

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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W. Q. JUDGE—A MAN OF DEVOTION

Never, *never* desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

So many are there around me who are ardent desirers and seekers, devotees; but they are doing it because the possession seems valuable....I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart.

—W. Q. JUDGE

W. Q. JUDGE has been called "the greatest of the Exiles"—Exiles from the world of peace and tranquillity to our world of stress and strife. This was the great symbol of Mr. Judge's spirit as a "friend for all creatures." He did not stand on ceremony with persons, but befriended all—men, women and children. From what part of his nature did this friendship for all spring? What is the one outstanding quality which manifested itself in and throughout his life? If we read his books and articles, if we understand the meaning of the many deeds he performed, we shall find one quality, so rare in our humanity of today, shining forth. That quality is Real Devotion—*bhakti*.

Mr. Judge was a man of devotion. But what kind of devotion? Not that type with which we are familiar—the concentration of all

feelings and emotions on one supreme object of devotion. Grand as is that feeling, this type of devotion is still the lower type—*apara-bhakti*. There is also *Para-Bhakti*, the Higher Devotion. In the former, *i.e.*, the lower devotion, a person offers himself in the emotion of Divine Love to his Guru, to his God, to *Ishvara*. This offering brings him peace and then emancipation from the round of birth and death on this earth. But in the Higher Devotion the Soul does not seek peace or emancipation, but having obtained it, offers it on the altar of human brotherhood. He does not go to where *Nirvana* is; he makes *Nirvana* where its peace and blessing are not, *i.e.*, here on earth. The man of Higher Devotion obtains the Great Knowledge, *Maha-Vidya*, by which he controls all the powers and potencies of Nature, and in that Knowledge he learns how to act without allowing the great Law of Karma to entangle him in the snares of the world of illusion.

The technique by which this art of bringing peace and wisdom to the world of mortals without being enmeshed in the web of life can be acquired, is taught in Theosophy. Krishna teaches it as a preliminary stage in what is named *Buddhi-Yoga*. Mr. Judge translates this in his rendition of the *Gita* as "mental devotion." To learn to perform deeds, to speak words, to pour out affection, to stream forth pure and lofty ideas without any attachment, without looking for the resulting fruits, that is the early stage of this mighty *Yoga* which brings to earth the Light of Supreme *Nirvana*.

Mr. Judge was a man of Devotion who did not live and work for this person or that person. He lived and worked for all—that is the test and the trial he imposed upon himself. Without being a Perfect Mahatma, he endeavoured to practise *Buddhi-Yoga*; and this is of great value to us, for, in his actions, in his life, we find a more ready mirror in which we can see the power and strength of our own Self to practise that *Buddhi-Yoga*. In his *Notes on the Bhagavad-Gita*, in the Preface to Patanjali's *Yoga Aphorisms*, but above all in his *Letters That Have Helped Me*, one can find all the lessons necessary, all the steps we have to take, all the stages we can encompass. To be devoted to humanity in an impersonal way is not an easy task; if this task is to be successfully achieved,

patience and perseverance are necessary. Mr. Judge showed endless patience and constant perseverance.

To be non-attached, to be dispassionate from day to day and hour to hour, is not an easy task; but success in this means final triumph of Spirit over Matter, of Soul over Mind, of Impersonal *Atma* over Personal *Ahamkara* or "I"-consciousness. Let us cultivate this Devotion, this *Para-Bhakti*. We can learn how to do that by study, application and promulgation of Theosophy, which is the message of those Invisible Gurus who are embodied Impersonality, who are the mightiest of devotees, for They sacrifice morning, noon and night so that Orphan Humanity, deprived of its Parents in this *Kali Yuga*, the Dark Age, may have its Elder Brothers to protect, to guide, and to bless it. May the Blessings of such Gracious Gurus be upon us all! They are the Parents of our Soul, the Friends of our Soul, the Soul's Wealthy Kinsmen.

MAKE up your mind that in some part of you 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.

— W. Q. JUDGE

UNDERSTANDING THEOSOPHY

WITH the passing of every year we find an increase in the amount of troubles that are afflicting the world, and various remedies are suggested by materialistic science, religious leaders and social reformers. We have yet to realize that the remedies for the world's maladies do not lie in those suggested by science, religion or sociology, economics or politics; they lie in the solution of the fundamental problems of the spiritual life of humanity. And for this neither religious leaders, nor churches and priests, nor scientists, nor humanitarians, social reformers, etc., are of use to us, for they do not touch fundamentals but only tinker with effects.

Even in the religious field, in the West especially, we hear the cry that old dogmas and creeds must give way to new ones, and the Church must reform itself. But, if what was believed by the Church and taught for hundreds of years was not true, then the question arises, Why should the new reforms be treated as though they were true, since both the past dogmas and the present changes are given some kind of "divine" halo? In the same way new scientific and archaeological discoveries, as well as newly discovered ancient documents, are changing the thought as to the conditions and history of past centuries.

When we turn to Theosophy, it is natural to ask what remedy it has for our present troubles, what reform it can bring about. But the answer comes that it has no programme as such to offer to the world of today. It can indicate teachings, doctrines, and points of view, which, if accepted, reflected upon and applied, would produce through different causes different effects. Theosophy deals with causes as well as effects, good or ill. Theosophists who believe in the great Law of Cause and Effect, have no programme which says that a particular evil effect can be remedied on the surface in a particular way. One cannot by any manner of means change the course of events, for their roots are in the past. If the seeds of war are sown, one cannot expect peace. The cause or seed of peace has to be sown to produce peace.

Theosophy speaks of a particular method applicable to any

particular field of activity, which no other reformer, religious, social or political, can touch. Theosophy views social and racial evolution as the field where the human individual unfolds his powers, gradually and steadily, in form after form. This idea enables us to perceive life differently, in a manner perhaps veiled for those who are unacquainted with the immortal traditions of Asiatic philosophy and psychology. Its teachings are doctrines and tenets which affect the life of human beings individually and collectively. They deal with causes, and the removal of one evil cause will remove innumerable evil effects. However, mere removal of evil effects is not possible in the long run, for to cut a tree and leave the underground roots intact would result in the growth of that tree again in due season.

Theosophy, therefore, deals with individuals, for individuals make humanity, countries, communities, races, nations. Theosophy seeks not to reform races, nations and communities, but instead to reform the individual, believing as it does in the divinity of human nature, and holding that a portion of the immortal and immemorial Law of Cause and Effect works in and through each one; that there is no God, no power, no force outside of us; that we are the makers of our own destiny, the creators of our own mistakes, the makers of our own blunders, and the atoners for our own crimes. We commit sin through our own ignorance, and there is no one in heaven or on earth to forgive those sins save knowledge as it comes to us from within ourselves.

