

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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WILLIAM QUAN JUDGE—THE MAN	145
THE RIGHT APPROACH	148
THEOSOPHY AND ZEN	152
COSMIC CONSCIOUSNESS	160
THE SCIENCE OF THE SOUL	165
AFTER-DEATH STATES	169
IN THE LIGHT OF THEOSOPHY	173

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WILLIAM QUAN JUDGE—THE MAN

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WHO was William Quan Judge? He was the writer of *The Ocean of Theosophy* and other works—and there, unfortunately, information often stops. Very few students of Theosophy really know Mr. Judge, the man, the exemplar. Yet, unless we really know him, how much do we miss! We have an opportunity of knowing him if we reflect over all that he says in his *Letters That Have Helped Me*, and imagine that he is writing to us. Also, if we gather together all that has been written about him in the “Biographical Notes” at the end of the book, we can learn much.

One of the keys to his inner attitude can be found in his *Notes on the Bhagavad-Gita*:

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. Such at least is the promise by Krishna in the Bhagavad-Gita—the Song Celestial....If we follow the advice of the great Prince, our next step will be to assume, in view of patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge with the power to impart as much as we are able to take.

Can we not all take this attitude to heart?

As to his personal character, we learn from one of his friends that he “fears nothing except his own conscience.” He was “never deterred by expediency, mere public opinion, nor by any consideration of a personal nature, from carrying out that which he had resolved to do.” In other words, he was a man of integrity, and if we would follow in his footsteps we must learn to fear our own conscience and never let expediency hinder us in what our conscience tells us is right. Are we such men and women today? Each one alone can answer this for himself. He reminds us:

... side by side with what we are *doing*, runs the hidden current of our *being*, slow-moving, perhaps, but nevertheless sweeping on with a resistless force, none the less great for being unsuspected.

Faith in this idea will bring us to the realization of the following—and what a load will be lifted from our minds!

What is to learn, is to be content, or, rather, resigned to ourselves and our limitations even while striving to get above them....I am never, nor you, satisfied with ourselves, but we must be resigned to the limitations of our character as they appear to us.

So often we worry about our limitations, yet do nothing to remove them. Let us first analyse our actual limitations, our faults and virtues, our capacities and non-capacities, learn to accept them and start to improve or to remove them without depression or apathy. Acceptance of Karma is the first step to its overcoming, provided the acceptance is made a stepping-stone to using that Karma for the development of faculties. We are to pay more attention to what we *are* than to what we *can do or not do*, though that, too, has its importance.

It is this self-discipline that made Mr. Judge “gentle, sympathetic, but above all strong and powerful, whenever and wherever it was necessary to put in a word at the right time, or to act on the spot.” It is this that made his heart like that “of a little child and his tenderness was only equalled by his strength.”

All students of Theosophy acknowledge that “There is no religion higher than Truth.” This means that they value truth on all planes as the most precious thing. About Mr. Judge’s truthfulness a friend wrote: “His wife has said that she never knew him to tell a lie, and those most closely connected with him theosophically agree that he was the most truthful man they ever knew.” It is so often “expediency” that makes us prevaricate and speak or act untruthfully, or connive at untruthfulness. Let us remember that expediency meant nothing to Mr. Judge if it affected his integrity.

Another general picture of Mr. Judge is that of such a good, kind, understanding man that he seems like the “Jesus, meek and mild,” of so many Christians! We know from the Gospels that, however great was Jesus’ immense and unselfish love for humanity, yet he could be firm when need arose, as when he drove the money-changers out of the temple. So with Mr. Judge in a lesser degree.

The severity which some saw in him was on the outside, only. He was not always patient with folly and faint-heartedness, yet even these drew from him pity rather than condemnation, and nothing except deliberate cowardice persisted in, and treachery to the Cause itself, seemed to place the offender outside the pale of his present sympathy and attention.

Another friend wrote of him:

From him I learned to disentangle principle from condition. He viewed all questions from the standpoint of the principle or essence that each contained in itself, without reference to personality, and his quick perception of every situation, together with the application of his ideal principles, enabled him to judge correctly all the times.

If we can learn to understand and to love Judge’s mind, to become one with his heart—in other words, to assimilate him, we shall not only be better servers of our Movement but shall also draw ourselves to him in other lives to carry on the Work. “Friends or enemies in the future”—this is how they are made, for thought binds, whether based on love or on hate!

THE RIGHT APPROACH TO KNOWLEDGE

IN this scientific age, many are apt to consider science to be more important than religion or philosophy. Even students of Theosophy sometimes forget that the Ancient Wisdom is not any one of these but is the synthesis of all three. Any one of these branches of knowledge is incomplete if divorced from the others, and the need to synthesize all three is what the world does not always appreciate. People are glamoured by the researches of science and by the discovery of knowledge pertaining to the physical world, knowledge that the ancients are supposed to have been ignorant of. Students of Theosophy must bear in mind that much that is unknown to us today or that we think has been newly invented was known in ancient times. Can we build today such structures as the great Pyramids although we believe ourselves to be much more advanced in the knowledge of architecture than were the ancients? Can we make the dyes that Egypt made, or embalm a form as they did their mummies? To avoid being glamoured by science today, let us pause and remember that, besides the need for a right approach to knowledge, there is also to be considered the use of the knowledge gained and the reason for acquiring knowledge, the goal towards which we are evolving, which should lead us to philosophy and religion.

Many writers of the day are drawing attention to the imbalance in the total view of life caused by the glamour of science. What has science done for us today? It has probed the mysteries of the material world and enlarged our vista and knowledge of other parts of the infinite universe. But it has brought its problems. In medicine, for instance, we find new "cures" keeping pace with new diseases. And let us remember that there is no limit to the knowledge that can be gained. What is being uncovered today may become the knowledge taught in the elementary schools of the future, while scientists will keep probing far greater mysteries. What is known today in the various branches of science may seem rudimentary in comparison with what will be known in the future. Even the greatest

missiles and instruments of destruction of today might seem not so formidable compared to what might be discovered tomorrow. Whither are we tending?

A student of life should pause to think what help it is to life and to the evolution of man to send rockets to the moon and to the planets, or to orbit the Earth. When half the world is living in poverty, in famine conditions, without facilities for education, of what value is all this research? Is space research, with all the expense it involves, really worth while? Does knowledge about the moon's surface mean as much to humanity as understanding life's purpose (religion), or how to progress to the goal of life (philosophy)? Could not the time and money spent on needless "research" in many fields be better utilized for true education, which is the unfolding of the capacities of mind and heart and body, that is, the gaining of the knowledge of how to live better, more useful, lives?

What is the cause of the unrest among the youth of today? Lack of the knowledge of life, its purpose and goal. Religion has ceased to attract the youth because it instils fear of the consequences of one's acts. Man, having grown to the state of responsibility, wants freedom, but the means to attain this freedom are not taught; he wants happiness, but the means to it are not taught; all want to profit by the findings of science, to make physical life more easy, but the means to reach this condition are not taught.

