

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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A MESSAGE FOR BUDDHA JAYANTI

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“Hear this, ye who are assembled here. May you be blessed!”

“Dig out the root of craving as one digs up the Birana grass to find the Ushira root.”

“Let not Mara crush you again and again as a great flood destroys the reeds on the bank.”

STUDENTS OF Theosophy will participate in the celebration of the Buddha Festival during this month. Understanding the teachings imparted by H. P. Blavatsky, they know of the spiritual kinship subsisting between Theosophy and the pure teachings of the Enlightened One. Stripped of its superstitions, Buddhism, in both its metaphysics and its ethics, approximates Theosophy. Both the Hinayana and the Mahayana schools teach important doctrines. When dogmas and ritualistic practices are rejected and the truths of the two schools are properly synthesized and blended, Buddhism stands revealed as a grand expression of the ancient Wisdom-Religion.

It is but meet that this month we should direct our thoughts to some aspect of these teachings valuable to the devotee and the practitioner of the Esoteric Wisdom. All students are familiar with the small but priceless *Dhammapada*; of its Pali text there are numerous good translations. But not all are familiar with the Chinese version of that canon. Half a century ago Samuel Beal,

a fine Sinologue, translated from the Chinese the *Dhammapada* text. The chief peculiarities of the Chinese version are two. One is that there are eight additional cantos in the Chinese MS. which do not form part of the Pali text. Secondly, each of the cantos has a prefatory story, which describes the occasion of the Master's uttering of the stanzas, and thus gives each canto a setting.

We should like to illustrate this by making use of one of the additional cantos, which has a message for every pilgrim who is taking steps on the Path of Holiness. Canto 2 of the Chinese version is entitled "Inciting to Wisdom" (*Kian Hioh*). It contains 29 verses, divided into four groups, each of which has a story attached to it. The first was admonition to a sleepy disciple; the second, admonition to one who allowed himself to be swayed by foolish thoughts rooted in unrestrained desires; the third deals with the experience and emancipation of an obdurate and hardened Bhikkhu who had remained oblivious to the preaching of the Master; the fourth narrates the story of two aspirants on their way to the Master—one who followed the doctrine that the end justifies the means, and the other who would not compromise with the *Dhamma*.

These four types of student-aspirants are to be found in our midst. No use one telling another, "There is your prototype." Each must say to himself, "Thank Karma for showing me my portrait"—and act accordingly. John Bradford is reported to have exclaimed, on seeing some criminal led to the execution, "There, but for the grace of God, goes John Bradford!"

In our animal nature we are mean and bad and selfish, each in his own particular way. But one weakness is no worse than another blemish. Our weaknesses may not be those of our companion or associate, but each of us has his own. Karma is gracious if we would learn from what it reveals to us.

So let each aspirant of the present generation learn from the four Bhikkhus who erred, but who were brought to Light and Peace by the loving knowledge of their Master. May we attain as they did some 2500 years ago!

I.—THE STORY OF THE SLEEPY ONE

A sluggard was he. He left his companions listening to the Master on the value of exertion in overcoming hindrances. He retired to his cell, indulged in effeminacy and slept. The Seeing Master knew that that mentally lazy one would die in seven days. So He walked to the cell and cried:

“Arise, thou companion of the spider and the insect! Do not seek forgetfulness of thy faults in sleep. Calamity is coming. Strive after true wisdom. Be possessed of right apprehension. Become a light for the world. However born, and however afflicted, seek bliss and peace, and escape every evil mode of existence.”

On hearing this the disciple gained courage and fell at the feet of the Master. He was told how in a previous life the disciple had met a former Buddha but had not embraced his opportunity and had given way to self-indulgence and sleep. And now he was doing that again. Said the Bhikkhu to the Master: “Owing to the indulgence of my carnal desires I am disabled from penetrating such mysteries.” Then he began. He became awakened. He walked on, faithful to the end. Ultimately he attained the Path to *Nirvana*.