Is there a religion, a philosophy, a science, definite and precise, which enables us to self-correct ourselves, to pass from ignorance to knowledge, and to come out of the darkness of night into the light of day? Is all this possible for us?

Theosophy is a synthesis of religion, philosophy, and science, complete in itself, consistent in all its parts. It is the religion of knowledge, the philosophy of the spirit, the science of the soul, and the art of living—all four harmonize one with the other.

Theosophy offers us the religion of no belief, brings to us no orders from outside, because the religion of knowledge deals only with dictates from within the heart, to be obeyed in terms of our

understanding. We must live our life in terms of what we know, not what we believe. Beliefs must be transformed into knowledge. One who goes to the church, the temple, the mosque, lives a religious life by proxy, not by knowledge. He believes in what he is told. The religions of the world are made up of beliefs, the religion of Theosophy is the religion of knowledge.

Knowledge of what? Knowledge of the nature of man himself, his relation to his fellow-men, and his relation to living nature. It shows that there is a common factor between these three, which is Spirit, and makes interrelationship between them possible. Without a common basis and a common factor they could not know one another in a world of differentiation. Men are seemingly different from one another, different from animals, vegetables, and minerals, but study of the philosophy of Theosophy will enable us to understand this differentiation and the underlying unity.

To understand the relationship between the parts of differentiated nature, and our own relationship, intellectual, ethical, moral and psychic, with other humans and with other kingdoms of Nature, pertains to the domain of science, and Theosophy is science, religion and philosophy. It is the science of the soul, the science which teaches that we are one with Nature and yet different, that Nature is a unified spiritual whole but is divided into planes of differentiation. Each individual entity is different from every other individual entity, and that difference comes about in the process of growth, evolution, unfoldment. Theosophy, therefore, is the science of soul-unfoldment which teaches us how human souls evolve, which explains the varied and many faculties of the soul, which faculties are tabulated, classified and understood just like the facts and factors of any materialistic science. The science of the soul is as precise and as definite a science as chemistry, physics or biology. Its method is experimentation: it experiments with and on souls. Whereas in modern philosophy we use the power of metaphysical speculations and in modern science we experiment with individual bodies or things, the philosophy of Theosophy deals with the fundamental propositions of a unified universe, and when we come to the science of the soul, we deal with differentiated

aspects of a differentiated universe and understand its phenomena. The science of the soul deals with soul phenomena. It gives to us the true science of psychology, that psychology which deals with the divine nature, not with the mortal nature of man. The science of Theosophy ultimately produces the art of Theosophy.

The art of Theosophy is the art of living. It is a branch of Theosophy which teaches us how to live as spiritual beings in an evanescent universe of matter. Thus, the philosophy of the spirit implies living according to the tenets of the science of the soul, and following the pursuits of active life by a regular code, which is the highest form of art.

This is what is meant when we say that Theosophy is a synthesis of religion, philosophy, science and art. If we leave out a single one of these four, Theosophy becomes a creed. Theosophy is not a creed, for when we live in terms of, and act according to, our own knowledge (not somebody else's), we are not following a creed. Knowledge and life, the two extreme ends, are bridged by the philosophy which reveals a universe of unity and the science which unifies the world of a myriad differentiations.

Just as the art of living is based on the science of the soul in the case of the human individual, so the art of government is rooted in the science of sociology for collective humanity. This knowledge is another great contribution of theosophy to humanity; it not only preaches the art of government but also the science of sociology. It speaks of social instinct, impulses, inspirations, and of the intelligence of the individual human being and also of the collectivity of human beings. Just as there are many wrong forms of government and only one right one, so there are many wrong sciences of sociology and one true system, that which deals with a society composed of evolving souls, immortal and divine. Theosophy goes further. If its contribution to the individual is the philosophy of spirit, its contribution to humanity is the philosophy of education. Theosophy teaches humanity how to become true social beings and how to build the right society of spirit-men. If Theosophy produces true legislators and governors, through its science it produces true social servants, and through its philosophy it produces true educa-

tors and true teachers. The philosophy of education is still another contribution which Theosophy makes to humanity.

Lastly, if to the individual it contributes the religion of knowledge, for mankind as a whole it contributes the religion of service. The religion of service produces the great Saviours of the race. In such service lies perfect freedom.

The message of all great Saviours of humanity who serve by knowledge is, *first*, the message of immortality, which says man does not die but lives on and on, life after life. *Secondly*, the message adds to the idea of immortality that of brotherhood. If all human beings are immortal, their immortality makes them brothers. The spiritual brotherhood of the race is thus the second great message of Theosophy.

The great science of the soul, the science of sociology, speaking of the differences that exist between man and man proclaims the truth of Evolution. This is the *third* great message of Theosophy—Evolution.

The *fourth* great message reveals the stupendous fact that there are in existence immortal, fully evolved perfected Men, Elder Brothers in the human family. The art of living makes the Masters who possess the art of Government; that art results from the science of sociology which is the science of the Soul; that science is founded on the philosophy of the Spirit which provides for the philosophy of true spirit education. And lastly, that philosophy springs from the religion of service.

The Masters of Immortality bring to man the art of self-government whereby immortality is attained.

Theosophy therefore unveils a compact whole: the most practical religion, the most practical philosophy, the most practical science and art; and it brings to the modern world, with all its problems, sorrows and sufferings, a great lesson. The present is but an unfolded past, the future is latent in the present, the present is an unfolding future. Cause and effect are no more separated, but are studied together. Effects are left alone as the result of ignorance. Knowledge is applied to the causes which remove the limitations of the circumscribing effects. Thus a compact and consistent whole

as a body of knowledge is unveiled before our vision.

No man invented truth. Truth exists. All we can do is to contact it. No one invented knowledge; we can only uncover that which is hidden but which exists as the immemorial, ageless Wisdom, constant throughout eternity, consistent in all its parts. Truth is a religion which does away with the authority of prophets and priests; a philosophy which does away with speculations; a science which does away with doubt; an art which does away with special creations. Theosophy provides a religion which deals with all problems of life, a philosophy which is not speculative and theoretical but practical, a science which does not deal with dead matter but with the living affairs of the soul, an art which produces the joy and bliss of creation, not for the few but for all, not in some special department of life, but in all life. Theosophy brings to us that sure consolation that there is a great purpose in the small events of our lives as in the life of a nation or of the humanity to which we belong, and these two are one. No event takes place which has not its cause in us; the distress and suffering, as well as the joys and pleasures of the world, are of our own begetting; there is a divine purpose in life and we, being divine, *willed* that purpose, each one according to his capacity and his limitation.