Many writers are stressing the fact that science is but *one* of the ways to knowledge. What we sometimes fail to see is that this is changing knowledge. Each advance is treated as final by the ordinary person. Yet we have seen the theories of even the best of scientists disproved by further advances. Knowledge regarding the material universe is only a stepping-stone to further knowledge.

Students of Theosophy should remember that there are the great Scientists who for generations have tested and verified the traditions of old by their own observations and experiences. They are men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree, and who, by the vision they have gained, have studied and recorded the true

Science of the Universe. All that modern science is doing is to get nearer and nearer to this Knowledge. *But that Knowledge already exists.* Let us constantly remember that this ancient Knowledge can never change any more than pure mathematics can change, at least for our present earth-cycle. Modern science must be judged in the light of Theosophy, not Theosophy in the light of science, for science changes century by century, while Theosophy, being synonymous with Everlasting Truth, is changeless.

What is of real value to us is the scientific attitude, *i.e.*, believing nothing unless it can be proved by us, either by logic and common sense, or has been proved by others in such a way that we, too, can prove it for ourselves when we have gained the necessary knowledge. In the mean time, we can accept such facts as axioms, practise them, and so prove them for ourselves.

But what shall we accept as axioms? Surely not the ever-changing scientific theories of today. It is in the realm of ethics that we find a more permanent body of knowledge available to all. Most people are not aware of the Ancient Wisdom's teachings as to the *science* of the universe, but everyone is or can be aware of the age-old knowledge of the laws of true ethics as they have been kept alive in the teachings of the Great World Teachers down the ages. Pseudo-ethics and morals have grown up in terms of material living, and these change from time to time, but the fundamental ethical principles taught by the Teachers remain unchanged, though their practice or non-practice varies from time to time and among different peoples. It is the scientific approach to all true ethical principles that has to be emphasized today, because thus alone can we prove the laws inherent in them. People will not follow these principles as long as they are bound up with the idea of "command" by a God. Taken as means of progress in evolution, which if followed will produce certain results and if not followed will produce other results, they will become more acceptable.

With regard to religion, true religion never alters; pseudo-religion constantly changes. We have before us today the strange anomaly of the Roman Catholic Church changing so many of its dogmas. If it changes its pronouncements now, then that is tantamount to

admitting that what it has taught in the past had been wrong; and even now is it sure that what it is setting forth is right? How can people have faith in a Church that changes its doctrines? Can Truth ever change? The essence of true religion never alters, for it is based on Spiritual, Impersonal, Universal and Omnipresent principles, which lie at the core of everything, though in latency. The goal to be reached and the way to reach it constitute true religion, which inspires the heart and lifts man from the purely material or purely intellectual to the recognition of his own divinity.

Philosophy also is changeless at its root, for life in whatever century is fundamentally the same; the details alone alter. But a false philosophy, like false religion, can prove more dangerous than living by the partial truths of science. Neither true religion nor true philosophy can make war between man and man, or man and any part of the Whole; both are meant to be lived and experienced; neither can be forced on anyone. Religions, if traced to their source, can never create enmity between men, nor make man turn Nature to his selfish use. Science, though helping to ease the burden of life on the one hand, also has its evils. All scientific advances have both a good and a bad side. Therefore philosophy and religion must keep the balance and show how scientific advances are to be used. "Man shall not live by bread alone," said Jesus. Man must see that religious teachings, the philosophy of the good life, science and its uses on the physical plane, are all tools, instruments, physical, mental and moral. Man remains separate from all three, but only advances by the use of all three for the benefit of the Whole.

At whatsoever moment you catch yourself trying to persuade yourself that you are particularly humble, be assured that then you are farthest from humility.

—*The Theosophist*, August 1880

THEOSOPHY AND ZEN

THERE is a mistaken view that Zen is a selfish way of life devoted to self-realization and that it does not promote compassion. Nothing could be further from the truth. Zen is so much concerned with making us aware of our True Nature that it throws out all unnecessary intellectualism that actually prevents us from relating to our own fellow human beings spontaneously. It teaches us to throw off these barriers in the most direct and effective ways. True, the methods used are more suited to a past time when people in general were more spiritually minded, more devoted to the living of the spiritual life; but the idea was simple—to make us aware of the Oneness and fundamental Unity of all things and beings, and the practical realization of this Oneness as the only basis for true compassion. It is exactly the same teaching that Theosophy gives.

H.P.B. says in the *Five Messages* to the American Theosophists:

Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

The Secret Doctrine says that we must realize the Truth by self-induced and self-devised methods, and also that no external being can give us the Truth, but we must find it within our very own hearts. Intuition is useful in this department. We need to get rid of the self-created limitations that shut out the natural light of Intuition.

Theosophy is the most precious thing that can be given to man. Its beauty and its depth are inspiring and it has all the ingredients to produce the elixir of life that will save us all, but it is not only to do with written teachings. The Masters tell us that until we reach a certain level of understanding, as a result of the enlightened living of the life prescribed in the holy books of most religious traditions, most if not all of their teachings are incommunicable. It is easy to quickly read over that statement or to dismiss it from the mind, but

it needs to be meditated on and absorbed. We have to come face to face with it and accept its challenge.

The whole of the teaching of Zen, like Theosophy, is based upon the fact of realizing one's True Nature and living under the aegis of the Higher Self. To do this we have to clear our heads of intellectual facts, that are like clouds that obscure the sun, and try to see the world as it is. Do we really know what it means—to see the world as it is? We must try to free ourselves from all the preconceptions that we hold and all the man-made illusions that create a society that is based upon material concepts that have nothing to do with nature, with what is natural to us all. Zen very much emphasizes this naturalness. One story tells of a Zen Master who went to give a lecture. He ascended the platform and just at that moment a bird sang outside the lecture hall. "There's nothing more for me to say," he exclaimed, and left the room. Most of the Zen tales are based upon this teaching of naturalness.

In *The Secret Doctrine* (II, 797) H.P.B. says:

No human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only.

There is nothing holy, nothing profane—these are concepts that are created by us—there is just one consciousness, one life, and it is just as much to be found in a pile of manure as in a flower or a human being. In *The Key of Theosophy* this question and answer give us a clue as to the reality of this idea:

ENQ: I once heard one of your members remarking that Universal Deity, being everywhere, was in vessels of dishonour, as in those of honour, and, therefore, was present in every atom of my cigar ash! Is this not rank blasphemy?

THEO: I do not think so, as simple logic can hardly be regarded as blasphemy. Were we to exclude the Omnipresent Principle from one single mathematical point of the universe, or from a particle of matter occupying any conceivable space,

could we still regard it as infinite? (pp. 65-66, Indian ed.)

