which end of the road to alight from the train of interested passiveness. They keep moving along, and, while admiring the scenery from the car window, do not realize that a fine view may be had from the platform and a still more extensive from the hilltop over yonder.

Theosophists, or rather some members of the Theosophical Society, frequently bewail their lack of advancement in theosophic knowledge and say: "There is little I can do for myself; I make no progress; where is the help I expected? I do not receive that enlightenment in respect of spiritual things I so much desire and look for." The desire for enlightenment and progress is admirable in itself. But have you ever looked at the back of the picture, my fellow member of the Theosophical Society? So? You see nothing? Has it ever occurred to you that it is possible to paint a picture on both sides of the canvas? As fair a picture can be made on the rough back as is outlined on the other side. Do you see the application?

Instead of following in the old rut of passive, inactive membership in the Society, turn from the beaten path into the highway of usefulness. Do something; no matter how small and insignificant the effort may at first appear *to you*, the results will be far-reaching and of benefit to others. Help yourself by helping others, and remember that there are always ways to an end. Make up your mind to follow a certain line of theosophic work, for concentrated endeavour in one direction will sooner bring results than a miscellaneous, wandering, and spasmodic effort. The great majority of the members of the Theosophical Society are, perhaps, poor in purse. That, however, is not an insurmountable obstacle. Those who have not an abundance of money need not consider themselves on that account debarred from labouring for the cause. Much good can be accomplished with the coin of the realm, but its possession does not insure contentment or knowledge. You, members of the Theosophical Society, you with your well-filled purses, can do no better than by giving financial aid and encouragement to the Society while not neglecting the fundamental and higher laws of Universal Brotherhood. Have you done so? Have you helped your poorer brother and

pointed him the way, or have you *talked* theosophy while leaving the practical *work* to be outlined and performed by others?

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the labourer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavoured to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."¹

—EXETER

¹ *Bhagavad-Gita.*

LO HERE ! AND LO THERE !

[The following article was first printed by Mr. Judge in *The Path*, Vol. IV, pp. 1-6, for April 1889.—Eds.]

Occultism is becoming quite the fashion, and mysticism is fast replacing materialism. The credulous and the scoffers often meet face to face. The prophets of the new *régime* send forth oracles from every mole-hill, and the imagination of the ignorant converts the mole-hills into the delectable mountains of truth. As a matter of fact, all this has come about since the founding of the Theosophical Society. Previous to that time, phenomenal spiritualism contended single-handed with materialism and the waning power of the old religions. Such philosophy as existed was of a materialistic type, and consisted in the effort to transfer material existence to the spiritual plane. It is true that, with a higher class of minds, the writings of men like Swedenborg and A. J. Davis had considerable influence, and these had already become dissatisfied with phenomenalism and had begun to see that all true revelations of spiritual things come from within rather than from without. Since the founding of the T.S., and the appearance of *Isis Unveiled*, all these conditions have changed. Among spiritualists there had been some preparation for the new *régime* by works like *Art Magic* and *Ghost Land*, and if any had the patience and the hardihood to wade through the writings of P. B. Randolph, they might have discovered, amid the ravings of sexual insanity, lucid passages that were indeed food for serious thought. *Isis Unveiled*, that cyclopædia of occultism, entered the arena at this point. The work was the wonder of the curious, the scorn of the phenomenalist, and the ridicule of the materialist. This great work ran rapidly through many editions, and has been read by thousands of curious investigators. It would be a herculean task, indeed, to write a correct history of the past decade, and the changes that have occurred in the spiritual life of the race. A more critical and scientific spirit has entered the camp of the spiritualists, and fraudulent manifestations have frequently been exposed by the spiritualists themselves. These *exposés* have so often occurred that the real value of physical manifestations, even when genuine, has been seriously called in question; and the result has been an increase in the number of students of the higher philosophy of spirit existence and spirit communion among avowed spiritualists.

Every earnest student of theosophy proper ought by this time to have learned that little is gained to the cause of truth by either argument or invective, and that nothing is gained by denunciation. To explain, to illustrate, and to unfold a principle of philosophy, or a law of nature, is, however, quite another matter. There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshalled in the cause of truth. The unwary have been thus entrapped, and the ignorant imposed upon. Glimpses of deeper truths

and broader philosophies have in later times been derived from the materials at hand, and many persons have in consequence posed as teachers and prophets. Like satellites, these pseudo-prophets have missed entirely the true orbit, and are prone to erratic curves and tangents. Ambitious of a circle of their own, with satellites to reflect their own borrowed light, these self-intoxicated and self-deluded orbs have posed as true suns, unmindful of the source of such light as they have derived, and that they must soon become blind leaders of the blind. Making haste to repudiate the source whence their borrowed splendour has been derived, they have thus voluntarily cut themselves off from any renewal or further supply. Mystical mutterings are put forth as true philosophy, under the vain conceit that the less the meaning the more the truth; and that the more occult a thing is, the less the common sense that is to be derived from it, and the less can it be applied to the uses of common everyday life. These pseudo-prophets imagine that, when they have caught the sounds of a language, they are already familiar with its real meaning and true genius. It is not our present purpose to name either the true or the false, but rather to point out some signs by which they may each be known, everywhere and at all times.

From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world. He may never have heard of the Wisdom Religion, or of the Ancient Mysteries, the signs and symbols of which are alike found in the Zodiac, in the figure of *homo* in the latest almanac, and engraved on the oldest monuments of man; and while he is himself entirely ignorant of the true meaning of these ancient symbols, he may imagine that this archaic and universal language is equally unknown to everyone else. It would be but natural, under such circumstances, that one should magnify himself and the value and novelty of his own discovery, and in equal proportion belittle all the rest of mankind; nor would it be a profitable undertaking for one familiar with the records of antiquity and with the Wisdom Religion to undertake to enlighten such an individual. Such an one is very likely to pose as a prophet, or a high-priest of a new philosophy or a new religion, and in time may gather around him followers even more ignorant than himself. Now two principles will enter into the new oracle; these are the discovery itself, and the individual proprietorship regarding it. Efforts will be made to promulgate the new doctrine, and coupled with this effort will be the demand that people shall not forget the existence, magnitude, and proprietorship of the prophet. The value of the new oracle turns solely on this personal equation, just as do the discoveries in astronomy. In astronomy the personal equation is accurately calculated and constantly eliminated. In the other case, the personal equation is regarded as of the first importance, and is allowed to remain,

is sedulously guarded and magnified till, like the dragon that it is, it swallows all the rest. This personal equation they struggle at all hazards to preserve.

Just here, then, is the test of all new doctrines and new oracles. Nothing so blinds one to truth as egotism, and as a rule it is safe to conclude that, where the egotism is apparent and prominent, the truth is infinitesimal. If the reader will try the great religions and the great discoveries by this test, he will very soon be convinced of its efficacy. One who has really made a great discovery feels overwhelmed and belittled in the presence of the revelation, and he is apt to exclaim, "What am I, O thou All Bountiful, in the presence of thy greatness!" This is, indeed, the true sign that one has gazed, even though but for an instant, on the light behind the veil of self. The true initiate ever veils his eyes in the presence of the nameless and the ineffable.

Lord Buddha left his kingdom to seek a remedy for the woes of man. John the Baptist received this answer when he asked, Is it He?: "He heals the sick, raises the dead, and preaches the gospel to the poor." By these signs may we know them.

One says, "This is *my* doctrine. I made this great discovery, and all others are frauds. I have patented this process and am prepared to protect my rights by law." It is enough! such have saved us even the trouble of investigating their claims, for judgment has already been pronounced from their own mouths. Truth belongs to God and nature, and is the birthright of man, and she flees the touch of him who would make merchandise of her and barter her for gold, or who would retain her in his selfish embrace. *She is not there.*

It is our privilege, and may be our duty to examine many things, and the thing examined may be measured by itself, and judged by its own standards. The real animus will appear through all disguises, and when it has been the most carefully guarded, and most cunningly concealed, it is then most apparent.