Theosophy unifies all departments of life and makes life not only joyous but useful, explains the purpose of pain as well as of pleasure, and brings the confidence that there is a power in each of us—the power of hands to reshape the earth, the power of heart to reach heaven, the power that belongs to us, which *is* us.

THE great truth is to be reached by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

—*The Theosophist*, October 1881

GOD AND GODS

IS there only one God, or are there many Gods? This question must arise in every honest inquirer's mind, especially in India where there is a plethora of gods and goddesses. The answer to both parts of the question is in the affirmative.

H.P.B. writes in *The Secret Doctrine* that gods and stories relating to them are not "a magic world of erratic fancy." The Greeks too had their myths about gods and goddesses.

A myth...means oral tradition, passed from mouth to mouth from one generation to the other; and even in modern etymology the term stands for a *fabulous* statement conveying some important truth....Like our ancestors, the primitive Aryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in nature. (*S.D.*, I, 425)

In other words, the myths and legends of gods and goddesses have a vestige of truth behind them.

On the other hand, Theosophy as also many religions teach that there is only one God. This God is not a person, however great and mighty one may conceive him to be. It would just baffle our imagination to think of such a person who, as is said, cares about each one of us, and who is totally aware of all that we are and that we do. Moreover, as stated in *The Key to Theosophy*, a god with the attributes of men, a god who hates, loves and shows anger, falls far below the standard one may ascribe to even an ordinary good man. That is why in *The Secret Doctrine* we are told that Theosophists are atheists only in the sense of being *nastika*, i.e., rejecting idols, including every anthropomorphic god (*S.D.*, I, 279). Yet, images of God that are tangible are not really very dangerous, as long as we do not confuse them with reality. The most dangerous images are those that we make out of our ideas and concepts and then rigidly cling to. As Robert Crosbie points out, "Man's outlook on life depends upon his conception of Man, God and Nature." So it is important to have a correct concept of God.

Theosophy teaches that God is not a Being, but is Be-ness. It is the Eternal, Boundless, Omnipresent and Omniscient Principle,

called the Absolute or Parabrahman. Any object is limited in space, because it cannot be at two places at the same time. It is limited in time, because at one point in time it exists and then there comes a time when it ceases to exist. Also an object has qualities that are distinct from all other objects. The Absolute is not limited in time or space, and it is also attributeless, because it is all-inclusive. It is Absolute Being and Non-Being, Absolute Light and Absolute Darkness, etc. "Omnipresence" means that the One Reality is present in its full glory and power at every point and in every atom. "Omniscience" implies that it is all-knowing, encompassing all objects, all subjects. But as our mind can attend to only one thing at a time, such a concept is far beyond our imagination.

The Absolute is the Causeless Cause and the Rootless Root, which is not involved in the cause-effect chain. It is the noumenon of all the noumena which must underlie all phenomena and give them whatever shadow of reality they possess, but which we are not able to cognize at our level. An example is given to understand this. The atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there but that they alone give his quartz any appreciable value. The relation between noumenon and phenomenon is similar to that between gold and quartz. But whereas the miner knows what the gold will look like when extracted from the quartz, we at our level cannot form any conception of the reality of things separated from the veil of *Maya* which hides them, *i.e.*, we are able to grasp only its manifested aspect. (*S.D.*, I, 45)

H.P.B. writes in *The Secret Doctrine* that just as an army is composed of divisions, brigades, regiments, etc., so also there is a hierarchy of spiritual Beings through whom the Universal Mind comes into action. These spiritual Beings vary infinitely in their respective degrees of consciousness and intelligence. Each of these Beings either was a man in prior periods of evolution and thus is a perfected Being, or is preparing to become a man. Thus, Beings above man who are perfected are the "*gods*," and those below him are the "*devas*," which include *Gandharvas*, *Yakshas*, *Kinnaras*,

etc. These *devas* have not acquired purity through merit, nor do they possess moral choice. Theosophy teaches that "the whole Kosmos is guided, controlled, and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform" (*S.D.*, I, 274). There are levels and levels of gods, which look after different departments of nature, each having limited powers and limited responsibilities.

H.P.B. tells us that though they are "gods," they are not to be worshipped, because "Eastern philosophy rejects the idea of a personal and extra-cosmic deity." Quoting from the Bible, she says, "There be Lords many and Gods many." Therefore, if worship we must, we have to either choose the worship of many gods, each of whom is limited, and thus follow polytheism, or, as the Israelites have done, while believing in the existence of many gods, choose one tribal or racial god from among them and consider him as the highest and the "God of Gods." (*Transactions*, pp. 52-53)

Each of these "gods" is finite, *i.e.*, limited in space and time. With *pralaya*, all these gods disappear; even Brahma, Vishnu, etc., are merged in the Absolute. Immortality of the gods extends only till the end of a *Kalpa*, a "Day of Brahma." Moreover, these gods are devoid of the feeling of personality and also of the human emotional nature. Therefore they can have no personal qualities such as man attributes to them, like being angry, jealous, pleased with sacrifices, etc.

It is more important to know that they are all "agents of Karmic and Cosmic laws" and they cannot and would not contravene the law. There are stories where these gods grant "boons" or "*vardan*" to their devotees, but this is done not by contravening the law. The boon is granted, or rather earned, by the devotee because of his past merit, or by reason of the mortifications undertaken by him in the present or a prior life. But, just as he himself is instrumental in earning the boon, so also he becomes responsible when he misuses the powers endowed on him by way of the boon. However, a boon of "Immortality" will never be granted, as it just does not fit in the framework of the universe. All that is born must die. In *The Light of Asia* we are told:

...seek

Nought from the helpless gods by gift and hymn,
 Nor bribe with blood, nor feed with fruits and cakes;
 Within yourselves deliverance must be sought;
 Each man his prison makes.

H.P.B. writes:

...neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however....The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned save through "the still small voice" of our spiritual consciousness. (*S.D.*, I, 280)

It is difficult to worship the unmanifested, because our personality becomes an obstacle. Krishna says, "And even those also who worship other gods with a firm faith in doing so, involuntarily worship me, too, O son of Kunti, albeit in ignorance" (*Gita*, IX, 23). Honest devotion, although misguided, has merit, and will eventually lead to clearer perception.

So, God, or the One Reality, is Krishna, Buddha, Ganesa, Jesus and all the *Avataras* put together—and beyond. It is in this manner only that we should try to understand It. As Krishna says, "I established this whole universe with a single portion of myself, and remain separate" (*Gita*, X, 42). That is, by such manifestations the source remains undiminished, though universes appear and disappear. Also this Brahman is not just not equal to our universe; it is not equal even to the sum total of all the universes that ever existed.