Hence when a monk asked the Zen Master Ummon, “What is Buddha?” he replied, “Dried dung.” “Buddha” here refers to the One Principle of Life pervading all things, and not Gautama Buddha the person.

This is important to remember as we go through our lives. Seeing the Divine in everything, means EVERYTHING. It also points to accepting things as they are. We often project our own personal vision on to external things and even our internal perceptions. This is not seeing things as they are, but viewing them as a combination of our illusions and the world’s collective illusion foisted upon us by the media and the education system, etc.

One of the most important similarities between Zen and Theosophy is the rejection of idols. Islam and primitive Christianity shared this rejection, but of course things have changed. Even certain sects of Buddhism in China, Japan and Tibet have taken up the promotion of certain deities. True, as in Hinduism, these are symbolic, but are symbols needed to promote the principles of Buddhism? Perhaps in certain cultures they are—but Zen, like Theosophy, tries to point towards Self-Reliance, Reliance on the True Self without any unnecessary imagery.

Many readers will be aware that H.P.B. and Colonel Olcott, along with Damodar K. Mavalankar, took Panchsil in Galle, Sri Lanka, on 25th May 1880. This means that they were formally acknowledged as Buddhists. We tend to be aware in the Theosophical Movement of the connection between the Theosophical Society and the Tibetan Tradition. Exoterically, Tibetan Buddhism contains all the elements of ritualism and dogma that H.P.B. criticized. Now anyone with any knowledge of Theosophical history will be aware that H.P.B. went to Tibet for occult training, that the Masters have their secluded Ashrams there, that one of the major figures behind the Theosophical Movement was Tsong-kha-pa, a Tibetan Spiritual Teacher, and that the Movement has also been connected to the Gelugpa Sect of

Buddhism in Tibet. How can we then tie all of this in to the Zen tradition?

We have to look at the esoteric side of things. Esoterically, Tibetan Buddhism has nothing to do with rituals and deities; it promotes the idea put forward by Bodhidharma, an Indian Buddhist Sage, who introduced Buddhism into China. From this developed the Chan school, and later the Zen in Japan. Both these words can be translated as “Meditation” and mean the same as the Sanskrit word “Dhyana.” Zen followers generally do not like their way of life to be called a “religion”; like Theosophy it *is* a way of life.

One of the basic teachings of Zen given by Bodhidharma is:

A special transmission outside the Scriptures;
No dependence upon words or letters;
Direct pointing to the soul of man;
Seeing into one’s own nature.

So the higher forms of Tibetan Buddhism and Zen are very similar. The no-nonsense attitude of Zen is something that can be applied to us in the modern world and has nothing at all to do with religion or any system of beliefs.

Zen rejects scripture as a medium of communicating truth and prescribes meditation as a substitute for revelation. It insists on simplicity of life, discipline of mind and body, and meditation. No wonder, therefore, its teachings are highly Theosophical.

H.P.B. in *The Key to Theosophy* makes the statement that Theosophy—or Theosophia, the Wisdom-Religion—is not Buddhism. It is also not Zen, but rather the source from which all religions and philosophies are derived.

Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colours. Ignoring all the others, and cursing them as false, every special coloured ray claims not only priority, but to be *that white ray* itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man’s perception, and each coloured ray

gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colourless sunlight of eternal truth. And this will be *Theosophia*. (*The Key to Theosophy*, p. 58)

THEOSOPHIA (Gr.) Wisdom-religion, or “Divine Wisdom.” The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*. (*The Theosophical Glossary*)

The universal teachings of Theosophy are unique, because even Zen can be said to be coloured by a certain culture. A study of the original teachings of Theosophy will help to develop the insight to look at all the different religions as expressing various facets of the One Truth. This catholic attitude is truly inspiring and mind-freeing. Zen is a part of Theosophy, the Divine Wisdom, and presents a way of approaching life that may appeal to the few real mystics in the Theosophical Movement. If we believe that Theosophy can be taught like a school subject then we are mistaken. Theosophy has to be lived and made practicable in daily life.

In this field Zen is our ally, as it has developed these methods over centuries. They have been tried and tested by generations of holy men and Adepts. Theosophical students can gain something from Zen teaching in terms of simple living and discipline of body and mind. This is another attitude that it is important to adopt. Everything is our teacher, from a blade of grass to Brahma. In our quest to help save humanity from its self-inflicted suffering, everything and anything that leads towards the alleviation of that suffering should be wisely employed.

Let us now look at similarities in meditation methods. Meditation is very much a case of living in the Eternal Now. Damodar K. Mavalankar says:

Raja Yoga encourages no sham, requires no physical postures. It deals with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself

and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

Yuanyu, the Zen Master, in his book *Zen Letters* says:

Those who are determined to practise the Way, practise self-awareness and self-understanding twenty-four hours a day. They think of this and focus on this. They know that the one Great Cause is there right where they stand, that it is within sages without being augmented, and in ordinary people without being diminished. They know that it stands alone, free of senses and sense objects, and that it far transcends material things.

We need to “paralyse” the senses of the external man of clay to see who we really are. We can dimly feel a presence in our quiet moments. Indeed it is on the surface of a quiet mind that spiritual images form. Great Beings are born at midnight hour, it is said. Taoists talk of the “Living Midnight,” symbolizing that it is in Silence that we meet our true Self. To do this we need to enter the Golden Temple of our own heart and dispel all anxiety.

Anxiety is the foe of knowledge; like unto a veil it falls down before the soul’s eye; entertain it, and the veil only thicker grows; cast it out, and the sun of truth may dissipate the cloudy veil.

It is true that we keep ourselves from being who we are by philosophizing and rationalizing everything instead of just *living* as Spiritual Beings.

Zen employs many methods to realize the “original face” or True Self. Koans are one of these methods. These are stories or sayings that cannot be understood by using the intellect. “The Mind is the great Slayer of the Real,” says *The Voice of the Silence*. “Let the Disciple slay the Slayer.”

Zen Masters were well aware of the teachings of Reincarnation and Karma, as they observed nature and its cyclic processes. Also they knew about the seven planes of being, rounds and races, etc.

But they felt that it was much more important to teach people how to get in touch with their true selves and experience reality first-hand. At least that was true in the culture and environment in which they lived and taught. Several centuries later some of the Adepts decided that it was time that a few of the more intellectual teachings were revealed to a people who were incapable of any direct perception of the truth. That was when the modern Theosophical Society was founded to help people to become aware of their divine nature and the divine nature of all beings, thus helping them to *live* in Unity and to form a Universal Brotherhood of Humanity, regardless of race, creed, sex, caste and colour.