Such things need not be condemned, for they condemn themselves; and it is folly to denounce them, for that only keeps them alive. It is a subterfuge of our own egotism to denounce another, under the plea of protecting the ignorant and innocent from imposture. If the ignorant are attracted to such things, experience is the necessary schoolmaster, and these ignorant ones need just the lesson in discrimination and unselfishness that is in store for them. It is enough for us to place truth in its best light by both precept and example, and thus all who are really in search of the truth will recognize it by kinship with the truth in themselves. Error will thus fall away from truth as the veil from the chiselled marble. Who will look at the veil when once the statue is revealed? People are then looking up and not down.

There is nothing more remarkable about the theosophic movement than its freedom from controversy. Volumes have, indeed, been written to ridicule and denounce it, and not always because it has been misunderstood. It has been the custom under these circumstances to restate

the issues, define again the position of theosophy, and then to go ahead with the work in hand. The founders of the society have been abused and vilified beyond measure, and this abuse has been the most personal and villainous known to the modern secular press. For every argument attempted against the issues raised by Mme. Blavatsky, there has been a volume of personal abuse. She has generally demolished the argument, and passed the abuse in silent contempt, or with a word of scorn. In this way the adversary has attempted to withdraw public interest from the real issues. The tactics at this point are like those of the school boy who, when unable to contend with his adversary, contented himself with making faces at his rival's sister! All such efforts have signally failed in dislodging the issues raised. The slogan of the T. S. has gone around the globe, "THERE IS NO RELIGION HIGHER THAN TRUTH." This motto today supplements the religions of the world as Zerubabel supplemented the riddle of Darius the King, and the Almighty Power of Truth is appreciated today as it has not been for centuries. But here comes a strange thing. The heroic soul in a sick body, who has thus stood in the breach of the beleaguered city, and turned the tide of battle, taking the arrows of hate in her own tortured body, sensitive as only woman can be, proclaiming at every utterance, "I am nothing, but the servant of those Great Souls who have sent me as their messenger" — this sister of humanity has had to face ingratitude and suspicion even from those who have professed themselves Theosophists, and who should have turned with scorn from the vilifications of the common enemy. This has, indeed, been the unkindest cut of all. Some of these seem to have entirely forgotten the source whence they have derived all that they profess to place so high, and have imagined that they could draw off from the main body of workers and still receive the heavenly manna. These have coveted the gift while scorning the hand that bore it. Verily, these are entitled to their mess of pottage, though they are ignorant of the fact that egotism is a plague of darkness, and that the Great Cause of humanity *moves on*. Those who have derived their first and only light from the Theosophical Society, may foolishly imagine that it all originated within themselves. Theo-Sophia is by no means a new thing under the sun. The record made by the Society in a single decade will not soon be effaced, and those who have received its blessings and returned them by schismatic efforts which tend to hamper and impede the work must take the consequences of their own acts. The egotism and innate selfishness of such cases are apparent, and cannot long be concealed from any. It is indeed a golden opportunity to help a noble cause in its struggles against overwhelming odds, and every unselfish endeavour in this direction brings sure reward. Individual effort may, indeed, seem insignificant, but if the Society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole Society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Every inquirer must, indeed, judge for himself, and we have indicated the criterion. We cannot close our eyes to these patent signs, though we may refrain from specific condemnation.

In the absence of any creed, in the absence of all personal claim for infallibility, the leaders of the T.S. have endeavoured to set forth the truth for the benefit of man.

The second volume of *The Secret Doctrine* is prefaced by this motto:

“*My doctrine is not mine, but His that sent me*”; and it might be said to all cavillers within, as to all haters without the Society: “If this be egotism, make the most of it!”

—HARIJ

“Reading maketh a full man,” declared Lord Bacon in an aphorism that every Macaulay’s schoolboy knows.

No doubt. But too much reading can make a man overfull, and the replete mind may be as incapable of digesting its contents as an overfed stomach. A clogged and constipated mind, however, is an unhealthy mind; incapable of creative activity, sterile and unproductive. . . .

Indeed, most of the reading that ordinary people indulge in today is no other than a mental drug addiction. If reading can be a beneficial virtue — which no one doubts — it may also be a vice.

What is the effect in the long term? Can it be anything but deleterious over the years? Soaking the mind in ephemeral, hardly-apprehended print, as a boozier soaks in beer, cannot fail to damage the mind. Reading-without-thinking dulls the mental faculties. . . .

There is all the difference in the world between one kind of reading and another: between mere titillative reading-without-thought (reading-to-forget-instantly) and that true reading which is reading-to-the-purpose or reading-with-thinking. The first type is like hearing without heeding, as workers with an unheard, or half-heard, working radio commonly do. Schopenhauer said that reading was thinking with another man’s head instead of your own. But true reading can be the use of both heads; and let us not to the marriage of true minds admit impediments, to borrow Shakespeare’s phrase. . . .

It must be conceded that minds of great strength and toughness can digest vast masses of material dredged from multitudinous books, and form this chaos into a unity nutritive to itself and perhaps to others. But weaker minds, choked and confused by overmuch reading, are deprived of all elasticity and flexibility and become stupefied. Many an erudite scholar, print-drugged, is inferior in judgment, tact and sense to the illiterate, who has gained all that the former has not, by experience of things and intercourse with his fellows.

—C. G. L. DU CANN in *The Humanist*, November 1960

NOTES ON THE "APHORISMS ON 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 has been 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 the wrong actions of man, 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 tells us that, in its essential nature, Karma will remain "unknown and unknowable" for all men. (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 which 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 which we generated, both in the immediate past and in lives long ago? 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" (Aphorism 21) 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 are the effects which 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 effect as far as we can do so. Thirdly, we must recognize that the effects which come to us are due to us and therefore our action on them, 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 due to 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 which 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 which 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 which 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 man's prerogative to choose his actions. If we choose rightly and use our will power to achieve, we invoke a power which 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 man may vow to give up drink; this would bring about a change in his

instrument. His failure to stick to his vow may be due to lack of will power or even to 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 living in a former period of manifestation. And Aphorism 11 reminds us that "Because the Karma of this earth and its traces 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 by the same law more concentrated. Family Karma governs only with a 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 which 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 suddenly an urge to go away from a certain place, or are prevented from taking a train or an aeroplane they had planned to take. And we can also see how in dreams or otherwise a man may be warned to leave the spot where he 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 the reaping of the different seeds he has sown.

One thing we may learn from this study, and that is that man's Karma is governed by Universal Laws which are not decreed by a God or Ruler. Man makes or mars his future as his present is made or marred by his past plus his present reaction to what he is 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 due to 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.

Ours is a country of great experiment and many experiments are and have been going on all the time. I remember somebody's asking Sri Ramakrishna whether a particular experiment to reach the goal was correct or not and what a beautiful answer he gave! In a big temple, he said, you can enter through the main door, or you can walk through the side door or the backdoor, or you can even enter the temple through the drain, and it cannot be said that that is not a way into the temple. So he said, "I invite people to go through the main door." This is how sages and saints who have attained realization approach life. Similarly, various people make experiments. They are sincere, honest experiments and we respect all these experiments. So, today in India, we are trying to weld all the various forces together. The wonder is not that there is so much variety in India — we have all along encouraged variety — but the fact that there is an undercurrent of unity in all this diversity. But sometimes it so happens that when the spirit of unity so demands, diversity develops into mutual retributive bickerings; sometimes there are storms, but even cyclones have their uses. A cyclone does not last long. It may be for one, two or three days, but then it must stop and leave behind a peaceful atmosphere. We have had many cyclones in our country, but the dominant spirit which remains in India is of love, harmony and familyhood. We always aim high and naturally in the process we have to suffer a great deal. Harmony comes after painful experiment. Those who learn music know that before they are able to produce harmony they produce noise and sometimes they tire the nerves of their neighbours. We are making the grandest experiment in the world and naturally in the process we have made many mistakes but I am proud to say that whatever happens we are not going to give up the experiment. We want to carry on the experiment, not of co-existence — actually "co-existence" is a modern word created by politicians and statesmen; it is anæmic — but of something more than co-existence. We want to live together and evolve a harmony of life for which we have infinite patience. Patience is necessary because, from the beginning, the message of India is one of non-violence.