Yet, this Divinity is present in each one of us in all its majesty. As Krishna says in the *Gita*, "I am the Ego which is seated in the hearts of all beings." This is the *Atman* principle in each one of us. *Atman* is like a ray of the Sun. It is one separate ray, yet we cannot detach it from the Sun. This Spirit in the body is the perceiver, which itself remains unchanged but perceives all the changes. Our body, our likes and dislikes, our ideas, all change, but the power to do, to feel, to know all these, comes from It and is always there. So

the power *to make, to unmake and to remake*, which is the power of Divinity, is within us.

This also explains why the One Reality cannot be perceived like we perceive everything else. It is Itself the Knower, and the Knower cannot be the object of its own knowledge. Just as a finger cannot catch hold of itself, just as fire can burn other things but cannot burn itself, so it is said that in the *Dhyana* stage of meditation one enters the light but does not touch the flame. That is, one knows and feels oneself and other creatures to be one; whereas in *Samadhi*, the ascetic loses consciousness of every individuality, including his own; that is, his individuality merges with the One Reality; the knower and the known become one.

If muddy waters mingle with pure waters, the former will pollute the latter. So also our lower principles as it were defile the Higher, in the sense that the power to think and choose is misused by our mind which remains entangled in worldly matters, likes and dislikes, etc. *Atman* is compared to a dewdrop on the lotus petals. These petals have to be positioned well, otherwise even a little swaying will result in the falling of the dewdrop on to the earth; it then becomes a speck of mire. This is in a way also the explanation of vicarious atonement, for it is our Higher Self which takes on the responsibility for the misdeeds of the lower self. So the Higher self, though innocent and without blemish, has to suffer along with the lower self.

The Voice of the Silence says, "Look inward: thou art Buddha." This should deter us from having a low opinion about ourselves. It means that potentially we are gods. But, during incarnation, *Atma* and its vehicle *Buddhi* are only overbrooding; therefore, although omnipotent on their own plane, they are quite helpless on our plane. It is for the incarnated *Manas* to turn for help to the Higher Self. Lower *Manas* must be made porous, so as to absorb the influx of the divine. The Higher Self is like a reservoir at the top of a hill where water is stored. We can use this water to irrigate the fields if we would but open the floodgate. So also we have to open the gate to let the light shine through. In the process of spiritual development, we must seek guidance from this great reservoir of light. If sought,

help is always available. However interior the process of self-development may be, it is not unaided.

The implication of this teaching is to realize that in reality there is no such thing as separateness. "The deluded despise me in human form, being unacquainted with my real nature as Lord of all things," says Krishna. So we have to learn to see the presence of the One Self in all, and "act for and as the self of all creatures." We do not have to look for divinity outside of us, but must realize its presence within us and in all other creatures. So the ancients advised, "Man, know thyself."

To say that occult sciences claim to command nature arbitrarily, is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, *always due to natural causes*, and to the combination of forces analogous to those used by the scientists. The real difference between modern science and occult science consists in this: The first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force, a spiritual or psychic force, in other words, *the soul of that same force*. Those who do not believe in the human soul nor in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word "Pantheism" more than the devil of their unwholesome dreams.

STUDIES IN "NOTES ON THE BHAGAVAD-GITA"

I

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THE title of a book should epitomize the subject-matter. Mr. Judge calls attention to this in the opening chapter of his *Notes on the Bhagavad-Gita*. Paraphrasing the title, *Bhagavad-Gita* or the Lord's Song, he shows it as expressing the living soul of the book. It is, he wrote: "the Holy Song of God Himself who at the beginning of Kali-Yuga or the dark age, descended upon earth to aid and instruct Man."

This sets, as it were, the attitude of the reader to the book; he becomes a listener to a Teacher. The relationship between Teacher and listener deepens in proportion as the listener realizes his need of help, and has faith that such help, from the very highest, is his for the *listening*. Men do not listen today. The voice of conscience, the voice of Nature, the moral and ethical statements handed down from age to age, are all unheard. The song of Life itself is not even admitted to exist. All such sounds are as though in a wilderness where there is none to hear, but they are present all the time. Until men realize that there is something to listen to in life greater than that which they already possess, such a book as the *Gita* will remain meaningless. But if a man feels the need for help and will adopt a certain attitude towards the *Gita*, then he will be rewarded a thousandfold. Mr. Judge gives *his* attitude and asks that the reader shall adopt the same:

What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it.

This is a stupendous statement. It is even more stupendous when the next sentence is taken into consideration: "Such at least is the promise by Krishna in the Bhagavad-Gita—the Song Celestial."

With this attitude let the listener approach the book.

Aid will come to him because there are two aspects of his nature, the outer and the inner. The inner man or Self is always "ready to help the outer man to grasp after" knowledge. In this grasping he is not left alone but is helped by his inner nature. The relationship between these two parts of man is a near one, reciprocal in fact, but the effort must first come from the outer.

Before the outer man can appeal for help he must realize "the actual existence of the Self as the final support of every phase of consciousness." Otherwise he will not apply pressure to the "inner nature in moments of darkness," for he will have no faith in its existence or its power to help. But if he does make the appeal or pressure—a stronger word—he is sure to be "answered by the voice of Krishna, the inner guide."

To help the outer man to gain such faith in the Self, Mr. Judge says that he must realize two things: (1) that Self eternally persists and (2) that it is always unmodified.

These two statements become more profound as they are meditated upon, but it is difficult to bring the strength and power of the mental concept down to the level of the outer man. The outer, limited by its own experience and knowledge, recoils from the very vastness of the ideas, failing to expand his nature to contain them. Even the attempt to do so seems beyond his strength, for it is as though he were breasting a wave that seeks to engulf him. As Arjuna, faced with the overpowering knowledge and splendour of Krishna in His Divine Manifestation, begs to see again Krishna's familiar form, so the outer man seeks the familiar and sinks into his known nature.

It is the same with the knowledge or aid that the Higher gives. At first the outer man sees it, and tries to act in terms of it. Then, like Arjuna who, faced with the outer man's knowledge of the consequences which would ensue from the battle, pits this knowledge against the advice of the Higher and sinks down into the chariot, saying "I will not fight," so man, in "confidence" in his own sufficiency decides he will not fight, *i.e.*, he will not breast this mighty wave of knowledge.