In these dark days of the age of Kali, we have something eternally beautiful within, yet we allow the monkey mind, the chattering lower mind, to shut it out; we philosophize instead of just being what we are in reality. This is a trick of the lower mind, to trap us in concepts and ideas so that we fritter away lifetimes theorizing when we have our own “treasure-house” of Spiritual Wisdom to hand. But we have found a false centrality in a looking-glass world and have lost touch with nature and all that is natural. We are more prisoners than we think! We pride ourselves upon “getting on” in the world, oblivious of the fact that the more we get involved in worldly matters, the further we are from the Truth. We tell ourselves that it is important to keep our feet on the ground, and then we completely ignore our soul. We become engrossed in physical, mental and psychic matters—all of which kill out the true Spiritual feelings. In the world of Spirit there can be no compromise; we cannot serve two masters, for we will end up failing both or being absorbed by one or the other.

So that is why all of us are urged to open our “treasure-houses” now. We are prevented only by our doubts. “The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart” (*The Voice of the Silence*). The centre of our spiritual consciousness is the Heart, and if we concentrate on that we shall find our way through the forest of our desires to the Temple of the Golden Flower which is at the eye of the storm, where dwells tranquillity and a

peace profound.

The purpose of this article has been to help to create a little harmony in the world by showing that the esoteric side of all religions is the same Theosophy of old, but in a different guise. It is the language of the soul which transcends all the concepts and dogmas that divide. There is a reality—and this can only be experienced. What are words but noises made by the vocal cords, or symbols drawn on paper, or whatever? They are limited ways of conveying ideas that are taken up by the brain. To go higher, thoughts must be experienced without the use of the brain; they must then be registered in the spiritual part of our nature and then we shall have a different story to tell, if it is possible to tell it.

As said earlier, Zen is just one of many ways to get to this Inner Self. It will appeal to some and not to others. For everyone there is a way that suits them most. It is when one religion or system of beliefs commences to force its way of thought upon another that the trouble starts. Theosophy is not *a* religion or *a* philosophical system and therefore suits all people, all cultures and climes. This is its true value and beauty. It promotes a Universal Brotherhood which is essential to help to save humanity from the horrors of the age of Kali. This age is known in Zen teaching as the “empty aeon,” because it is a period lacking in all those higher thoughts and feelings that make us truly human. We are all ONE, and it is the practical realization of this fact, and this fact alone, that will bring about the Golden Age of Light and Love that we all crave so much in these difficult times.

BRETHREN, of deeds done and accumulated with deliberate intent I declare there is no wiping out. That wiping out has to come to pass either in this very life or in some other life at its proper occasion. Without recognition of deeds so done, brethren, I declare there is no making an end of suffering.

—THE PALI CANON

COSMIC CONSCIOUSNESS

THE concept of a “Cosmic Mind” or an intelligent *Universal PRINCIPLE* that unites into a homogeneous *whole* the purposes and activities of all Nature is as difficult of understanding for the average person of today, or even for the modern philosopher, psychologist and scientist, as it was a century ago. The present-day orthodox savants engaged in the various departments of research are still very much influenced by the concepts evolved by 19th-century materialism, which we have all learned under the present system of education, and these concepts influence the interpretations of the now more refined observations of natural phenomena. The average person is sure of his personality and is usually imbued with the idea of his separateness from others—be they men or things. This attitude is inculcated and encouraged by modern education, based as it is on those social ideas which became confirmed under the influence of 19th-century materialism. We all suffer from them. Part of H.P.B.’s mission it was to break open this mould and to revive the concept that consciousness is universal, that in every organism there exists a Vital Principle independent of any physical or chemical processes. It is known under many appellations in various ancient systems, and is sometimes called the Cosmic Mind.

The archaic Esoteric Philosophy posits as an axiomatic fact the existence of a Universal Mind—cosmic in scope and range, omniscient, timeless, purposeful. It also posits, for our clearer understanding of this, that every atom is an independent entity; that every cell is a conscious unit. All exhibit free will and the power to choose within the limits of natural Law.

On what are these axiomatic principles based?

The Secret Doctrine offers three fundamental propositions: (1) The existence of an impersonal, absolute, *deific PRINCIPLE*—not a personal God—which is unqualified and from which, through a series of emanations, all manifestation springs and into which it returns upon the completion of an evolutionary period. (2) *LAW* is

eternal, immutable, impersonal, ever active, not only on the plane of physical matter, but also on the invisible inner planes. Motion or emanation from a Spiritual, Deific Essence implies a *plan*, and a plan implies a *Planner* on a cosmic scale—the *UNIVERSAL MIND*; this underlies, interpenetrates and sustains all forms as the Universal Life-Essence. The Cosmic Plan, under Law, provides for (3) the unity and evolution of all sentient, conscious life. In this evolutionary scheme the human stage marks an important grade in which the innate sensitivity and awareness has become *self-reflective, self-aware, self-conscious*; that is, the mind of man is capable of apprehending and reflecting the Universal Mind, of which it is a “ray.” The incarnating Ego, Manas (Higher Mind), in every individual is one with and a ray from this Universal Mind. Man, therefore, being endowed with free will, has a special responsibility towards the whole of nature.

The Higher Mind, the Individuality, from its habitat, the Akasic plane of Eternal Wisdom, surveys the past, the present and the future with the power of its supersensuous thought. The incarnated personal consciousness (the lower, Kama-tending mind) retains but the limited memories of one incarnation. This lower, psychic mind is the “ambassador,” so to say, in the field of incarnation in gross matter, of the higher, noetic mind, the Divine Individual overshadowing each one.

The one common source of all beings, the one common root of life and consciousness, the one common goal of evolution, when apprehended, leads self-conscious man to the path of co-operation and study—study of all laws—first in his own nature and then in his surroundings, and in all of Nature’s departments. Co-operation with all beings that his Karma has put him into relation with—his family, neighbours, city, province, country, continent, and finally the world—arises as the result of this understanding.

The concept of Karma, or the effect that our free-willed thoughts, feelings and deeds have on ourselves and on others, is a natural derivation of the concept of the Universal Mind, or Cosmic Consciousness, which imparts awareness to all Nature and is in all sentient things. Sensitivity to impression is universal. Any

disturbance of harmony affects the surrounding conscious beings, and the process of restoring harmony brings reaction on the disturber, which is Karma.

The average thoughtful person who has been educated into the concepts of constant competition and the goal of massive acquisitions might ask: "If your propositions are true, then why should one do anything any more? Why not just lean back and permit the general flow of events to carry us 'naturally' forward to the predetermined goal of evolution as you see it?" Another might say: "You have taken away from me my purposiveness! Now that you have told me what the goal of evolution is, you make me seem like a 'plaything of Karma.' You have destroyed my freedom of will because you have destroyed the exciting element of *chance*. I reject your philosophy!" Both these are extreme attitudes which seem to spring from emotionalism and not from logic or understanding.