—ACHARYA KAKASAHEB KALELKAR in *Vedanta for East and West*,
September-October 1960.

“OTHER-DEPENDENCE IS MISERY”

This is the first phrase of a striking pronouncement of the wise Lawgiver of ancient India, “Self-dependence is bliss” being the second. The verse has been translated also: “Everything that depends on other (gives) pain, everything that depends on oneself (gives) pleasure” (*The Laws of Manu*, IV. 160). Leaving aside now the question of which self in man must be depended on for bliss to result, let us inquire into what is meant by “other-dependence.”

Many doubtless understand “other-dependence” to mean only dependence on other people. *Undue* dependence upon others is of course one implication. Depend on others for many things we must, for interdependence is the law of life. None of us can live in a complete vacuum. Who would have survived babyhood without the fostering care of others? Most of us today depend on countless people, known and unknown, to say nothing of kingdoms below the human and the elements of fire, air, water and earth.

Undue dependence on others, then, is what we must avoid. Everyone can see that this is undesirable. Not only does it put unnecessary burdens upon others, earning us perhaps their resentment or contempt. It also prevents us from developing our own capacities, mental, moral and physical, as fully as we could and should. It tends, moreover, to selfishness and to the atrophy of our powers of initiative, consideration, judgment and free choice. Since, moreover, Theosophy teaches that human progress is through individual effort, self-induced and self-devised, it is evident that, as long as we lean on others more than we need to, we are marking time, if not actually retrogressing.

But it is not only that we should not look to others to do things for us that we could do for ourselves. It is even more important not to surrender principles under pressure even from relatives or friends, either for the sake of peace or out of fear of their disapprobation. “Don’t listen to friends when the Friend inside you says, ‘Do this,’” wrote Gandhiji, and he practised that himself. Nothing can make a man act against his conscience if he is prepared to take the consequences of refusing to do so, be those consequences what they may.

It is not that we should make a fetish of our own judgment, as if all the wisdom in the world were ours. We ought to listen to other points of view, prepared to yield where yielding involves no sacrifice of principle; that will but make our stand the stronger when principles are involved. Nor may we try to make another accept our point of view. Krishna Himself, having laid down in the eighteen discourses of the *Bhagavad-Gita* the principles of spiritual action, does not coerce Arjuna, telling him instead, “Act as seemeth best unto thee.”

There is, however, another important sense in which “other-dependence” may be understood than over-dependence upon other people. It has also an important bearing upon our attitude to things and circumstances. How many times we let them fill our thoughts, giving them

an importance out of all proportion to their subordinate relation to the immortal Soul that each of us is! Mr. Judge has written:—

A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants. (*Letters That Have Helped Me*, p. 40)

Otherwise equal-mindedness, which is given by Krishna as an equivalent of Yoga, could hardly be made our permanent possession, being at the mercy of shifting outer conditions. In his "Musings on the True Theosophist's Path" Mr. Judge has written:—

It was said by one who pretended to teach the mysteries "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. (*U.L.T. Pamphlet No. 36*, p. 2)

Circumstances have only such power over our consciousness as we give them. As Epictetus said,

none... that fears or grieves or is anxious is free, but whosoever is released from griefs and fears and anxieties is by that very thing released from slavery.

There must be "a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions," but also "a calm indifference" to it. This is, indeed, named by H.P.B. as a qualification expected in a Chela. True asceticism is a protection against the seductions of comfort, which Kahlil Gibran described as "that stealthy thing that enters the house a guest, and then becomes a host and then a master."

Resignation to the law is the important thing. Unless we can face unperturbed the thought of adversity, we cannot be truly happy and contented in prosperity; there will always be in the background of our minds the fear of losing our possessions. The Buddha made it plain that holiness is not incompatible with wealth, saying that

he who is tranquil and serene and calm and lives a tamed and restrained life of holiness and has ceased to injure living things, though richly attired, he is a Brahmana, an ascetic (Samana) and a monk (Bhikkhu). (*The Dhammapada*, verse 142)

But while, when we have inwardly renounced, we can enjoy with a quiet mind whatever Karma brings us of what the world calls good, the obligation rests on us to regard our possessions, be they great or small, as held in trust by us and use them wisely and beneficently,

How little circumstances need trouble a noble soul devoted to a great task was seen in the case of the pioneer French Orientalist, Anquetil Duperron (1731-1805) who, nearing 60 years of age when the French Revolution broke out, endured the greatest privations in isolation in the room where he continued the great translation on which his fame chiefly rests. A Persian translation of the Upanishads which had been made under the direction of the broadly cultured and ill-fated Mogul Prince, Darashukoh, eldest son and rightful heir of the Emperor Shah Jehan, had come into his hands. He looked upon it as "the key to the Indian sanctuary" and translated it into Latin. How well rewarded were his labours, despite the hardships that he had to undergo, can be gathered from the following words of his, quoted in one of the "Oriental Department Papers" published by Mr. Judge, that issued in March 1895:—

My food is bread, a little milk or cheese, and spring water. With four sous a day I must supply my needs. In winter I have no wood for my fire, my bed has no pillow, no cover. I have neither wife nor children nor servants; almost all the world's good things I lack, and yet how I love all men, and the good above all. Here I wage my hard war with the senses, and disdain the enticements of the world. And full of longing after the highest being, I await with quiet heart the dissolution of my body.

As an old Japanese proverb puts it, "Since in search of truth the way may lead through fire, why consider rain, wind, or snow as worthy of notice?" Is not that the attitude which the aspirant should hold towards the vexatious things and even hardships that may come his way?

I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not *within thee* thou wilt *never find it without thee*. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? ... O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES.

—ABIPIL
(Arabian Alchemist)

STUDIES IN THE SECRET DOCTRINE

THIRD SERIES

VIII.—THE LAW OF SACRIFICE

[The following article, the last in this series of Studies, is reprinted from *Theosophy*, Vol. XIII, pp. 368-373, for June 1925.

—Eds.]

Sacrifice is a much misunderstood word. Its association with religious and ascetic notions has given it a wrong significance. In the East the conception has deteriorated till yagna or yajna for some is akin to animal-sacrifice at the altar of the gods; for others, to sundry ritualistic performances. In Christendom "the sacrifice of Christ who died on the Cross for our salvation," with its attendant vicious belief in vicarious atonement, is the corrupted expression of a sublime truth known to the world centuries before the Christian era. What the significance of Yagna-Sacrifice is for the student of the esoteric philosophy can well be gathered from the Note on Yajna in H. P. Blavatsky's *Theosophical Glossary*.

The Self-energized, will-full and thought-full offering which Wisdom makes for the growth of the weak and the ignorant, joyously because with a purpose, is Sacrifice or Yagna. Mother Nature bountifully emptying herself in her milliards of forms makes such a sacrifice. With full knowledge the Masters follow that Example, who draw from the Night of mortal existence Their Disciples, one by one, into the Light of Immortality. The gratitude-expression of the chela of old was this:—

Salutations to the glorious Guru. He opened, with his collyrium-stick, my sight blinded by the darkness of ignorance and restored to me the Light of Wisdom. Salutations to the glorious Guru.

The milliards of forms in and of Nature are but the expressions of her One Life. The child is formed of the mother-substance — bone of her bone and flesh of her flesh. The disciple embodies the indivisible One Wisdom of the Master — and every chela-follower has his guru-predecessor, in one Holy chain spoken of as Guruparampara.