But he has appealed to the Higher, and It is stronger than the

outer or lower, and whether he will or no, he will have to use, or be carried away by, the increased knowledge given him. If, in his ignorance, he will not fight, Nature will impel him to do so, and the determination to stick to the familiar is a fallacious determination. Knowledge asked for and received cannot be denied, so why should he not breast the wave cheerfully and use it to carry him to the goal, rather than shrink from it and let it overpower him while hiding his goal?

The mere fact that he is reading the Instructions of God Himself proves that he can profit by them if he will. Even should he feel that he has no wish to learn from them now, at some time or other he must have made the request for help. Though Arjuna wants to refuse to fight at the last minute, he has already asked the higher to be his charioteer and to take him to the heart of the battlefield where it is too late to withdraw. It is only the outer man that rebels, but if he will listen to the Divine Teacher's words which explain the inner meaning of life, he slowly, but surely, comes to the point where he can say, "I will do thy bidding."

The first great teaching given by the Inner to the outer is that which is denied by the outer, *i.e.*, he is where he is because Nature has brought him there as the result of his own past. Since Nature is impartial Law, where and what he is must be right and proper for him. It is, in fact, his battlefield. The powers and functions of the outer man and the perception and capacities of the inner man are the weapons with which the fight is made. The fight is not at first with outside enemies but between these two aspects of man. When the inner man himself turns to the Self, the Great Self, as the "support of every phase of consciousness," then he perceives the panorama of life as a changing panorama, hence impermanent and relatively unimportant. When he is engulfed by the lower, its very impermanent and changing qualities frighten him and at times overwhelm him. His first task, then, is to *remember* the unchanging Self within.

This is not easy, as Mr. Judge wrote, but it can be remembered if it is "recognized," "pondered over," and "as much as possible understood." And it is absolutely necessary to remember It.

Recognition is a thing of the memory-mind and implies famili-

arity with the thing recognized, and therefore it is the lower mind and brain that must first learn what is the Teaching of the Self. Mr. Judge therefore gives us the following description, which appeals to the reason and logic of the mind:

...there must be a universal presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna, holds, that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, It formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself—as a cover, so to speak—the human body and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body.

When this is pondered over and the effort made to understand it as fully as possible, the higher parts of the nature come into play.

The first step is to *recognize* that the essence of the One becomes the immortal part in each man, the Krishna within who talks to the Arjuna. When the implications of this are *pondered over*, it will be seen that the outer is the mere covering of the inner; the outer is modified, the inner is unmodifiable, not even merely unmodified. The outer world is the covering of the Divine Idea, and that covering is constantly modified. That which enables man to see the modifications is that which is unmodified in him, the perceiver, the spectator of all. When the Arjuna in man loses sight of the Krishna, or Self, within, and becomes absorbed by the outer "picture" which he makes up around the outer panorama of manifested life in terms

of his own understanding, there is no hope, all is despair. The parts of the picture come to life and absorb the energy of the man, he is lost in the picture, the illusion of his own creation. Before this state occurs, he must turn his eyes from the picture to the unmodified essence within him. This is not easy, for the power of the living picture is great as to its effect not only on the eyes and on the ears, but also on the feeling and desiring nature, and even on the mind. This lower mind can argue with itself and with the sense impressions and desires, making all seem right and proper, and to silence the clamour means great effort and still greater faith in the efficacy of the effort.

It is in times of relative peace that man must turn his mind to the Krishna within so that a road is built between the two states of consciousness, and so that the lower learns that help is there for the asking. It is before a man is caught in the battlefield that he must learn the art of warfare and prepare his weapons and know from whence help will come to him, otherwise it is too late. He must know what kind of help he can depend upon and he must have attained at least a certain amount of faith in it.

That which will come to his aid is not merely some superior knowledge, but the Voice of Krishna Himself—the Voice that is soundless, yet fills all. Its effect on the consciousness is as the Voice of the Beloved who speaks while "tenderly smiling." He speaks, as did Krishna, words of admonition:

Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honourable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonour. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormentor of thy foes, this despicable weakness of thy heart, and stand up...if thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honour, and be guilty of a crime.

Words of comfort:

Thou grieveest for those that may not be lamented, whilst thy sentiments are those of the expounders of the letter of the

law....it is unworthy for thee to be troubled for all these mortals....If thou art slain thou shalt attain heaven; if victorious, the world shall be thy reward; wherefore, son of Kunti, arise with determination fixed for the battle.

Words of strength:

Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatriya tribe hath no duty superior to lawful war, and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favoured soldiers may obtain.

Words of command:

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle.

Act as seemeth best unto thee.

(To be continued)

It matters little whether the Guardians of the Sacred Lore are regarded as living, actually existing men, or are viewed as myths. It is their Philosophy that will have to stand or fall upon its own merits, apart from, and independent of any Adepts. For in the words of the wise Gamaliel, addressed by him to the Synedrion: "If this doctrine is false it will perish, and fall of itself; but if true, then—*it cannot be destroyed.*"

—H. P. BLAVATSKY

THE CHOICE IS ALWAYS OURS

"He cometh, reaper of the things he sowed."

FOR every act it is possible to assign a cause. Does the cause compel the act? In other words, are we bound or are we free?

A man steals because he is hungry. Because he is hungry, must he steal? Does the hunger in the stomach compel the hand to take the loaf of bread? Not all hungry men steal. Then perhaps he steals not just because he is hungry, but because he has been taught that stealing is permissible. Because of his wrong upbringing, must he steal whenever he feels hungry? Have not men, born of dishonest parents, learnt not to steal even when hungry? No one can deny that there is freedom of choice until he can forecast unfailingly how a man will act in certain circumstances—as distinct from assigning a cause for his action *after* the event.

Neither the hunger in the stomach, nor the parental precept and example, compels. They are no more than the soil and the climate in which certain seeds of thought and desire may germinate, grow and bear fruit. There are three factors, not one, to be considered: the seed, the soil and climate, and the nurture.

The seeds of human action lie concealed in silence and darkness beneath the soil. They are as much the fruit of our unknown past as they contain the possibilities of the future. Once they germinate and their shoots appear above the surface, they can be recognized by one who is prepared to examine them in the light of his own higher nature. They may be weeds which, if left alone, will grow in the soil and climate of a greedy and vicious society, choking all wholesome plants. They may be the seeds of the characteristic virtues of a family or nation, growing naturally in the conditions provided. They may be the seeds of more rare virtues, alien to the nation or family, enabled to grow and bear fruit by careful nurture.