The first concept that needs to be borne in mind is that evolution can only proceed if there is *free-willed* action (within the natural evolutionary limits derived from past manifestations). This is evident everywhere in Nature—from the "choice" of the uni-celled amoeba in its selection of food to the choice of self-conscious man—to study or reject without further consideration these propositions, for instance. Choice is everywhere evident. Progress in anything is through effort, action, selection, study, experience, and discrimination which leads to true knowledge or wisdom. Nothing in the universe is immobile or static. Motion is a universal manifestation of energy or force, acting under Law on all material forms over a period of time, thus creating cycles of habit and correspondence. Purposeful motion is the Cosmic Mind in action. Each being is involuntarily urged to act by its inherent tendencies. "No one ever resteth a moment inactive," says Krishna in the *Bhagavad-Gita*, where he also states that among the senses and organs he is "Manas"; he is "the Ego which is seated in the hearts of all beings...the beginning, the middle, and the end of all existing things."

The second important concept we should remember is that the

goal of all evolution is perfection of knowledge and the doing of wise actions. The way to it leads through the exercise of discrimination (or choice), using one's own free will in action in harmony with all other free-willed beings. No one is isolated; each affects others, both when performing actions and when receiving the results thereof. Since the Universe is limitless and eternal, there is no limit to the range of perception and to the acquisition of knowledge; nor is there any limit in time to the seeking individual. This may appear vague, or staggering, as a concept; but, as the personal consciousness widens to the Universal, Cosmic-Mind viewpoint, it becomes omniscient, one with the UNIVERSAL CONSCIOUSNESS yet separate as an entity—one with other intelligent consciousnesses in an endless hierarchy. This vision of its own true place in the WHOLE, as a ray undetached from the parent Cosmic Mind, indicates the important position of the individual and the necessity for one's existence. Once one is satisfied of the *necessity* for one's continued existence, true contentment and happiness result from such understanding, and one is better able to attune oneself to one's environment and to the events of everyday life, which, resulting from past choices, offer opportunities *now* for the conscious and deliberate shaping of one's own future.

Is this concept not satisfactory enough, still? Then, let us look upon those great examples of perfected men whom we know of through history and tradition—Teachers, Prophets, Saints and Sages of the past who have left their impress on the minds of the people of their own and succeeding generations. What have they all in common? Lofty idealism, exemplary lives, sublime ethical and moral precepts which have influenced and inspired millions of men through the ages, not through organized and orthodox priestcraft, but through their innate worthiness, logic and practicality. These elevated concepts raise men's petty, personal and selfish minds to levels of selflessness and individual perfection, in company with and for the benefit of others. The Knowers and Teachers of these ideas form a Great, Silent, Invisible but ever active and potent Body—a Lodge of Great Men. We revere them as true servants of Nature and protectors of mankind, as Elder Brothers and Masters,

to whom we can turn for help and guidance so that we, too, following the Path they show, may some time, some day, reach their plane of sacrifice, of compassion and of duty well done. To these self-made men we offer our reverential salutations.

EVERYBODY knows that the word “Adept” comes from the Latin *Adeptus*. This term is derived from the two words, *ad* “of” and *Apisci* “to pursue” (Sanskrit *ap*). An *Adept* would then be a person versed in a certain art or science acquired in one manner or another. It follows that this qualification can be applied as well to an adept in astronomy as to an adept in the art of making patés de foies gras (chopped liver); a shoemaker as a perfumer, the one versed in the art of making boots, the other in the art of chemistry—are “adepts.”

As to the term *Initiate*, it is quite another matter. Every *Initiate* must be an adept in occultism; he must become one before being initiated in the Great Mysteries. But every adept is not always an Initiate....

Let us first say that there is a great difference between the verb and the substantive (*substantif*) of this word. A professor initiates his pupil into the first elements of a certain science, a science in which the student may become adept, that is, versed in its speciality. On the other hand, an adept in occultism is first *instructed* in the religious mysteries, after which, if he is lucky enough not to succumb during the terrible trials of initiation, he becomes an INITIATE. The best classical translators invariably render the Greek by this phrase: “Initiated in the Great Mysteries”; for this term is synonymous with *Hierophant*, “*he who explains the sacred mysteries.*” *Initiatus* among the Romans was equivalent to the term *Mystagogus* and both were absolutely reserved for the one who in the Temple initiated others into the highest mysteries....

The word *Initiate* is the same as *dwija*, the “twice-born” Brahman. That is to say that initiation was considered as birth into a new life or as Apulius says, “It is the ‘resurrection into a new life’, ‘*novam vitam inibat*’.”

—H. P. BLAVATSKY

THE SCIENCE OF THE SOUL

THERE is a charge often laid against Theosophy that it is impractical, that its teachings are more of the nature of metaphysical abstractions than scientific facts that can be of practical use in this everyday world of ours. This is an accusation which Theosophists should face and prove either true or false. For, if Theosophy is impractical, the sooner we give up its study, the better for us. If Theosophy is not a demonstrable science which can be applied to our ordinary lives, which can teach us how to live and how to die, how to meet and deal intelligently with the numberless problems that daily confront us, of what use is it to Humanity? Any science or philosophy which has no practical application, which is incapable of making us good and useful and happy, is not worthy of our best efforts. But, on the other hand, a science or philosophy which does accomplish these results is bound to bring us upon a higher spiral of evolution, and consequently we cannot afford to ignore it.

Now Theosophy claims to be such a science, and those who have spent many years in its study give their testimony as to the practicality of its teachings in matters of everyday life. If we, therefore, have not had personal assurance and proof of its practical side, it may be well for us to examine our own attitude and see if the charge laid against Theosophy might not perhaps be traced to our own wrong ideas as to what Theosophy really is.

First of all, let us rid our minds of the thought that Theosophy is a new science, invented by some mind in our day and generation. Theosophy is an ancient and immemorial science, consistent in all its parts, and as exact and unchanging in its nature as the science of mathematics. Failure to realize this fact is the cause of the first difficulty experienced by people when they try to approach the study of Theosophy. Their next difficulty is in the method of approach to the study of this ancient and immemorial science.

If we take the scientific and the philosophical branches of knowledge we find that the approach to each is different. The same methods of investigation and research are not applied to the study

of science as are applied to the study of philosophy or metaphysics. Scientific knowledge is gained by the help of the physical senses, aided by such instruments as the telescope, the microscope, or test-tubes; on the other hand, philosophical knowledge is gained by the use of the intellect and mental faculties. The method of approach to both these branches of knowledge is taught in our schools and colleges, and can be understood even by the layman.

But when we approach the study of Theosophy, we come face to face with a new sort of science, that which is spoken of as the Science of the Soul. We find here a philosophy of a spiritual nature, the study of the hidden side of the universe and of man. And at this point we become aware of the fact that the moment we come into the domain of invisible nature, we touch the borderland of mysticism, a realm to whose approach no rules are found in our educational systems.