Because Nature is one, beings in Nature act and react on each other; thus circles and cycles are formed; the larger circle narrowing itself to meet and mingle with the smaller, and the latter expanding and becoming one with the former, produce the phenomenon, Sacrifice. It is necessary, therefore, at the very outset of this study to examine the following in the light of what has been said:—

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (a) of the breath of One Universal Principle, in its primal differentiation; and (b) of the countless "breaths" proceeding from

that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary — the lower, on the constantly descending planes. (II. 492)

Just as all human beings, however ignorant of Reincarnation and Karma, are reborn again and again to work out the effects of causes which they generated in former lives; just as all human beings suffer as well as profit from the age-yuga in which they are evolving, though most of them are not aware of the workings of the Law of Cycles; so also all human beings, however unrecognizant of the fact, benefit from the sacrifices of the hosts of higher intelligences, and also sacrifice themselves for the benefit of the hosts of lower intelligences. Says *The Secret Doctrine*:—

The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings . . . who are the vehicle for the manifestation of the divine or universal thought and will. They are Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not “the personifications” of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a “Host,” truly — by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. (I. 38)

Stanza IV shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name “Creator” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as “The Laws of Nature.” (I. 21-22)

The human constitution is a composite one. Man’s highest or Spirit-pole is a portion of the One Life, universal and unitary. It emerges from its state of spiritual unconsciousness and migrates to the plane of mentality still intellectually unconscious and from there its inherent energizing power functions. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms and human shapes, till self-consciousness comes to birth. Then progressing onward through savagery to citizenship and beyond to perfect sageship, the Mahatma is born. But all the

time it is one and the same Being. That pole of our being which is the lower-material enjoys the sacrificial offering of the higher-spiritual. Thus Buddhi comes to be because Atma limits Itself, by its own inherent power. Body is formed because Prana sacrifices itself as a connecting, nourishing link holding in unison the countless lives who make the form-rupa. Manas sacrifices itself to redeem the Kamic nature by the same law of yagna which joins Buddhi to Manas.

Men are different but Man is one. The human principles elude enumeration, because every man differs from every other, just as there are no two leaves or blades of grass on the whole earth absolutely alike. With one man it is Buddhi that is predominant and stands as number one; with another the Lower Manas; with another Prana; and so on. But all men, without exception, are alike in this, that every principle of their natures is but a part of Nature itself. Every Jiva-atma is but a portion of the Pratyag-Atma; buddhi in man is but a part of Maha-buddhi in Nature; manas comes from Mahat; body is of the earth; its design is part of the Design of Nature; the prana which works with the corpus and its design is like a drop of water from the Ocean of Jiva; Kama, the middle principle, between the two triads of Atma-Buddhi-Manas and Prana, Linga-sharira and Sthula-deha is but a portion of the universal Kama-Eros, which becomes the blind Cupid functioning on the plane of the lower.

Man is the small copy of Nature, and contains in himself centres through which all the great forces of Nature may be operated. Nay more—man is identical with the Absolute unmanifested, and also with the Deity as we see it manifested in Nature. Man and Nature are one. It is on the acceptance or rejection of the teaching of the *Unity of all in Nature, in its ultimate Essence*, that a real comprehension of the cosmogenesis and anthropogenesis of *The Secret Doctrine* depends.

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings. . . . Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. (I. 224)

The teaching about the Hierarchies of Intelligences of differing degrees has to be grasped to gain a clearer comprehension of the sacrifice made by those who possess higher forms for the benefit of those who are lower in the scale of evolution. The Law of Yagna is the foundation of manifestation itself, say the ancient scriptures. We fail to perceive the intimate connection existing between Nature and Man because we do not see that of the conflicting principles in us. Differences in Unity is the programme of manifestation and, similarly, harmony in the midst of conflict is that of the human stage of evolution. Through

the Law of Sacrifice man succeeds in paying his own Karmic debts; through it he learns that the cause and effect aspects of Karma are not to be separated, as they are one in reality; thus man recognizes that pleasure and pain are not to be regarded in the light of reward and punishment but both have to be taken as avenues to experience. *When action is performed as sacrifice its reaction is altruistic.* Says the *Gita* (pp. 24-25):—

But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

Altruism and selfishness work within our constitution. The lower nature in man, failing to appreciate the sacrifice made for it and on its behalf by the higher, wars with other lower natures. Our mentality sharpened in devising tactics and strategy to dodge the voice of conscience and to hide the activity of the Kamic nature competes with other mentalities by the same tricks. Failing to listen to the voice of Buddhi in him, man fails to hear the music of Nature. Permitting Kama to pollute his body of senses, he uses that body to corrupt the bodies of others. When war rages within us we cannot but see confusion abroad. The conflict of human principles pushes the individual to compete with his neighbour. Because of this war and conflict within, even man's virtues often cause him anguish—love producing jealousy, the sense of justice resulting in anger, the ardency of service causing impatience, and spiritual progress itself engendering pride.

If there are barren and fertile periods for human civilization so are there for soul culture. During the barren periods the sympathy or *rapport* existing between all Nature and man is at a low ebb. When that kinship asserts itself man tends towards soul-culture. In the emergence of such kinship the instrument of Theosophy and Theosophists plays its part. But every such arousal has to be sustained by self-energization, persevered in by constant effort and heedfulness. The maintenance of the right attitude and its unbroken expression through continuous right approach to all the problems of life compel man to recognize his own individual responsibility to all beings of all kingdoms, to Nature herself. The prolific mother earth, the cleansing waters, the vitalizing fire, the health-giving air, the constructive and regenerating electrical and magnetic forces—to all these is due a great debt. The colour and fragrance of flowers on earth, the brilliance of distant orbs in heaven, the nourishment which plant life bestows on our bodies, that which the beauty and majesty of space bestow on our minds—to them we owe a mighty acknowledgment. Men recognize obligations

for kindness done and service rendered by fellow men; we have not yet begun to realize our responsibility and our duty to all the kingdoms of Nature. It is necessary for us to contemplate how invisible and visible aspects of all Nature flow into us and how from us radiate beneficent or baneful influences to every kingdom and literally to the four quarters of space itself. "He who enjoyeth what hath been given unto him by the gods, and offereth not a portion unto them, is even as a thief," says the *Gita*.

A clear perception of the Compassion of Nature which is the energy of Sacrifice-Yagna arises from the study of the metaphysics of *The Secret Doctrine*. The impersonal principles embodying themselves in personalities, their return to those ultimate principles as Perfected Individualities results from that study. The book is for the student of Occultism. These really esoteric tenets are not for any other than the quiet, contemplative student who, putting aside Kamic excitements of the lower mind, will brood and ponder over them with the aid of Buddhi-manas or Intuitional Intelligence. Such a study alone destroys the inner conflict and the lustful propensity to live in the objects of the senses. Says *The Voice of the Silence*:—

There Klesha is destroyed for ever, Tanha's roots torn out. But stay, Disciple. . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

H.P.B. defines this Compassion as "an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin." In Buddhist esotericism this compassion is the prime attribute of Adi-Buddha and is sometimes called Adi-Bodha, the former embodying in himself the latter or the latter incarnating as the former. This Compassion is the positive characteristic of Paramartha-Satya — the Spirit and Essence of philanthropy, altruism and self-less-ness. The philanthropist is known as Paramartha, but like so many other sacred words this one also has been used somewhat loosely.

Energizing himself by this Compassion — Paramartha-Satya — the Emancipated Soul on the threshold of final Nirvana performs the supreme Sacrifice of remaining with the darkness of the world and radiating the Light of Wisdom of his own Diamond-Heart. He sacrifices himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice. Not only does such an one remain with the world but incarnates among the children of men; free, He assumes the bondage of flesh; above Karma, He shoulders the responsibility of contacting causes and effects; beyond the influences of yugas and

cycles, age by age He is one with their vicissitudes. Says Sri Krishna:—

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

In these verses of the *Gita* (Fourth Discourse) the student should note the triple law of compensation, cycle and sacrifice in unison. In another place Sri Krishna declares that “Adhiyajna is myself in this body, O best of embodied men.”