Imagine a seed of a tree cast into somewhat inhospitable soil and climate. With careful watering, weeding and protection from pests and marauders, it germinates and grows. The roots ramify through the soil; minute soil organisms establish colonies round these roots

and, together with them, begin to transform the nature of the soil according to what the tree requires; the leaves absorb sunlight and breathe in the atmosphere, enabling the tree to utilize the nutriment it absorbs from the soil, and shade the ground so that precious moisture is conserved. The leaves fall and sustain other soil organisms which can break down the leaves to modify further the soil. The tree bears fruits which yield the seeds for future trees which grow, protected now by the mother-tree. In time a forest springs up and even the climate may be changed. It is Nature, not the seed, that does all this, a host of living organisms; but without the seed and without the initial nurture, Nature would be barren.

So it is with the seeds of human thought and resolve. Bunyan did not write *The Pilgrim's Progress* either because of or in spite of being in prison. Others have been in prison without writing such a book. Others have had difficult circumstances without utilizing them as an avenue for creative effort. The seed of resolve to go his way, undeterred by his persecutors, the germ of the idea of such a book, were tended by him, and the images and allegories suggested by his life's experiences crowded into his mind and formed part of the substance of the book. The seed, the soil, the culture—all vital elements in the production of the book which, in its turn, sowed the seeds of resolve and the germs of ideas in the minds of others and thus changed, be it ever so little, the environment which helped to produce the book.

Into the soil of a field fall seeds which come from where we know not. Into the soil of our minds fall seeds which come from where we know not. Perhaps they have been blown to us from the mind of a fellow student, perhaps from the author of a book, perhaps from the imagination of a commercial artist designing a poster, perhaps from the resentment of a prisoner in jail. They may even have found their way from the compassionate mind of a Master. Some will not germinate, some will. Those which do germinate and which we cultivate can always find material to use for growth in our surroundings.

If it is the resolve to lead a Theosophic life which germinates and which we nurture, it will grow neither in spite of nor because of

circumstances and our relationships with others. The sympathy of others will help the growth and become part of it, but also the hostility of others can be utilized by the creative process. It will be a creation, like *The Pilgrim's Progress*, to which our family and business relationships, our sickness and our health, our poverty and our wealth, will contribute sustenance, and which will transform the environment in which it grows. It is the vital creative germ from which the growth springs; but without the weeding and the questing, without the friends and companions and relations, without the sickness and health, the poverty or the wealth, it would be a seed without soil. Probably no single element in our environment is essential, except in so far as it is necessary to give us a body, but every element there can be put to use.

All this implies that we have both more freedom and less freedom than we are usually prepared to admit. Opportunities used, opportunities neglected; advice followed, advice rejected; work done, work left undone; promptings of conscience heeded, promptings unheeded; decisions made and decisions avoided—these alone, quite apart from our heritage from past lives, weave about an adult a fine-spun web of karmic relationships with others from which there is no escape. But it is within this web that lies our freedom of choice, not without it.

There is an increasing tendency to think of freedom in economic terms: freedom to own a motor-car, freedom to change one's job, freedom to own a television set, freedom to go away on an annual holiday to a resort of one's choice. Bunyan in prison was free to do none of these things, but the freedom which he exercised, the choice which he made, was of infinitely greater significance. The choice between being contented or discontented because one cannot buy a motor-car is infinitely more important than the choice between this motor-car or that. The determination to be free of the corrupt sense of values of modern advertising is infinitely greater than the determination to buy this advertised article rather than that, and so on, *ad infinitum*. Prison is prison, corruption is corruption, and neither can be otherwise. But freedom can always be exercised.

RIGHT MOTIVE

IN the Soul's pilgrimage, that is, all through the journey of the Human Soul, from the time it becomes a self-conscious thinker and chooser and has to march onward and forward through its own self-effort and self-determination, until it reaches the goal of human perfection and fulfils its divine destiny by becoming a spiritual helper of the human race, it is essential always to keep in mind the importance of the spiritual principle—purity of motive.

Purity, as generally understood, is cleanliness—of mind, of heart and of the physical environment. A good person is considered pure, and *vice versa*. From the Theosophical point of view, purity means selflessness, utter forgetfulness of the lower, personal self.

As *Light on the Path* states:

...great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. (p. 19)

A beginning has to be made on the inner planes of being, the planes of mind and of heart, for outer purity follows purity of motive.

In the kingdoms below man, evolution proceeds naturally; each kind acts in terms of its own law; therefore there is no self-conscious causation, no disturbance, no disharmony. Human beings sow causes every moment, usually following impulses from without, in a selfish way, thinking in terms of their own personal benefit, without any consideration for the good of others. This naturally disturbs the universal harmony, causing pain and suffering all around. Students of Theosophy are expected to think and plan deliberately, after consulting the Holy Writ, that is, on the basis of Theosophical principles. In *The Voice of the Silence* a very valuable injunction is given: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course." (p. 45)

Each human soul has gone through many successive incarnations on this earth and generated innumerable causes, both in right

and wrong directions, on the physical, mental and moral planes, and he feels their effects in the present, through joy or suffering, without understanding the reason for it. Thus man has made of himself, as Byron says, a "pendulum betwixt a smile and tear." Purity in causation would ultimately lead a student to equal-mindedness, making him rise above pleasure and pain. Great Teachers down the ages have taught the same truth. Sri Krishna, in the Second Discourse of the *Bhagavad-Gita*, advises Arjuna:

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

The philosophy of Lord Zoroaster is based on the trinity of pure thoughts, pure words and pure deeds. The little verse of *Ashem Vohu* states: "Purity is supreme; happiness to him through whom happiness flows to others." In order to reach that condition, the oneness of Life has to be understood. A truer realization of the Self and a profounder conviction of Universal Brotherhood must go together. We must act for and as the Self of all creatures.

Purity in causation starts at the very root of manifestation, when the divine principle of Life differentiates into millions of sparks or rays, each starting its pilgrimage of life. Why does it do so? Because it has to move forward through its many emanations, so that what was merely abstract may become concrete. *The Secret Doctrine* states:

Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyān Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in man. (I, 193)

The Divine Spark in its evolutionary process, passing through a variety of forms on each plane, at a certain stage acquired the

human form through the mercy of the Lunar Pitris who projected their *Chhayas* or astral shadows, which served as models on which the material particles built the physical bodies. A little later, the Solar Pitris tried to help these human forms by enlightening their consciousness with the gift of their own minds, thus transforming mindless man into a self-conscious thinker and chooser. Had it not been for the self-sacrifice of these Pitris, both Lunar and Solar, man at one stage of evolution would have been devoid of human form, and at another stage would have remained mindless.

Thus a human being is made up of all the forces in the universe; all the emanations of the One Life have mixed and mingled in him. Therefore he and he alone can express all the powers of that One Life. A perfected individual has overcome the limitations of mind and matter, of space and time. But his future depends very much upon his motive, on whether he will use his knowledge and powers for his own personal gain and glory or for the benefit of the whole of humanity. Purity in causation will lead him to White Magic; selfishness, to black magic. In the first case he will be a Saviour of Humanity; in the other, he will destroy his own soul.