And here, in this approach to superphysical or invisible matter, the scientists are in a somewhat analogous position to that of a savage if he were to attempt the study of modern science. He would not know how to approach this study; his faculties and instruments for investigation would be untrained and consequently useless. Likewise, in the investigation of this subtler form of matter, the scientist finds his difficulty in training faculties or finding instruments which he can use for his experiments. For, this form of matter cannot be perceived by means of the instruments used in the investigation of other forms of matter. No telescope, however powerful, can perceive it; no microscope, however fine, can bring it to light. The physical senses as instruments of investigation have reached a wall which they cannot penetrate, and consequently new and different lines of investigation have to be evolved by the scientific investigator.

In this new kind of investigation, the scientist has been obliged to take up an unscientific position. If he were asked, for instance, to accept what another person saw through a telescope, he would be reluctant. Such second-hand testimony would not be acceptable; he would insist upon using the telescope himself and forming his own opinions and conclusions. Therefore, if the scientific man is

to remain logical to the method consistently used by science, he must, in this new field of endeavour, also insist upon making his own investigations, and developing that faculty in himself which will enable him to do so.

Here Theosophy shows us that its claim to be called a science are most logical, for it tells us that in our approach to this science of the soul the scientific method may be followed; we can approach the science of the soul by means of our own soul, and with the aid of a faculty developed in ourselves by ourselves.

As the science of the soul is different from ordinary sciences, in that it deals with the soul, which may not be investigated by means of the senses or the mind, therefore for the investigation of this science a new faculty is needed, a faculty which is higher than the senses and the reasoning mind.

But suppose this faculty is not developed in us; how then can we make the necessary investigations before such time as it is developed? What would we do if we were unable to investigate for ourselves the propositions of science or philosophy? First of all, we would study the conclusions reached by those people who have had the necessary qualifications for these investigations. And just as there are people who are considered competent to pass judgement upon matters scientific or philosophical, so are there persons competent to pass judgement upon matters pertaining to the science of the soul; and it is to such persons that we should first turn for enlightenment. Next, realizing that the approach to the science of the soul is through the soul itself, we should turn to the development of the soul faculty in ourselves.

Here a word of caution. Let us beware of coming to the study of the science of the soul with our old predilections. Let us not come to this subject trying to reconcile it with knowledge that we already possess. Our first rule should be to try to understand the science of the soul as it is put forward by the professors of that science, and not to pass judgement upon it before we have understood it.

In order to understand it, we must also come to the realization that, as it takes years of application to become a musician, a scientist or a philosopher, likewise to become proficient in the science of

the soul a systematic course of quiet study, with its practical application, must be undertaken and adhered to.

The life of business, of art, of politics, of personal ambition in any of its phases, cannot help us to understand either ourselves or human nature. Our life cannot become co-ordinated until we acquire a science, a philosophy and a religion that will make of it a profound harmony.

Theosophy claims that it is the synthesis of religion, science and philosophy. But, when we approach this study, it makes upon us as students one powerful demand—that side by side with the study of its teachings shall go their practical application in our everyday lives.

It admits that to many it is a new kind of science, to which even the approach is unknown. It admits the difficulties in the way of its comprehension and practice. But even with this admission it holds out this encouragement to us: Other students there have been down the ages who have understood and mastered this science; and what others have done, that we too can do. And so, if we approach the science of the soul without predilections or prejudices, determined to know for ourselves, then can we expect to see the fruit on the tree, nurtured and ripened by our own efforts and ready to be shared with the whole world.

THEOSOPHY gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical.

—H. P. BLAVATSKY

AFTER-DEATH STATES

AT whatever period of history we look, we find that man has never been without a friend. Even at the darkest moments of the world's history, or of our own individual lives, help and comfort can always be derived if we know where to look for them.

Of real help and comfort to us is the understanding of the meaning of a circumstance and the way it should be faced. There are few philosophers as helpful in this respect for the ordinary person as Marcus Aurelius, the Roman Emperor of the second century, and Epictetus, the slave philosopher. They are far better teachers on how to live than many of the present writers and psychiatrists.

If indeed we are a superior genus of animal, and to die is to cease to be, then let us “eat, drink and be merry, for tomorrow we die.” If we are immortal, divine beings in animal-human forms, having a goal of perfection which must be reached by our own efforts, then we can joyfully shoulder the burdens of life. Life invests itself with a purpose, not a purpose limited to “three-score years and ten,” but a purpose which lasts from life to life. There is no death, *i.e.*, cessation, but immortal *living*.

What is death? Materialistic science says that when we die we are no more; the substance of our bodies goes back to Nature. Religions speak of Heaven and Hell and offer Eternal Bliss or Eternal Hell. Occult Philosophy and the Great Teachers of all ages have given a different teaching, infinitely more reasonable and constructive.

Scientifically, that which exists can never cease to exist; that which does not exist can never exist. Unfoldment takes place and forms change, but Life itself goes on. If our consciousness leaves the body at death, does it cease to be? It leaves the body during sleep, but re-enters when we wake. What happens to it at death when it does not re-enter the body? Are the Spiritualists right when they say that the consciousness lives on in a finer body? The ancient Egyptian *Book of the Dead* describes the after-death states very

graphically, though allegorically. Shall we believe in it? Do we accept what Jesus said to the thief on the cross: "Today shalt thou be with me in paradise"?

Let us go a little deeper and study more fully the ancient teaching on the after-death states.

When a man dies, the immortal part of him leaves the body. As that body has a magnetic counterpart called the astral body, it dwells in that. Immediately he is pronounced dead, he sees in a review his whole past life, down to the smallest detail, and he sees it in a way he had not seen it during life, for the Divine Parent itself descends at the moment of death and floods the personal consciousness with light so that the whole field of the life just lived is illuminated and the meaning of the experiences gone through shown.

When this is done, consciousness withdraws entirely and falls into a sleep that may last for a few hours, a few days, weeks, months or years, depending on the grossness of the last life or its "goodness." During this sleep, either dreamless or nightmarish, another death or separation takes place. All the memories that pertain to the higher side of life stay with the consciousness, while all the gross, selfish desires, feelings and thoughts form an entity which remains in that astral form. The consciousness of this entity is not what we would call consciousness, but unconsciousness, and it drifts like a leaf in the wind while it undergoes the process of disintegration. This second corpse may last for a short while or for a very long while, and if it is left alone the normal process of decomposition will take place. But, if it be contacted by a medium or attracted to a séance, the memories can be reawakened, as the record on a gramophone can be brought to life by the gramophone needle, the medium representing, in this analogy, the needle. This reawakening of the memories of the past life is good neither for the medium nor for the corpse, for its decomposition is hindered. Therefore necromancy has been strongly denounced by all sages.