Contemplation on such Sacrifice-Yagna kindles the Fire of Devotion in the human heart. As the child's first feeling is for its mother, so the first spiritual aspiration of the awakening inner nature is for the Man of Fire, who embodies and expresses that Devotion through his Sacrifice. At his Flame we kindle our little lamp and, protecting it against the winds of impurity, the fogs of superstition, the mists of sense-attractions, the biting snows of selfishness, we march forward to the Holy of Holies.

—B. P. WADIA

Selfishness . . . is man's evil. Man's good . . . is to give up his personal desires, to deny himself, renounce himself, surrender; man's good is to negate the life he lives. *Sacrifice* . . . is the essence of morality, the highest virtue within man's reach. . . .

If you give money to help a friend, it is *not* a sacrifice; if you give it to a worthless stranger, it *is*. If you give your friend a sum you can afford it is *not* a sacrifice; if you give him money at the cost of your own discomfort, it is only a partial virtue, according to this sort of moral standard; if you give him money at the cost of disaster to yourself — *that* is the virtue of sacrifice in full.

If you renounce all personal desires and dedicate your life to those you love, you do not achieve full virtue: you still retain a value to your own, which is your love. If you devote your life to random strangers, it is an act of greater virtue. If you devote your life to serving men you hate — *that* is the greatest of the virtues you can practise.

A sacrifice is the surrender of a value. Full sacrifice is full surrender of all values. If you wish to achieve full virtue, you must seek no gratitude in return for your sacrifice, no praise, no love, no admiration, no self-esteem, not even the pride of being virtuous; the faintest trace of any gain dilutes your virtue.

—AYN RAND in *Atlas Shrugged*

THE SECOND TRUTH

The Second Fundamental Proposition of *The Secret Doctrine* may appear to be the easiest to understand. But the Three Fundamentals cannot be considered as three distinct propositions. Therefore to meditate on the second aspect of Reality is also to contemplate its pyramidal Unity.

Human beings should be thankful to Law, the Law which keeps the planets and suns moving along their celestial paths, the law of the cycles of their days and nights, but they do not reflect upon it. Their births and deaths are governed by Law. They know it, but do not give it thought. We are a part of Nature. This Universe is governed by Law; it came into being and will die according to Law. It is a fact. What, then, is Law? Metaphysically speaking, Law is inseparable from the concept of Deity. To the philosopher, Law is inconceivable apart from the concept of Unity. To the scientist, it is that which governs the world of phenomena, which is also the world of relationships. To the mystic and practical Occultist, Law is Love and infinite Compassion.

Deity is indescribable, incognizable, incomprehensible. It is an Eternal, Boundless, Immutable Principle. Thus Law is an abstraction; in its essential nature it is incomprehensible. Law is Unique, but the phenomena brought about by Law are numberless, and the mind reels at their infinite, endless variety. That is indeed a mystery which fills us with wonder. There is but one unique Law, one unique Spirit. And so the metaphysician, the philosopher, the scientist and the mystic blend into one Being.

To the still and quiet heart Life speaks of Law. It tells first a tale of change, of the constant, never-ending change which accompanies manifestation. There is also eternal, imperceptible motion during the Universal Night of *Pralaya*. Motion is Life and Life is eternal and everlasting. But the smallest as well as the greatest of cycles are incomprehensible to our consciousness, and that must be so because at both ends of our perception there must be boundless infinitude.

Changes are brought about by actions, actions performed by beings of all kinds, self-conscious, conscious, semi-conscious, embodying various types of intelligences. In Cosmos the power to act is limited for each conscious unit, and therefore the power to bring about changes is also limited. Thus each unit is to itself its own law.

Man is the Microcosm of the Macrocosm. Also we have the age-old saying: "As above, so below." The atom is a cosmos indeed. It is, therefore, not in the least surprising that all forces are said to be locked up within it.

What are we? We are beings of great power, as is shown by the range and variety of our actions. What does Law mean to us? We are creators, preservers and destroyers. We create our own limitations. Each human being is to himself his own law. Law is nothing else but

growth, even when that very law brings about death. Death is then seen to be merciful. Growth means an increase in our power of vision, of perception and of action. But how can our consciousness expand, become ultimately one with the Universal Consciousness, unless we learn first "to live and breathe in all"? "Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal," says *The Voice of the Silence*.

SOME THINGS BEING LOST TODAY

Grace and dignity. These are linked with good manners. Manners make the man and refine the character and actions. Good manners are an evidence of the right attitude of mind and heart when they come from within and are not merely veneer.

Reverence. Reverence, not servitude, comes through the recognition of the latent divinity in all. It is built out of non-egoity, non-conceit.

The Dignity of Man. When it is disregarded, the idea of harming another human being seems natural; slavery in any form seems right; corporal punishment, brainwashing, imprisonment, seem right and proper.

Obedience. It must be based on logic and understanding and be *willing* and not forced.

Right speech. When speech becomes coarse, slipshod, vulgar, it is an indication of lack of culture; when scientific and intellectual, the heart has no expression; when it is restricted to everyday affairs and emotional disturbances, the conception of its being a symbol expressing the real, the true spiritual ideas that illuminate the mind and the heart, is forgotten. Through speech we can reach the depths and also rise to the heights, for speech is sound and sound is creative.

Awe. When we have lost the power to feel awed by something great, something noble, we become like the clod of earth that cannot reflect the light. Awe gives us the knowledge that beyond what we see and hear there is a vastness that is incomprehensible, whose call is the call of Krishna's flute, of Shiva's drum, of Pan's pipe. Life is continuous and unfolding in its greatness.

Beauty. "Beauty is truth, truth beauty." Beauty is perfection, fitness, accuracy. Through it we sense the Divine Idea behind the copy made by man. That which is a misfit, is inaccurate and unproportionate, is ugly.

Courtesy. It is connected with good manners. It costs little to be courteous, to be gracious, but how pleased one feels when courtesy is shown him, for it takes one out of the ordinary run of life to the recognition of something *right*!

DOUBT—DESPAIR—DISCRIMINATION

Doubt and despair are attitudes rooted in the lower mind and affecting the emotions as effects. They are dangerous companions for anyone, yet to say, "Never doubt," "Never despair," is of no help to the one who doubts or despairs, and there are many such in the world of today. Unaware of the meaning of life, lacking the capacity to manage themselves and their own life, without philosophy or inspiration, they are impelled by the animal urge to survive and to grasp power which enhances the feeling of "self." This urge to survive and retain a feeling of importance and self-identity can also overcome the student of Theosophy. It is the desperate need of "survival" that prevents us from learning the art of "self-surrender" — surrender of our own ideas as to Truth or as to the way things ought to be done.

But the other side of this question must be faced. To accept blindly any teaching or any "authority," living or dead, is the way to a worse suicide, and honest "doubt" is infinitely preferable to the giving up of one's inalienable right to freedom of action in terms of conscience, and to the relinquishment of one's responsibility for one's own path through life.

To remedy this condition of doubt-despair, the student has to turn to discrimination, the one invaluable privilege of a human being.

What is discrimination? The power of the mind to *weigh* facts and ideas and sentiments and judge between them without bias. Unless this faculty is used, unless under *all* conditions of life "facts" are weighed before decisions are taken, ruin lies ahead.

Hence the vital necessity for understanding the "principles" which underlie all things. We are required to seek and act up to certain fundamental principles. They are simple and easy to find when the emotional nature is under control. Unless they are followed, we lose discrimination; and if we lose that, all else is lost. Principles of right action lie rooted in the higher mind guided by Buddhi. We see, therefore, that discrimination is not choice in the ordinary sense of the word. Choice depends on our wishes, wants or likes. For the wise man discrimination precedes choice.