II.—THE STORY OF THE CARNAL-MINDED

This was a young Bhikkhu. He was overcome by his foolish thoughts. He was unable to restrain his desires. Upset about this he grieved and resolved to dismember himself. He repaired to the house of his patron (*danapati*) and procured a sharp knife. Then he proceeded to his own cell and sat reflecting on the evil which resulted from the power of gratifying mental desires. The Seeing Master, aware of all this, walked to the cell of the young man, who confessed. The Master instructed him that the very first thing to do was to govern the mind; to get rid of the external instrument of evil was useless; and then He added:

“Learn to cut off the mother. Follow the one true minister. Dismiss all the subordinate placeholders. This is the way to true

*enlightenment. Doubt is the mother. Wisdom is the minister
The 12 Nidanas are the subordinates."*

The young Bhikkhu followed the instruction and at last obtained enlightenment.

III.—THE STORY OF THE SOLITARY ASCETIC

Hardened and obdurate was the aspirant on whom the words about the Law of Eternal Life had no effect. Reading his mind, the Tathagata sent him to the wilderness to meditate beneath a particular tree in the middle of the gorge known as that of the Evil Sprites. When the aspirant began his new life he was constantly attacked; he saw nothing, but heard strange noises and notes. Naturally he was not able to compose himself and was thinking of returning to the Master, but disliked the idea of reporting defeat.

After a period, in which the disciple passed his test, the Buddha came to the spot. This was the report the ascetic made to the Master:

"At first it was terrible and I was filled with abject fear. As I was planning to return, an elephant arrived and, lying down close to me, slept. It seemed the elephant was happy to be away from the herd. He was at peace within himself. I copied his example and I am able to concentrate, and my contemplation is going very well indeed." Then the Master spoke these words:

"The ignorant herd can never attain wisdom. The thoughtful man prefers solitude to guard himself. Not associating with the foolish he increases his Virtue-power. Rejoicing in the practice of moral principles (Sila) he pursues a mode of living conducive to his goal. At this stage he needs not companionship. Solitary in virtue, without sorrow, a man is content like your wild elephant away from his herd."

Then the disciple was ready for the ripening of real Soul Companionship. Wonder of wonders—those evil sprites caught the import of the Master's teaching. They were awed and they

vowed never again to molest solitary ascetics. The disciple followed the Master and joined his composed companions.

IV.—THE STORY OF THE TWO NEW DISCIPLES

The Master was at Jetavana, at Shravasti. At Rajagriha were two aspirants yearning to go to the Master. Between the two places lay an inhospitable desert. They resolved to traverse it. One day, parched with the heat, they were utterly exhausted and under Karma came upon a pool of water. Eager they were to slake their thirst. But they saw that the water was full of insects. One of them said, "If I drink not I shall die. I shall not see the Buddha. The end justifies the means." He drank the water. The other aspirant valued the Law of Universal Compassion which the Master was expounding. This forbade the taking of life and so he refused to drink. He died of thirst and was born in Heaven. Then, full of his yearning to meet the Master face to face, he was able to descend from his high Heaven to where the Buddha was, and saluted him. After a while the first aspirant arrived, and related with tears the circumstances of the death of his companion. Then, the Master pointed to the Shining Presence of his friend from Heaven.

"You say you see me; but you have transgressed the Law, and so you do not truly see me. You are distant 10,000 li. Your companion dwells in my sight."

And the World-Honoured added:

"He is the obedient disciple who follows the precepts without fail. He is exalted not only on earth, but also in Heaven. He realizes his aspirations. But he who is stint in obedience, who does not keep his precepts in all strictness, is grievously afflicted, laments that he was not strict to his former vows. But all the same both of them will attain if they persevere in their quest, watch their steps and save themselves from error, although with difficulty."