The consciousness, however, has left the second corpse and, clothed in its highest and purest memories, has risen to what is called the heaven world or *Devachan*, the place of the Gods. Here it re-lives the past life, but surrounded only by the memories of the

aspirations cherished, the good and loving deeds performed during life, and hence it is in a state of complete bliss. The consciousness, the real man, does not know he is alone, but is surrounded by the images of all his loved ones and is in a state of beatitude, out of touch with the earth and therefore not knowing at all what is happening here. As love and thoughts are not mere ephemera but forces, they affect the living, and at night, when the living sleep, their consciousness may touch the consciousness of the departed.

But the ancient teaching is adamant on the point that the living cannot communicate with the dead, as the latter are in a state of subjective consciousness and cannot be awakened to any objective awareness till the next rebirth. Does this sound heartless? Why should it? We leave one another in sleep every night; death is only a longer sleep. The living get the benefit of the love poured out by the departed friends, and can be refreshed by ascent to their high plane during sleep. What does it matter whether we can or cannot carry on conversations with those who have passed on to the higher spheres? Is it not our selfishness that seems to demand it? There is much more comfort in the thought that no one can wake them till they themselves awake after they have assimilated the experiences of the past life. The period required for this process is given on an average as 1000 to 1500 years, though it may be much shorter or much longer, depending on that which has to be assimilated.

The question is sometimes asked: Do consciousnesses on that high plane communicate with one another? The ancient teaching again is adamant: they do not. Magnetically separated from all other entities on that plane, they are left undisturbed until their dream condition is over.

As this dream condition is of each one's own making, those who have believed in the Christian heaven will find themselves in their thought in the typical heaven of pearly gates and harps of gold; the Mohammedan will find himself in the kind of heaven his religion has taught him to expect; the consciousness of those who have been materialists, who have not aspired towards the spiritual world, will be a blank. Man is truly thought-formed. He builds his own environment, both on earth and in the after-death conditions.

Suicides and those cut off from life prematurely by accident or execution do not go through this full process until the time comes when they would have died a natural death. All that a suicide or the executioner can do is to cut off the physical body; the process of second death, above described, has not taken place, so that the man is alive minus the physical body. If he has led a good and pure life, he sleeps; if his character during life was evil or coarse, he thinks and feels accordingly, but has no physical form to act through. This is a very dreadful state to be in, for without a body, cravings cannot be satisfied, and such entities deprived of bodies haunt the sites of crime, drinking dens and so on, and gain some degree of satisfaction. Or they “obsess” living men, often causing them to perform actions of which they are not fully aware. This is one reason why crimes are often in greater evidence after wars. Motive is the important factor and the state of one who sacrifices his life for others will differ greatly from that of one who kills himself to avoid punishment for wrong-doing.

The last words of the Buddha should be borne in mind: “Impermanent are all conditioned beings.” Quiet acquiescence in what happens at its proper time affords no occasion for grief.

We have had many bodies and have died many times, so why should we fear death now? Indeed natural death is a gateway to a life of bliss, unalloyed bliss, without worry or care of any kind. We do not know we are dead; there is no loneliness, no fear, for we live entirely in our thoughts and surrounded by the memories of loved ones and of the happy times we have known, as lost in that happy dream as we have been on earth when lost in a daydream.

But all things come to an end, and so does this dream. Life again wakes us, and once more the ray of the Spirit goes out to inhabit a body and to gain further experience. We meet again those we have loved (or hated) and work with them. We have our hard corners rubbed off and our good points of character strengthened, and even though “sorrow is,” yet life is good. Rebirth takes place compulsorily until all has been learnt, and then rebirth becomes voluntary.

IN THE LIGHT OF THEOSOPHY

Genomic science is rushing ahead, presenting many problems. On November 25, Advanced Cell Technology (ACT), an American firm, announced that it had cloned a human embryo. In simple terms, cloning is the process of creating multiple identical copies of an organism from a single “somatic” cell without sexual reproduction. The news made headlines around the world and drew sharp criticism from many leading experts in the field. Professor Ryuchi Ida, the president of UNESCO’s International Bioethics Committee (IBC) says ACT’s announcement highlights the attitude of American firms “to put economic and scientific considerations before ethical ones.” (*Unesco Sources*, December 2001)

This attitude [Professor Ida says] is degrading the value of human life. There has been no broad-based discussion in America to find out what people think and how far they are prepared to let the scientists go. This is due to the absolute and sacrosanct freedom of American private enterprise. Yet this public debate needs to take place.

The Universal Declaration on the Human Genome and Human Rights, prepared by the IBC and adopted by UNESCO in 1997, clearly outlaws the reproductive cloning of human beings (Article 11). However, it is not binding on nation states. It has also set down an ethical framework for such research. Created by UNESCO in 1993, the IBC is the only global forum dealing with this issue. Its task is to follow the progress of research in the life sciences and its applications, and to expose the ethical issues at stake to ensure that human dignity and freedom are respected and protected from the potential drifts of such research.

There is a “widespread intuitive repulsion about the idea of human cloning,” and many feel that the limits of science and scientists should have legal boundaries. An ethical safety net is becoming essential.

ACT scientists say that their intention is not to produce a cloned

baby but to devise a way of obtaining embryonic stem cells which can provide a ready supply of replacement tissue that would help in the treatment of degenerative diseases like diabetes, strokes and Parkinson's. Yet many have doubts that experiments will stop there.

The core issue concerning embryonic stem cell research is: When does life begin in the human embryo? Even many scientists now believe that life begins right from the moment of fertilization. The fact that the single fertilized egg has the full roadmap of the form to be morphed within the short-time interval between conception and delivery, itself proves that it does possess both consciousness and life. Depriving the embryos of their potential life or altering the course of their destiny to be used as stem cells violates the natural moral law and destroys the dignity of human life by treating the human being as a material commodity, to be manipulated according to our whims and fancies.

The world Press has commented on the cloning and the consensus is that it is an irresponsible thing to do. The London *Times*, for instance, commented in a leader:

Philosophically, just how great a good can it be to churn out embryonic human beings merely in order to dissect them for the convenience of fully developed ones? And is it more, or less, morally attractive to produce human freaks—for a clone is a freakish thing—for our own convenience? And if you think it is wrong to let clones be born, then why is it OK to produce them and then “harvest” them at the embryo stage? Anyway, here we are. It is now a dead cert that someone, somewhere, will give birth to a cloned human baby.

There are several weighty considerations ignored by scientific advances in this field. Can *human* life ever be cloned? Scientists at ACT or elsewhere can at best clone *cellular* life. For, what after all is it to be human? Scientists consider the physical cell and the physical body as all that matters, but what about the other constituents which go to make up a human being? What about the “spiritual potency in the physical cell” and other non-physical forces at work in the formation of the embryo? What about the soul,

without which a mere form can well turn into a Frankenstein's monster?