How often do we find before us two lines of action, or two lines of thought between which we have to choose? How shall we decide which course is right and true and which is not? What shall be our attitude? Sometimes the trouble goes deeper; our conscience is called upon to decide and we are not sure. Sometimes we strive to retain our individuality at all costs, to retain our freedom of choice, our right to choose. It is here that doubt creeps in.

Even doubt has two aspects, one negative and one positive. The negative aspect is to discard that which we doubt; the positive aspect is to act on it and watch the consequences. Doubt is indeed an excellent servant and helps us to learn through trial and error, but it is a bad

master; once it takes root in our consciousness it will grow until, in extreme cases, we end in insanity, for we doubt everything that we do not understand. But even so let us add that to accept everything leads to a condition worse than insanity, for it makes us lose our sense of discrimination and judgment, and without the use of the mind we become less than human beings.

Despair has no chance of a foothold in our consciousness if we are active in discrimination or in the use of our faculty of conscious choice, or if we watch in order to learn.

Let us then accept or reject a thing *after* principles have been sought as a basis for discrimination. If doubt still remains, then let us watch and wait.

To do away with doubt is not to accept everything blindly. To say, "Whatever H.P.B. says is right," "Whatever W.Q.J. says is right," etc., is to thwart our mental progress. Our attitude should rather be: "Here is something to learn and study given by H.P.B. or W.Q.J.; what I cannot understand I will put aside for the time and wait; what I do understand I will *apply* wherever possible; I will emulate the Wise Men of the Fifth Race who spent their lives in learning and in testing and verifying the teachings." Further, those Wise Men — and how wise they were compared to ourselves! — never accepted anything as true unless it had been tested and proved by their peers. Let us search and study certain fundamental ideas and use them as axioms for the understanding of all else. Let us *prove* a proposition wrong before giving way to doubt and discarding it. If we cannot do this, then let us put it aside until more knowledge is gained. If we *can* prove it wrong, then let us discard it.

Nothing should be condemned until we have proved it to be wrong. It is wise to give a thing the benefit of the doubt, otherwise we shall cast away many a pearl of wisdom.

Let it not be said: "Oh, Theosophical students believe implicitly in every word written by H.P.B. and W.Q.J.!" Attention needs to be turned to the right attitude for study. Let us read "My Books," the last article H.P.B. wrote, and see the difference between words and ideas; and let us realize that even when we have made mistakes we can profit by them in that they show us the dangers of lack of discrimination. They are very good checks on those who would accept without thought; very good warnings to those who doubt without thought.

Through doubt and despair we strengthen our discriminative faculty, provided we see them as operations of Kama and obstructions for the time to the light of the higher mind or Buddhi-Manas.

A TIMELY WORD

"I tell you, man, it's a sure thing, and plenty of money in it!"

Another man chimed in: "Absolutely sure; and plenty. All you've got to do is to let us use your name. People trust you around here and even if something gets out about the scheme and there's trouble, they'll look around for somebody else to blame, not James Greene. Never!"

"We'll try not to let it fall on us either, my partner here and me," the first man added. "You can bet on that! But even if people get to know your name was used they'll say we tricked you into it and you thought it was a straight business deal."

"And I suppose you'd like me to believe that you would say that too?" He gave a short laugh. "But whether you would say it or not, I feel as if I couldn't live with myself if I had gone in on a shady deal like that."

"Oh, climb down! You want your son to have a college education, don't you, and perhaps an engineering course afterward? Can you give him those on what you're making in this town?"

"No."

"Well, then? And what about the chance to put away enough to keep your family in comfort even after you are gone?"

"I can't get out of my head some lines from Shakespeare that were in our reader and we had to memorize in school:—

"Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

"Fine talk, that!" one man exclaimed contemptuously. "Do you want to be in on this, or not?"

"I'll let you know in the morning," Greene said shortly and turned away.

One man nudged the other and winked and they started in the opposite direction.

Greene walked home slowly, holding his head a little less erect than usual, shaking it now and again, then tilting it a little to one side while he stood still as if pondering deeply.

His son reached the front gate just as he did and pushed it open. The boy grinned at his father cheerfully and swung into step beside him for the short walk to the house. "I say, Dad," he exclaimed as he ran up the steps to the veranda, "I'm glad you're my father!"

"Well, if we're swapping compliments, Hal, I'm glad you are my son. But generally we take all that for granted, don't we? What has promoted this sudden enthusiasm for your paternal parent?" He smiled a little wryly. "Do you want me to let you go swimming with the

boys or to give you money to buy ice-cream? Which is it?"

"Now, Dad, that's not fair! I don't want anything. I'm just glad I've got a father like you and not one like Mike Thomas has."

"Well, you needn't tell me what a strict father Mr. Thomas is. We don't gossip, you know, Son."

"He isn't a strict father, Dad. Not strict even with himself!"

"That will do, Hal. It's not our business."

"Well, anyway, I'm going to ask Mother if I can't take the Thomas family some soup. Mr. Thomas has left town all of a sudden and Mike said they didn't know where he had gone. I heard somebody say he's wanted by the police. Isn't that terrible, Dad? And Mrs. Thomas has gone to bed sick. Mike told me that; and the oldest girl is only eleven years old and can't cook much. Poor Mike! I'd rather have a father to be proud of than a million dollars and all the ice-cream I could ever eat!"

"I'm glad you feel like that, Son; it's a real help to me, a bigger help than I can tell you, Hal," his father said. "Do tell your mother all about the Thomas family. It isn't gossiping when we feel really sorry for others and want to help them. I'm sure your mother will want to do anything we can for them."

It was with head erect and shoulders back that James Greene went to meet his tempters on his way to work the next morning. His very carriage made them anticipate the disappointment that awaited them. But his manner was not contemptuous. How very nearly he had slipped into becoming even as they were!

"I told you yesterday I couldn't live with myself if I went into a shady deal. And I realize even better now how true that is. Also I know that I couldn't do it and keep my son's respect, and I value that more than all the money you could offer me. I have an idea that his being able to respect his father might stand him in better stead than a college and an engineering course together could. I may not have much else to leave him when I die, but I can do my best to set him a good example and to leave him a name he need not be ashamed of. My answer is 'No!' And that is final. Good-bye to you, and think over what I said if you have children of your own!"

O man, thou thinkest that thou art alone; and actest as thou likest. Thou dost not perceive the eternal Soul that dwells within thy breast. Whatever is done by thee, *IT* sees and notes it all. This Soul is its own witness, and is its own refuge. It is the supreme eternal witness of man. Do not offend it.

—*The Mahabharata*

EXTRACTS FROM UNPUBLISHED LETTERS

Do not get despondent because you always fall short of your ideals; who doesn't? Often I have thought how the Masters themselves must feel, looking at the aspirations on the part of so many and the lack of effort to realize those aspirations. If we did not notice that we are not raising ourselves to our ideals it would be a dangerous thing; that would be self-satisfaction. We know our limitations and we know what we want to become and want to do; between these there is the gap, and the more clearly we recognize it, the more steadily we will be able to go forward in our endeavours. Don't let a morbid attitude to what you may regard as your own weaknesses overpower you. It is better to note the important factor that within ourselves, in our own egoic nature, we have powers, faculties and moral stamina, which are out of all proportion to the defects which inhere in our lower nature. It will not do for us to give thought overmuch to the defects and the mistakes that we might have made in the past. It is better to take note through self-examination of our limitations and mistakes; but concentrate all the time on the spiritual powers of a moral and metaphysical nature which inhere in the Manasic ego. By thinking of our weaknesses we give them strength without meaning to do so; while, thinking of our own good, we awaken the inner resources and bring them down through a brain made more and more porous by study and reflection.