In this last half of the 20th century there are, among the aspirants in our U.L.T. Movement, the sluggard-hearted and the

carnal-minded; there are those who badly need a period of "solitary confinement" where they would learn not to be disturbed by Nature Sprites and Elementals. And there are those who are hasty and impulsive and fall through adopting wrong means to secure the right end; but, fortunately, there are also those who strictly adhere to searching the Scriptures and following the Teachings. Our U.L.T. Brotherhood is like the *Sangha* of 600 B.C. As human nature is always the same, now as then, aspirants encounter the selfsame problems. There are only a few books in this world of real value to the genuine and earnest aspirant walking the way to Peace and Joy and Enlightenment, and among them are the Sermons and Sayings of the Light of the World, whose Festival all should celebrate on May 26th, with inner fervour and devotion and outer charity and good works.

BELIEVE, when you are most unhappy, that there is something for you to do in the world. So long as you can sweeten another's pain, life is not in vain Robbed of joy of courage, of the very desire to live, the newly bereaved frequently avoids companionship, feeling himself so limp with misery and so empty of vitality that he is ill-suited for human contacts. And yet no one is so bereaved, so miserable, that he cannot find someone else to succour, someone who needs friendship, understanding and courage more than he. The unselfish effort to bring cheer to others will be the beginning of a happier life for ourselves Often when the heart is torn with sorrow, spiritually we wander like a traveller lost in a deep wood. We grow frightened, lose all sense of direction, batter ourselves against trees and rocks in our attempt to find a path. All the while there is a path—a path of Faith—that leads straight out of the dense tangle of our difficulties into the open road we are seeking.

—HELEN KELLER

TRESPASSING INTO THE OCCULT

Be thou a spirit of health or goblin damn'd,
Bring with thee airs from heaven or blasts from hell

—*Hamlet*, Act I, Scene 4

THE TERM "occult phenomena" covers all effects produced on the physical plane by powers and forces that reside in non-physical realms. Not all of these are beneficial to mankind. Of recent times, these phenomena have been manifesting in such abundance that they have become undeniable facts to thousands of men, both educated and uneducated. A vast literature covering such diverse areas as archaeology, mining, dowsing for water, location-finding for precious and industrial minerals, medicine, diagnosis of ailments, etc., has grown up and gathered strength. It now makes its voice heard in health and research-oriented seminars and is assuming the robes of respectability. That there are grave and far-reaching effects which unseen and unnoticed work their harm on the person's psyche is not known to most dabblers in the hidden realms of being. The danger is real and therefore it is at such times as these that Theosophy and its propositions of Eastern psychology are most needed to guide this recurring psychic impulse into useful channels. The researcher into occult territory has to be led by convincing propositions to understand that unless he extends his field of search beyond physics to metaphysics, he will not be able to come anywhere near to the real causes of psychic phenomena that are mushrooming in the West and are now threatening to invade the East.

Even in wordly matters, it is always desirable that a sound knowledge of theory must precede practice. In the realms of the Occult this is doubly important because the man literally plays with his own soul as well as with those of others. One of the first principles that is taught in Eastern psychology is that in each mortal man there incarnate during the same life-span, the one succeeding the other, two distinct and separate mind-entities. There is the divine mind which the Greeks called the *Nous*. This remains ever the same from one incarnation to another. The other mind-entity is only the reflection cast by the divine mind,

and it is this reflection which becomes in man his intellect and manifests during life through the organic system of the living body. So long as it remains enmeshed in matter it remains separate from the *Nous* (the divine mind). The self of matter and the Self of Spirit can never meet, and either the lower self shakes off its material bias—the psychic idiosyncrasies—or it becomes so closely identified with matter in its grossest forms that the higher mind parts company with it and sends forth yet another ray or reflection as its ambassador on earth. It is important to note that whereas from the divine mind there proceeds the noetic element, there emerges from the separate lower mind the psychic or terrestrial wisdom. These two—the psychic and the noetic—can never meet, and therefore in each man's life there comes a time when he is required to make his choice between these two. He cannot have dalliance with the lower and at the same time crave to keep the channel of communication open for contact with the Higher. This is one of the main propositions of psychology and on its understanding or lack of it depends the ultimate salvation or damnation of man.