So it is necessary to have a pure motive in all spheres of life: in the so-called common things of life, in the selection of food, physical or mental; in work and rest; in making friends, spiritually inclined or otherwise; in giving and receiving gifts. In the performance of all the duties of life, let us have a pure motive.

While entangled in this dense forest of existence let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defence and shield. (*Notes on the Bhagavad-Gita*, p. 101)

SELFISHNESS is the only real atheism; aspiration, unselfishness, the only real religion.

—ZANGWILL: *Children of the Ghetto*

IN THE LIGHT OF THEOSOPHY

Intellectuals and researchers from all horizons gathered at UNESCO (September 16-19) "to understand, anticipate and imagine" what the 21st century will be like. Director-General Federico Mayor challenged participants to "make a lucid diagnosis of the present and shed light on the road that must lead us to the future."

Ilya Prigogine, Nobel laureate for Chemistry, reflected in his paper that "we will likely see a new conception of rationality develop in the next century, in which 'reason' is no longer associated with 'certainty,' and 'probability' with 'ignorance.'" The debates spanned a spectrum of issues, with common challenges emerging: eradicating poverty, finding more sustainable development practices, and inventing new forms of regulation at the planetary level.

The participants at the conference agreed about the need "to chart out a new social contract and to counter the dominant logic of the short-term." But whatever the field of action, the first step is to change our way of thinking, and hence of teaching, writes French sociologist Edgar Morin in *Unesco Sources* (November 1998):

The great challenge to knowledge, education and thought in our century—which will become even more important in the next—is the contradiction between increasingly global, interdependent and planetary problems on the one hand, and our learning processes, which are more and more fragmented, divided and compartmentalized, on the other.

We must aspire to what French writer and mathematician Blaise Pascal had already clearly formulated in the 17th century: "I consider it impossible to know component parts without understanding the whole, just as to understand the whole, we must be aware of its parts." What we need is a way of thinking capable of placing the singular, the particular and the local into context, and to a broader extent, to situate the global in relation to its component parts. Such a thought process can avoid various forms of blindness, whether they come from ethnocentrism or hyperspecialized reasoning, and the short-sightedness that characterizes our outlook on the world.

Morin speaks of the four fundamental aims of teaching: (1) To have a good head and not just a full head. (2) To teach the human condition, which is a base of any humanist culture. (3) To teach people to live—not just to gain techniques and know-how, but rather to understand human beings and how to relate to others and to oneself. (4) To form citizens not only of the nation but of the Earth.

The ambition of humanism [says Morin] is not to dominate. Its mission is conviviality on Earth. If there is a way of thinking which we must embed in education, it is the knowledge that unity contains multiplicity and that multiplicity embodies unity. Therefore, we need a humanism that is biologically and terrestrially rooted, one which inscribes us firmly on the Earth through the awareness of a common destiny among humans faced with the problems of death, whether in the form of the nuclear threat, the ecological threat, the economic threat, the intellectual threat. Blind thought leads to catastrophe. Reform in our way of thinking is not an intellectual luxury. It is a necessity, a prerequisite for the safeguarding of a humanity confronted with the terrifying forces it has unleashed without yet having found a way to control them.

The Universal Declaration of Human Rights, adopted by nations 50 years ago, was inspired by the message that human rights are universal and indivisible, in other words, valid for everyone and all civilizations. Though there have been some major victories, there have also been systematic and organized violations of human rights in some States.

There are today new challenges to human rights arising from scientific and technological progress. The principles of the Universal Declaration are inspiring legislation in a host of new fields, from bioethics to cyberspace, says Robert Badinter, former French Minister of Justice. (*Unesco Sources*, December 1998)

There can be no human dignity [Badinter writes] wherever extreme poverty, illiteracy, lack of medical care and of basic

welfare protection reign. The individual is a whole, whose fundamental rights form an indivisible whole. To deprive a human being of some basic rights is to deprive that person of all rights. Still, in today's world, some 1.3 billion people are trying to survive with less than one dollar a day, and 30,000 children die each day of preventable diseases. On the eve of the 21st century—which will undoubtedly be characterized by globalization—the real question facing humanity is whether that globalization will merely be a quest for higher profits by multinationals, or a remedy for the ills that negate the pledges made 50 years ago.

We must not leave a burden for future generations. I am thinking firstly of the repression of crimes against humanity, which are the most violent and total denial of human rights: genocides, deportations, collective massacres and collective rape....

We must also face the new challenges of our times, such as protection of the environment. The issue was completely ignored in the post-war period, when the main goal was to rebuild what had been destroyed and to constantly increase production without any thought being given to the consequences. The right to a healthy environment is not only an imperative in terms of human rights, but also a question of survival for humanity.

Similarly, scientific progress has opened up a whole new field in the domain of human rights, whether it be in the area of genetic engineering, artificial reproduction, or the rapport between the development of new information technologies (especially the Internet) and fundamental rights. In all of these areas, the Universal Declaration provides us with a set of principles rather than the means to deal with these issues....Human rights are an ongoing creation.

For Western psychologists trained in the Freudian school, psychology and spirituality have nothing in common; but things are now changing and the two are converging in imperceptible ways. According to an article in *Life Positive* (November 1998), spirituality, or rather ancient Oriental Philosophy, is today setting the

agenda for changes in psychology's understanding of man, his motivation, purpose for living, and relationship with the universe. Terms such as "spiritual psychology" and "sacred psychology" are beginning to be used. The article goes on to state:

Obviously, psychology and spirituality are compatible disciplines. But where does one begin and the other end? Would we define concerns such as helping an individual gain control over his life spiritual or psychological? Is there room for two disciplines or is spirituality only the undiscovered aspect of psychology?

Spiritual thinkers would vote for the latter. After all, they argue, the Buddha and Krishna had disclosed deep insights into human nature long before Freud came into being. What's more, they had taken human understanding to its logical conclusion by providing the way out. Look at this passage from the *Bhagavad Gita*, dispassionately outlining the causes that lead to mental collapse:

"If a man meditates on the objects of sense, attachment to them arises; from attachment, desire is born; from desire, anger is produced; through anger comes bewilderment; through bewilderment, wandering of memory; through confusion of memory, destruction of the intellect; through destruction of the intellect, he is destroyed." (II, 62-63)

It is no coincidence that many psychologists favour Buddhism....The Buddha's Four Noble Truths are well known: the inevitability of suffering in a changing world; the cause of suffering, which is attachment to desires; the fact that there is a solution; and finally the way out, through the eightfold path which encompasses right understanding, purpose, speech, conduct, occupation, effort, attention and meditation.