It is too bad that we mortals seem to get so bound up in our personal trials; but we do. As Theosophists, though, we have more of a chance to right the wrong; for, once we see how we are allowing any little personal fault to interfere either with our physical health or directly with the work, we can turn around and make every effort to counteract the bad effects. It keeps us on a constant watch for every quality or weakness as it shows itself forth.

Do not be pessimistic about yourself. All of us make mistakes of judgment and blunder in discriminating between true and false, spiritual and non-spiritual. As long as we pick ourselves up and go forward, gaining the inner strength through experiences of daily life, we have no need to despair.

If we remain true to ourselves, keep honest our thought-processes and clean and pure our feelings, the inner peace and prosperity work themselves out in our brain and through our life. The personal self is the opponent and enemy of the Soul-self and the former has its own power to copy the method of self-devising which the latter invariably follows. To be on our guard in reference to that personal self, not only in reference to its weaknesses, but also to its virtues, is important.

Hold on, and hold fast, to the Truth and to the Way you have al-

ready known. The clouds are bound to lift, and never forget that the very hardness of the Law is but seemingly so and under it are hidden its mercy and compassion. You are not alone. There are others who are fighting with *their* lower natures as you are with yours. All of us are in goodly company. Be just and also patient with yourself. Never think that you are without the aid of thoughtful friends; as you remain calm and positive and pure there will come to you the strength and the vitality to live Theosophically and to serve selflessly.

The real panacea and prescription you need will be found in the second half of the second chapter of the *Bhagavad-Gita*. There you will find the method advocated of doing work, whether dutiful or sacrificial, without looking for the reward of action; a wonderful picture is given of the steadfast man and there is much practical advice in all that is said therein. There are wonderful things in our Philosophy that, I think, you will not have any great difficulty in finding out. The difficulty comes in doing what needs to be done. All of us possess knowledge, but we lack the will to strike the blow hard and heavy at our own personal self.

The higher awakening does not so much increase the foibles of the lower nature as reveal them. By the aid of the higher we see what we did not see, or even suspect, before. We know generally that we have weaknesses, but we do not know or even name them. It is knowledge which is the true awakener, and, brushing away the dust of our illusions, it points out with precision our lower possessions. On a higher spiral, when we begin to apply the deeper sides of knowledge to ourselves, the lower is lashed into fury, so to speak. Faith in the Masters is the ingredient which is not only necessary; it is the *only* thing that saves. The higher resignation, true patience, and silent and secret dispassion come to birth through our faith in the Masters, who are not merely our Teachers in theoretical knowledge but open our eyes in a highly practical manner. H.P.B. suffered much through her making public the secret fact about Their existence, about the Path to Them. Why did she do it? She *sacrificed* herself for our sakes, for such as would benefit from the knowledge about Masters and the Way to Them. Sustained faith brings the hidden occult knowledge and both increase and deepen if we maintain the right attitude and sustain that attitude by persistent endeavour. Brahma-like we must create faith by self-knowledge and self-examination — know what is true in us and increase our faith in it. Vishnu-like we must maintain the faith in being and not die. Shiva-like we must change within and make our faith more and more enlightened. Thus we grow within the heart. Because others have done this, it becomes less difficult for us. We see our own links in the *Guruparampara* chain.

IN THE LIGHT OF THEOSOPHY

The *International Journal of Parapsychology* (Vol. II, No. 3) publishes a chapter from a forthcoming book, *Belief in a Life after Death*, by Professor C. J. Ducasse, a distinguished philosopher who is also a researcher in the field of life after death. Though a much misunderstood concept, it is one which, as Professor Ducasse points out, "has appealed to vast numbers of persons in Asia and, even in the West, has commended itself to a number of its most distinguished thinkers from ancient times to the present."

Professor Ducasse cites what the Rev. W. R. Alger, a learned Unitarian clergyman of the last century, has said on the subject: "No other doctrine has exerted so extensive, controlling and permanent an influence upon mankind as...the notion that when the soul leaves the body it is born anew in another body, its rank, character, circumstances and experience in each successive existence depending on its qualities, deeds, and attainments in its preceding lives." To account for what he terms "the extent and the tenacious grasp of this antique and stupendous belief," he mentions, among other reasons, the fact that it "is marvellously adapted to explain the seeming chaos of moral inequality, injustice, and manifold evil presented in the world of human life." Moreover, he writes, "the motive furnished by the doctrine to self-denial and toil has a peerless sublimity." He offers the theory as "the true meaning of the dogma of resurrection."

Professor Ducasse goes on to state that the idea of a long succession of lives on earth for the individual, each of them as it were a day in the school of experience, teaching him new lessons by means of which he grows in wisdom and eventually reaches spiritual maturity, lies at the basis of Brahmanism and Buddhism. Among the great philosophers in the West who taught the doctrine of reincarnation Professor Ducasse cites Pythagoras, Empedocles, Plato and Plotinus; and, among the Fathers of the Church, Origen (c. 185-254 A.D.), who was most influential in the early developments of Christian theology.

A few statements in the New Testament are mentioned by Professor Ducasse as indicating that belief in rebirth was not uncommon among the people to whom Jesus spoke, and as suggesting that "perhaps he himself accepted it or at least regarded it as plausible" — e.g., the assertion by Jesus, twice reported in the Gospel according to St. Matthew, that John the Baptist was Elias. The doctrine of reincarnation was propounded among the early Christians, but was later condemned by the second Council of Constantinople. It was also a part of the Jewish Kabbala and of the ancient Egyptian teachings. The Druids of ancient Gaul and the Teutonic peoples, too, were among those who believed in it.

The eminent modern philosophers given as expressing opinions favourable in various degrees to the idea of reincarnation are David Hume, Kant, Fichte, Schopenhauer, Charles Renouvier, John McTaggart, James Ward and C. D. Broad. Numerous poets also have viewed

the doctrine sympathetically.

As Professor Ducasse points out, all these thinkers do not conceive the doctrine in exactly the same manner. Some believe that a man may be reborn as an animal; some, that reincarnation is not universal. There are differences of opinion also as to the interval of time between two incarnations. All misconceptions, however, are easily removable if the reasonableness and logicity of the doctrine as presented by the Ancient Wisdom are looked into. The belief in the transmigration of the human soul into an animal form, for instance, is widely held, but this distortion of the teaching of reincarnation rests on a misinterpretation of an ancient truth. The fact underlying the transmigration theory is that there is a constant interchange of "lives" among living beings. Those human lives which have received too gross and animal an impulse to be assimilated on the human plane descend to energize the brute creation.

The subject of reincarnation is of more than passing interest; it is of high practical value to the aspirant who is endeavouring to tread the Path of Purity.

Newsweek for January 20th reviews *Some Reflections on Genius*, a new book of essays by Sir Russell Brain, the Harley Street neurologist. "Man's nervous system," he writes,

consists of millions of nerve cells which are very much alike. The genius is not necessarily endowed with a greater number of nerve cells than the non-genius. What is important is the organization of these cells. Nerve cells are grouped into functional patterns... and it is quite possible for the cells of the genius to be arranged in complex patterns which would account for the delicacy of perception and imagination that distinguish genius from talent.

His specific nerve-cell pattern probably gives the genius a memory capable of retaining relevant data, and associative processes of exceptional richness by which the data can be brought together to evoke images, to arouse feelings, to produce new combinations of words, or thoughts which will shock his audience into new experiences, or revivify old ones.

Because of his unusual neurological pattern, the genius may easily veer into mental abnormality, instability, or even insanity, writes Sir Russell. "The form of insanity most closely related to genius is the manic-depressive state," and among the noted manic depressives who did their best work after insane episodes Sir Russell mentions William Cowper, James Boswell, George Fox and Isaac Newton. He relates the genius of Jonathan Swift with a neurological disorder from which he suffered, and attributes Samuel Johnson's eccentricities, as well as his prodigious memory and spurts of genius, to obsessions and compulsions arising from guilt feelings which tormented him all his life.