It is a fact that until the reality of the divine mind is felt and its presence admitted, the person thinks and firmly believes that the mind which he uses, the psyche, represents his "I" in its entire totality. To him, there can be no higher instrument of cognition and perception. Tell him that in him resides the divine *Nous* and that it cannot be perceived through reason or intellect, and he will not believe it. It is just because of this ignorance of an essential aspect of psychology that the devotees of strange powers and stranger practices fail; for, denying the existence of the *Nous* in themselves, how can they think of seeking an alliance with it? If the partial knowledge and the deceptive light of the lower mind are taken to be the ultimate in wisdom, then they are bound to warp the person's life and make it unbalanced. He who is prey to this delusion will turn all his knowledge to terrestrial ends, and what is more unfortunate is that if he does chance upon the higher wisdom he will drag it down to the terrestrial plane and seek to materialize that which is essentially spiritual—a serious crime in Occultism.

There are forces in both animal and man, the origins of which have to be understood before one can aspire to reach to and wield the higher forces. The animal, for instance, has the almost unerring faculty of instinct which ensures its survival. The migratory instinct of birds, the homing instinct in bird and beast, and the signals of impending disasters, like earthquakes, picked up by animals, illustrate this. Coming to man, we find that whereas the animal has a definite mating season, in man the urge has ceased to be seasonal; it has degenerated into promiscuity, because in exercising his power of choice man took the wrong turn, and reasoning forced into the service of instinct debased it. Discrimination belongs to man, and he has acquired the faculty, if he chooses to use it, of distinguishing between good and evil. No animal or babe can do so. In his moments of detachment from his brute make-up, man has the power to discern the quiescent animal at one pole of his being and at the same time sense the ethical and the divine at the other. Each person has at one time or another seen or sensed these two contraries within himself, and yet this vision has failed to impress on him the inference that each of these two poles has a knowledge of its own to impart. The more perceptive among us will have found that spirit and matter cannot mix and mingle, and more important still, that the one disappears the moment the other attracts the attention of the person.

Even though each person has experienced within himself the presence of two distinct entities—the one material and therefore devilish, the other spiritual and divine—he leans heavily towards the material because of his long association with it over preceding incarnations. The spiritual, though it be recognized intellectually as a part of himself, is felt only during those rare moments when materiality loses its fascination and hold over him. Further, whereas he can draw upon the power of reasoning at will, he is still uncertain of the manner by which the spiritual force can be quickened and its powers tapped through the processes of intuition. He is in the awkward stage of adolescence that has to be given up and abandoned just as the uncouth youth has to shed his inhibitions as he proceeds towards manhood. If he wants to

swim with the evolutionary tide, he has to enter territories where reason, which is the familiar language of the intellect, is neither used nor understood, and the degree of his progress has to be judged by his aptitude in mastering a language, the learning of which starts with the elementary lesson that $B + A = BA$. Mistakes and crudities must follow; these are inevitable, but because of these difficulties the mind should not be diverted from its orientation and drop the slow progress towards intuition to seek its ease in its all-too-familiar intellection. The falling off from the use of the higher power will invariably follow upon the slightest indulgence in animalistic revivals, the casting backward of longing glances at the pleasing prospects of a once loved materiality, or the indulging in the use of psychophysiological forces and wonders which are to be met and subdued. These raise a mental cloud that forms a barrier between the person's highest intellections and his divine possibilities. This barrier needs no sentries to lower it; the process is automatic and is an instant reaction to the presence of the uncongenial and the material. Therefore is the injunction given: "Restrain by thy Divine thy lower self. Restrain by the Eternal the Divine."

It is not uncommon to see that a student who is searching for the divine gets caught up by the power and the beauty of the higher and hidden aspects of his lower self. These are the lower *Iddhi* of which *The Voice of the Silence* speaks and against the use of which it gives a warning. How fascinating these lower powers can be is shown in the same book of instructions. Says the text:

When waxing stronger, thy Soul glides forth from her secure retreat; and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space she whispers, "This is I"—declare, O Disciple, that thy Soul is caught in the webs of delusion.