The prescription is complete. Suffering is part of existence. But there is a way out. In the conditional relative world of psychology, Buddhism holds out the certitude of experiential knowledge....

The New Age acknowledges both spirituality and psychology in its journey towards wholeness. Both are necessary, mutually enriching.

The opening verses of the Buddha's *Dhammapada* contain a deep psychological truth: our life is shaped by our mind; we become what we think. Where Freud could only see the tumultuous motions of the unconscious, the Buddha had not only penetrated their root cause, but in doing so gave us the key to self-determination. Where Freud saw man as a helpless victim of the power of the unconscious, the Buddha saw him as fully capable of directing his destiny and pulling out of the mire of pain and misery and pursuing the path of happiness.

H.P.B. called ancient Psychology "the Science of the Soul," "the most important of all subjects of human study." Indeed, many of the knotty problems in contemporary psychological research were closely scrutinized by ancient Indian thinkers, not only in a theoretical way, but also with a view to finding the practical applications of the theoretical formulations. Modern psychologists would indeed be the richer if they turned to the ancient Psychology of the East for light and help. It is especially necessary for them to learn that the mind is dual and has a higher noetic character which has till now been entirely ignored by them.

Some scientists are in favour of human cloning, and the only thing stopping them are technical problems. A small percentage of the public wants it too. But have they considered the consequences? In an article reproduced in *The Times of India* (January 12), Patrick Dixon, author of *Futurewise*, warns of some of the dangers:

Making cloned babies has real dangers. Terrible mutations could result as well as huge emotional risks to the child....And there are serious risks of abuse by weirdos and the powerful....

People imagine that scientists can clone tissues for treatment without making whole embryos, but they can't. The technology is identical, whether you implant a clone to be born, cull it for spare parts or cannibalize it before implantation to make a human tissue factory out of embryonic cells....

Is it always absolutely right to pursue every possible treatment option?...Many people are deeply uneasy about deliberately

creating an identical twin embryo of an existing person with the express purpose of destroying it for use of its tissues.

Human embryos are more than bags of biodata, wherever you stand, on pro-choice or pro-life. They have all the promise of a beautiful baby son or daughter.

As a doctor, I know we need gene technology to feed the world and cure disease. But we don't need human cloning. We need a biotech summit, a global ban to strongly discourage cloners from making babies and a halt on further research until debate is conducted and laws are in place. More than 170 nations have no gene laws.

Will a cloned baby have a soul, or will it be a soulless creature, a Frankenstein's monster? And what lies in store for those who assist in creating such creatures? For scientists there is no such thing as a soul; so the fact that every baby born is a returning soul is completely ignored in all the controversy that is raging over the issue of human cloning. Those who favour cloning as "just another tool of science" would do well to ask themselves, in the words of the *New Testament*: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

As we move into the next millennium, the world is facing new challenges in infectious diseases. New diseases, from AIDS to Ebola, are posing challenges to public health, and old ones, which were claimed to have been controlled, are proliferating with a vengeance. In this latter category are tuberculosis, measles and malaria. A special feature in *The World and I* (October 1998) looks at these infections by addressing three defining questions: What causes them? What impact do they have on society? How can we protect ourselves from them?

Under the title "Fighting the Implacable Foe," science editor Dinshaw K. Dadachanji points out that the battle against infectious diseases requires not only international co-operation but also individual responsibility. In another article, "Know Your Enemy," G. Carroll Strait says that although they are all too small, the agents

that cause infectious diseases are remarkably diverse, falling into the categories of viruses, bacteria, fungi, protozoa and worms. These micro-organisms are as resilient as they are varied, and attain new virulence through mutation and resistance to antibiotics, writes Erin Eckert in "Diseased Societies."

Clearly, trying to fight infectious diseases merely with vaccines and drugs has not proved effective enough. There is never just one cause of disease. Just as diseases differ, so do their causes and prevention. Fundamentally it is true that all disease is a state of unbalance in the body, causing lack of resistance to the onset of disruptive tendencies. But what causes this lack of resistance? A Master of Wisdom wrote as far back as August 1882: "As for those who were knocked over by cholera, or plague, or jungle fever, they could not have succumbed had they not the germs for the development of such diseases in them from birth."

There is now enough evidence, more even than previously suspected, that our mind influences our body. Mental conditions can upset normal physical functions, can weaken our resistance to infection, and, most remarkable of all, can actually cause physical change in vital organs. A study of tubercular patients, for instance, revealed that those who were emotionally disturbed had a swifter form of the disease than those free of strain.

As far as medical science is concerned, it can never conquer disease *per se*. Many diseases which were once prevalent have been wiped out; but new ones are developing. This fact may seem disheartening, but it is easily comprehended if one understands that diseases are but the outer manifestations of inner disturbances, that ailments are the results of causes set in motion, for the most part in the mental or moral planes of being. Unless the cause which is *not* physical has been removed, it is bound to come forth again under another form.

Evidence is emerging that early humans were much smarter than scientists had hitherto suspected. They made organized sea journeys more than 700,000 years earlier than previously thought—and

to co-ordinate their efforts, say the experts, they must have had basic language abilities.

Palaeoanthropologist Mike Morwood and his colleagues at the University of New England in northern New South Wales made an intriguing find during their exploration of an ancient lake bed on the island of Flores, about 500 kilometres east of Bali. A technique called fission track dating showed that the layers of volcanic ash surrounding the tools were between 800,000 and 880,000 years old. Fossil plants and animals found near the tools dated from the same period. In the science journal *Nature* (Vol. 392, p. 173), it is stated that the tools were used by the early humans who are known to have lived in Java at the time; and from there they must have made sea crossings to reach Flores and other Indonesian islands. The evidence suggests, say the researchers, that the cognitive capabilities of this ancestral human species known as *Homo erectus* "may be due for reappraisal." "*Homo erectus* was clearly not just a glorified chimp," says Morwood.

The new findings will add fuel to a long-standing debate about human origins. If *Homo erectus* had the capabilities of early humans, it would seem to back the idea that modern humans evolved in several parts of the world.

One of the postulates of the Secret Doctrine as regards the origin of man on Earth is "the simultaneous evolution of seven human groups on seven different portions of our globe" (*S.D.*, II, 1). This denies categorically the theory advanced by some scientists that humanity began in one place with a single pair—the "Out of Africa" hypothesis—and then spread across the world.

NATURE to be commanded must be obeyed.

— FRANCIS BACON

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