It is only natural that the best of modern thinkers should have failed

to define real genius, confusing as they do the true genius born from the light of the immortal Ego with the artificial genius which is the outcome of the chaos of terrestrial sensations and the purely human intellect and is ever a slave of the body. From the viewpoint of the Occultist, true genius is always *sui generis*, never eccentric, and no man endowed with it can ever give way to his physical animal passions. The cultivation of certain aptitudes throughout a long series of past incarnations, teaches the Esoteric Philosophy, must finally culminate in some one life in a blossoming forth as genius, in one or another direction. As H. P. Blavatsky has stated in her article on "Genius,"

what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form — the man of clay — in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the EGOS of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. (U.L.T. Pamphlet No. 13, pp. 2-3)

In a conversation between Reinhold Niebuhr and Henry Brandon published in *Harper's Magazine* for December 1960 under the title "A Christian View of the Future," the leading American theologian discusses the relevance of religion to the great issues facing man today, such as social conflicts, urban life and nuclear war, and sets out his personal view of religion's future role. Unlike many other theologians and philosophers, Dr. Niebuhr has not stood detached from current streams of political and social developments but has plunged headlong into them, and as a theologian he has a deep understanding of the roots of American religious thinking.

Commenting on the Jewish social philosopher Herberg's statement that never has so much been said about religion and so little meant by it as today, Dr. Niebuhr states that that is true in a way. There is a great deal of religiosity — faith for faith's sake — which does not

bother too much about the ultimate problems of human existence. "This type of faith," Dr. Niebuhr states, "is not effective in changing the course of a nation's policy." The belief that "if you bow your head and give your life to Christ, he'll make you a new creature, and then you'll be colour-blind, there won't be a race problem, etc.," Dr. Niebuhr considers to be a fantastic and irrelevant expression of religious faith.

Answering the question whether there is a revival of religion in the United States, he says:—

I haven't seen any evidence of it, except that church membership continues to grow. I don't know the exact statistics, but in the early nineteenth century I think that only 30 per cent of the population — something like that — was in the church, now they're over 60 per cent. . . . The automobile and everything else have made religion wither in the countryside but it has grown in the cities, and I think partly for the reason that I mentioned — the immigrant churches. This is just a sociological reason, but there are more ultimate religious reasons. I know the people suffer pain, frustration, face death in the cities, and in the context of a religious faith find meaning in these horrible antimonies of urban life which purely rational coherences don't give; that's the religious dimension of it. But one couldn't say that there's a religious revival in the sense that the religious faith, whether it be Jewish or Christian, has taken hold of the country as something impressive to the average person who wasn't previously religious.

The only valid religious faith Dr. Niebuhr considers to be the one that deals in a significant way with the human situation. "The ultimate religious problem," according to him,

is not whether we can justify belief in God, however defined rationally, but whether we can bear witness to a faith that in some sense has an idea of responsibility for its civilization — our Western civilization, for instance — and in some sense transcends it in the way that Lincoln transcended the Civil War struggle. That is, I think, the ultimate test. . . .

We need not only the intellectual disciplines, but we also need a profound enough religious faith — something like the faith Abraham Lincoln had in his day — so that religious imagination could help people grasp these two horns of the dilemma: on the one hand, responsibility — what is good in our civilization; on the other hand, an attitude of openness to a civilization which we have abhorred, and I think rightly so. Now this is a test, I think, for both the secularists and the religious. . . .

Is there enough vitality and imagination for the church to contribute to the almost insoluble problems of a nuclear age where, on the one hand, you face a resolute foe who doesn't seem to want to bargain on anything and, on the other hand, you face the problem of a nuclear war? Now, you ask, is there a Christian solution to this? I think there is a Christian approach. I think there is a religious approach that is

valid. But if you ask what is a Christian solution it always turns out to be, as far as I can see, unilateral disarmament; that is to say, it's the old ethic of irresponsibility. We've got to hold on, in some way or other, so that we're not overwhelmed by this great power, and yet we have to come to terms with it. And that is, I think, a problem so great that all secular idealists and all religious idealists can make their contribution to it modestly by way of intellectual, historic disciplines, on the one hand; on the other hand, by religious imagination that comprehends the terror, the expense, the depth and breadth of this problem. . . .

The only chance that I see of survival is a gradual growth of community across the chasm of this international enmity under the umbrella of a nuclear fear—rather than any provisional disarmament set-up.

The "Causes and Prevention of Suicides" were discussed by Dr. Jyotsna H. Shah in a paper read at the Indian Conference of Social Work held in Hyderabad and published in *The Indian Journal of Social Work* (Vol. XXI, No. 2). She draws upon the basic data collected by the Suicide Inquiry Committee appointed by the former Government of Saurashtra. The findings of the Committee, of which Dr. Shah was the secretary and convener, can in a general way be applied to the other States as well.

The most striking discovery of this survey was that the number of women committing suicide in Saurashtra was twice that of men. In Western Europe and in the United States, on the other hand, there are three to four times as many suicides among men as among women. The Saurashtra Committee also found that suicide is more common among those dwelling in towns than among villagers, and in the densely populated areas than in sparsely populated tracks. The highest percentage (45 per cent) of the total number of suicides took place in the age-range of 19 to 30 years. From the point of view of family background, there were more suicides in joint families. Poverty took the toll of only 8 per cent of the 1129 cases of suicide that took place during the survey period; mental instability, of 20 per cent; prolonged illness, of 18 per cent; social ostracism, old age, purposelessness, shock of the death of near relations, etc., of 21 per cent; and family tensions, of 33 per cent. The number of women committing suicide because of family dissensions and maladjustments was found to be eight times greater than that of men.

This is a sad commentary on the state of our family life and the tenor of social organization, calling for introspection and for a critical reassessment of the customs and traditions which prevail in our domestic and social life. The inferior social status of the woman; the caste system and endogamy; child marriages and incompatibility in marriage; dowry and related customs; oppression of the woman in the joint family

by her in-laws; the unhelpful attitude of the parents of the woman, who, in spite of knowing that she is unhappy in her family, are hesitant to give her shelter for long for the sake of social prestige; dual standard of morality for man and woman; the economic dependence of women; lack of education, confidence and courage — these are among the reasons accounting for the higher incidence of suicide among women in this country.

The preventive measures which Dr. Shah suggests are the amendment of existing laws so as to bring to book the family members who may be responsible for driving the person to the tragic end, the raising of the general level of education and social awakening, more harmonious family relationship and the eradication of evil social customs which fetter the growth of happy family life.

Necessary as all this is, it needs to be recognized that neither welfare agencies nor the rooting out of evil customs alone but a philosophy that provides a rational explanation of things is the need of the despairing people who contemplate suicide. The frustrations which drive human beings to destroy themselves are not in events but in human failure to understand them. Karma and Reincarnation are the keys.

There is a regrettable trend towards experiments in wholesale brainwashing that cannot but shock the sensibilities of thinking men. The *Deccan Herald* of January 31st reports Dr. Holger Hyden of the University of Göteborg as stating at a conference on mind control being held by the California University in San Francisco that he was carrying out experiments on a drug capable of brainwashing the whole population of a country. He said that he had not yet been able to determine the exact effects of the drug, called tricyano-amino-propene, but was certain that it could change the mental processes of a whole community even before the people realized it. It was cheap to produce and could be introduced into the drinking water supply of a country, lowering the mental resistance of its inhabitants and making them more open to suggestion. The drug acts on the tissues, provoking repercussions on the nervous system, and even minute doses of it are said to have had a profound effect within the space of an hour.

Drugs such as Dr. Hyden is experimenting with contain a greater potentiality for harm than the hydrogen bomb in the hands of selfish men occupying positions of power. When we consider, on the basis of our observation and experience, the approximate proportion of selfish to truly unselfish men (even among scientists, who are, after all, "human"), it seems mere wishful thinking to assume that such a drug will not be put to use --- with what disastrous consequences to the users and the victims can well be imagined.