Comparatively, this projection of the self is higher than the lesser powers of the lower self. However, when for the first time the neophyte discovers that he can use a psychic force—one of the lower *Iddhi*—his emotions become highly strung. He plays

with the power and familiarizes himself with it. He fails to see that this same force cannot rise above the material and that in time it will envelop him completely in materiality. It can under certain conditions cure ailments of the body—it has no power to lead a man on to the right path or make him altruistic. If it cannot do that, then is the force worthless for the spreading of Theosophy. For such an unfortunate one, a constant remembrance of the instruction, “That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men,” is of invaluable help. Not till the last great fight has taken place between the higher and the lower self (the *Nous* and the *Psyche*), not until the candidate can in all honesty say, “I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be,” is he safe from the guiles of his lower and rejected self. Till then, the highway of sensations along which travel the rude arousers of *Ahankara* (the feeling of identity with one’s personality) has to be guarded momentarily with all diligence. It is said that when one takes a step forward, there opens up a chasm at the spot where he stood a moment before. There can be no halting and there can be no going back either.

In his struggle towards spirituality, the disciple faces many a temptation put in his way to test his exclusive devotion to the chosen ideal. One such is the stirring up of his psychic nature. He becomes more sensitive than other men. He finds that Nature’s hidden forces start communicating with and through him. He finds that some items of information so given are true, but that others are definitely and demonstrably false. And yet, with proofs of falsity before him, he prefers to rely on this uncertain source for his knowledge, and this in time works his undoing. Elated by the tapping of a hidden source, he refuses to renounce it, believing that he can sift the false from the true. There was never a greater delusion; because even if he has an innate goodness, that will not be sufficient protection against entities that reside and function in the night-side of life. His first false step is in disbelieving and turning a deaf ear to the warning that *The Voice of the Silence* gives about the Hall of Probationary Learn-

ing from which he is advised to flee. He does not do this, and he tarries. As a result he may have to go through long and weary incarnations till the lesson is burnt down into him that once he is on the upward way what is required of him is instant and total obedience, without cavil, to the time-honoured Rules that govern the inner life. In these matters, total obedience and not arguments are expected of learners.

What, then, has psychism to teach the disciple even during the comparatively short period during which he is fleeing that realm? The lessons to be learnt may be tabulated thus:

(1) Once it is admitted that astral forces exist, a deeply interesting field of inquiry is opened up. Not experimentation but investigation is called for under the Third Object of the Theosophical Society, so that knowledge of this hidden realm can be used for the enlightenment of others.

(2) Unseen entities quite as real as those in physical bodies exist. These are harmful to human beings. Further, the veil of secrecy that has been thrown over them is for man's own protection. Pandora's box is mercifully closed until inquisitiveness and ignorance perform their mischief and force the lid open.

(3) The entities inhabiting the astral regions are neither supernatural nor spiritual.

(4) The laws that govern these entities and their realm are not known to the ordinary man. These laws require investigation and formulation. The philosophy of Theosophy aids the student in this.

(5) There is an element of glamour in the phenomena produced, and under that glamour the original purpose and the true destination may be forgotten.

(6) The attraction of these entities is so strong on the personality that the bewitched person propagates their cult, which is anti-theosophical.

(7) An insatiable appetite is created in the mistaken hope that the knowledge imparted by these entities can be used for the good of others.

(8) Evil is the good gone astray. There is a wide chasm between the Siddhis of perfection and the lower *Iddhi*. A persistent effort to subdue the personality is a great help in avoiding the dangers of the latter.

(9) It is important to know that the Self of Spirit (the powers of Atma-Buddhi-Manas) and the self of matter (the powers of Manas allied to the kamic and earthly elements) can never meet. One of the twain must disappear. There is no room for both. It is sacrilegious to drag the spiritual down to the level of the material.