...physical nature, when left to herself...can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the “coats of skin” and the “Breath of animal Life.” The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any “Frankenstein” animal. (*The Secret Doctrine*, II, 56)

The tissues of our objective framework alone are subservient to the analysis and researches of physiological science. The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences. (*Ibid.*, I, 134)

John Polanyi, winner of the Nobel Prize for Chemistry in 1986 and presently a professor at the University of Toronto, says, following Linus Pauling, that the concepts of science and conscience are not irreconcilable. “Philosophy, whether we acknowledge it or not, underlies what we do.” (*New Perspectives Quarterly*, Summer 2001)

I feel bound to reflect on the meaning of words [writes Polanyi]. The first such is “science,” which comes, of course, from *scientia*, knowledge. We use it to denote knowledge derived from observation of the outside world. The second word is “conscience,” with which I have linked science. Conscience has the same root as science, but is the knowledge we carry within us.

The type of knowing that we call science is inevitably linked to the type we call conscience....It is true that as scientists we try, in the interest of objectivity, to separate these aspects of our being; to separate what we see from what we know....At the same time we know that without our inner compass we

cannot hope to navigate the outer world. We have no choice but to bring our science into touch with our conscience....

In their quest for patterns scientists have been sketching nature in recent times to such effect that they have transformed the accepted view of matter, energy, space, life, death and the universe. Through this, they have reshaped the world we live in, extending and enriching human life and, at the same time, furnishing the ultimate machinery of death. There has never before in history been a renaissance that so fundamentally and so speedily transformed the world....

To move with assurance from science to conscience it is necessary to take a closer look at the scientific community. One distinguishing thing is that it is international. But what makes it function as a community is its ethic. It has a shared ideal, which is to put the truth ahead of personal advantage.

In brief, “value judgements” are a part of science. “Commitment to truth,” which scientists consider as their motto, is also a commitment to morality. The two cannot be separated. This needs to be emphasized today more than ever before in view of new scientific developments posing serious ethical problems—*e.g.*, the cloning of the human embryo.

Issues of Democracy for November 2001, a journal published by the American Information Resource Center, Mumbai, is devoted to religious freedom as a universal human right. One of the contributors to the issue, Derek H. Davis, the director of church-state studies at Baylor University, examines the four pillars of international religious freedom: the Universal Declaration of Human Rights; the International Covenant on Civil and Political Rights; the U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief; and the Vienna Concluding Document. He also looks at how we must continue to use international treaties to further religious freedom through legislation, education, and a separation of church and state.

The World’s Parliament of Religions held in Chicago in 1893 was an important event in world religious history. It set the stage, and the 20th century witnessed unprecedented progress toward the internationalization of religious human rights. The Universal Declaration of Human Rights adopted by the United Nations in 1948 is a landmark document, recognizing, among other things, several important religious rights. Article 18 is the key text:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Derek Davis comments:

The Declaration vigorously asserts that individual religious differences must be respected. It embraces the political principle that a key role of government is to protect religious choice, not to mandate religious conformity. It took centuries, even millennia, of religious wars and religious persecution for the majority of modern nation-states to come to this position, but the principle is now widely accepted....

Whereas the Declaration imposed a moral obligation upon all signatory nations, later documents went further in creating a legal obligation to comply with its broad principles.... Nevertheless, today’s world is one in which religion still is a source of great conflict, and fundamental principles of religious liberty are often more abused than respected.

This is a sobering reminder that declarations, conventions and other documents do not easily translate into reality. Mere legislation does not suffice. Education is the key for transforming international obligations into reality. This is an important task today when religious persecution continues to be a serious problem and much that goes by the name of religion is really irreligion.

“Go to the ant, thou sluggard; consider her ways, and be wise,” says the Bible’s *Book of Proverbs*. It is advice that biologist Edward O. Wilson of Harvard has taken to heart since his early years, when he grew fascinated by the complex social behaviour of these insects. His latest project, outlined in *The Future of Life*, is a blueprint for protecting the world’s wildlife and wild lands. In a dialogue with *Discover* magazine’s associate editor he said:

There are about one million trillion insects alive at any moment. They are responsible for most pollination and are vital for the global circulation of materials and energy through all the land environments. If insects were to disappear, land ecosystems would collapse. If humans were to disappear, those ecosystems would return in a few centuries to near their original healthy condition.

We blundered into the current crisis by a multitude of small, largely unconscious actions. These include hunting as many animals as could be caught, clearing as much land as could be converted into agricultural fields, drawing as much water as could be reached, and other survival practices that, on a short-term basis, have always seemed perfectly logical. (*Discover*, December 2001)

But the long-term consequences will be disastrous, is the warning sounded repeatedly by biologists and others. We can benefit more by conservation than by exploitation. The fact is that the natural world can get on without man, but man cannot get on without the natural world.

Wilson wrote many years ago:

Insects and other small creatures deserve far more admiration and protection than they get. An ant, worm, or snail is more complicated than any machine devised by man, having been engineered autonomously during millions of years of evolution to survive in environments that are hellish by our standards. Each contains enough genetic information to fill many sets of encyclopedias.

Invertebrates are part of our national heritage. If driven to extinction, they could never be replaced. Instead, we should

strive to decipher their biology and age-old history to improve our own chances of survival. We need the creatures more than they need us because they, not we, run the world.

Young children who have witnessed episodes of violence are more likely to miss days of school and get poor grades, researchers report. This academic performance reflects the emotional toll violence takes on children. According to Dr. Hallam Hurt of the Albert Einstein Medical Centre in Philadelphia, U.S.A., children with higher exposure to violence exhibit more depression and anxiety than children with lower exposure.

The study revealed that, overall, many young children had witnessed a significant amount of violence. Many showed signs of depression, anxiety and low self-esteem. For example, 32 per cent of the children said that they were afraid something bad would happen if they went outside to play, while 61 per cent worried they could get killed or die. One fifth of the children said that sometimes they wished they were dead. And the higher the children’s exposure to violence, the greater the effect on their well-being. (*The Sunday Times*, January 20)

Children are the most vulnerable members of society. The responsibility of adults towards them is great indeed.

MAN is not made for justice from his fellow, but for love, which is greater than justice, and by including supersedes justice. *Mere* justice is an impossibility, a fiction of analysis....Justice to be justice must be much more than justice. Love is the law of our condition, without which we can no more render justice than a man can keep a straight line, walking in the dark.

—GEORGE MACDONALD

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I, Gopal G. Thakur, hereby declare that the particulars given above are true to the best of my knowledge and belief.

17th March 2002

(*Sd.*) GOPAL G. THAKUR
Publisher

The Theosophical Movement

Reg. No. Tech/47-892/MBI/2002

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is “*similarity of aim, purpose and teaching*,” and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

“*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*”

Being in sympathy with the purposes of this Lodge, as set forth in its “Declaration,” I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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