(10) Unless consciousness is, for the time being, detached from the material plane, no beneficent power can be invoked.

In his *Zanoni*, Bulwer-Lytton uttered a great occult truth when he wrote: "The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep."

BETWEEN man and the animal . . . there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though underdeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

THREE RULES FOR DAILY PRACTICE

OUR ENVIRONMENT is of our own making. The circumstances we find ourselves in can and should be changed and the measure of the change is the measure of human evolution. A human being has to take his destiny in his own hands and not be fooled by appearances or by priestcraft and cry, "Fate!" Man is the maker of his destiny. This will lose much of its difficulty if we can see that there is an educative value inherent in all our circumstances. The higher life demands a change in inner attitude: man himself has fashioned in the past his present environment, and his future growth depends upon his right endeavour to live not as a body, not even as a mind, but as a Soul. The teaching of the *Gita* is that even the most sinful of men can cross the ocean of evil in the bark of spiritual endeavour. That is the teaching of the Buddha, who promised the boon of *Nirvana* to Upali, the barber. That is the teaching of Jesus who referred to the Kingdom of Heaven as being within us.

The change in inner attitude results in our perception that we are, within ourselves, Souls, capable of willing, of thinking, of feeling; that as Souls we are in the body and possess a mind so that unlike beasts we may ascertain the real value, *i.e.*, the educative value of all things and all people surrounding us. This is all the beginning anyone needs. A scavenger, a sweeper, a mechanic, a clerk, a genius, all work by the same principle, all evolve, step by step, by the aid of the selfsame Law. The moment this perception, this vision of our environment and of the world at large is gained, that moment the higher life begins. For very many people the process is unconscious and indirect. Asiatic Psychology asks us to make it a deliberate process.

So, we must begin by changing our inner attitude, but we have to do so knowingly, deliberately, self-consciously. See what each event, each object in the environment, each person we contact has to teach us. We require true humility, not mock-modesty, to live the higher life. A man who says, "I am humble," betrays the sin of subtle pride. Let us fix our mental attention on the

Soul within and see with the Soul's eye the value of each thing and every being in silent humility.

Now, what about the outer practice? Is there nothing to be done in a more practical way, no outer rules to follow? Yes, indeed there is a great deal to be done. But just as the Law about the inner attitude is universal, and applies impersonally to all, so also the Law is the same for all and works its miracle for the poor and rich, the clerk who does routine toil or the manager who signs letters and cheques! What is that Law? The whole of the manifested universe is a triple expression of Motion, Space, and Time. Motion is causal and Time and its myriads of objects are effects in Space. We might say that Motion produces Time in Space. It is necessary to get this fundamental of metaphysics that everything and therefore every man in the universe is affected by Motion (or Causation), Space and Time, and our environment is nothing else but an expression or a manifestation of these three. Therefore we find that the law of the higher life in reference to outer things, events and circumstances is summed up in three aphorisms, and these are: Purity in Causation, Accuracy in Space, and Punctuality in Time. We might say these three are all the Law and the Prophets anyone needs to lead a spiritual life, a simple life, a higher life.

The three aphorisms—Purity in Causation, Accuracy in Space, Punctuality in Time—need to be learned and applied in all affairs of life to convince ourselves that the higher life is highly practical. If “soul-life,” so-called, makes us sentimental and dreamy so that we are inaccurate; unpunctual so that we are selfish; egotistic till we are impure—beware of that “soul-life”! Much passes off as spirituality in this country, and we have to remember always that he who draws attention to himself is unspiritual. To be egotistic of one's own riches is unspiritual, but also it is unspiritual to be proud of sackcloth and ashes! The truly spiritual man must be inconspicuous, must appear as nothing in the eyes of men.

Be pure in all you cause, *i.e.*, in all you say and do, in all

you feel and think. Fourfold is the world for every Soul. Each one of us moves in four spheres: of thought, of feeling, of speech and of deeds. Apply your trinity to these four things. Be pure and accurate and punctual in your thoughts, in your feelings, in your speech, and finally in your actions. There is a very simple method (all spiritual things are simple because they are straightforward) which is sometimes called the law of elimination. This law eliminates difficulties, pitfalls and obstacles. What is that law? It revolves round the word "Necessity." Don't do that which is unnecessary; don't say that which is unnecessary—ah! this we find difficult; don't feel, nor think, what is unnecessary. The higher life is the simple life because things are simplified. It is not simple living as it is commonly understood; there is a different kind of simplicity—that of necessity. That which is necessary for life must be retained and necessities of different people are different.

Apply this law of elimination and watch and be attentive not to indulge in unnecessary things; always ask of yourself, "Is it necessary to do this, to go to this place or that, to say and speak thus, to feel or think in such a manner?" This will greatly help each one of us to be pure in our motives, to be accurate in the execution of duties, to be punctual in all our tasks.

To sum up then. First the inner change of attitude which enables us to perceive that each one is a Soul and is here in the school of life to learn from his environment which he must improve by evaluating properly all men and things. To bring about this change a person must convince himself of the power of his own Soul, and then as a Soul he must handle the affairs of his life, endeavouring to do all things with a pure motive, with a thoughtful punctuality and with deliberate accuracy. The marks of the spiritual man are that he does only that which is necessary and does it with a pure motive, correctly, in due place and due time. Many are the difficulties to be encountered and many too the helps to be obtained, but unless a man starts right, he will go wrong a long, long way. The immediate step in front of us

is the looking within to find the captain of the sea of life, and then to steer our vessel with the accurate compass, with the punctual chronometer, but above all with that motive of unselfish good will and desire to serve the passengers, our fellowmen, by taking our own ship to the Haven of Beauty and Virtue, where the Immortals eternally live to bless and guide the divine Souls of mortal men.

IF we want to know what happiness is we must seek it, not as if it were a pot of gold at the end of the rainbow, but among human beings who are living richly and fully the good life. If you observe a really happy man you will find him building a boat, writing a symphony, educating his son, growing double dahlias in his garden. He will not be searching for happiness as if it were a collar button that has rolled under the radiator. He will have become aware that he is happy in the course of living twenty-four crowded hours of the day.

Just as no one can be happy in work which is centred entirely about his own person and deals exclusively with the satisfaction of his own immediate needs, so no one can be entirely happy in social relations which focus only in himself and his immediate and narrow sphere of influence. To find happiness we must seek for it in a focus outside ourselves

If you live only for yourself you are always in immediate danger of being bored to death with the repetition of your own views and interests. Choose a movement that presents a distinct trend toward greater human happiness and align yourself with it. No one has learned the meaning of living until he has surrendered his ego to the service of his fellow men.

—W. BERAN WOLFE

A LAW OF LIFE : KARMA

I

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THERE is nothing more common to those who know anything about Theosophy than to be asked: What is Karma? Karma is a Sanskrit word which has to be used by those who discuss the idea it conveys, simply because there is no English word to correspond to it. That is very easy to answer. Then comes the question: What is the idea which it conveys? Than this there is nothing more difficult to answer, and the reason why this is the case is not far to seek. Let it once be granted that the constitution of man is complex and complicated, and that the soul has existed for ages that seem like an eternity, and existed, moreover, in a garb of flesh which has been changed thousands of times in the course of those ages. Let this be granted, and, in addition, that no action is without its effect in the physical, moral, and spiritual worlds, then it will be seen that the answer to the question, "What is Karma?" is very difficult, if not well-nigh impossible. Still, some endeavour may be made to give a general idea, though the details of any individual case can hardly be calculated.

Granting the principle of reincarnation, Karma is the *working* of the great law which governs those incarnations; but, taken in its wider sense, Karma may be defined as a manifestation of the One, Universal, Divine Principle in the phenomenal world. Thus it may be further defined as "the great law of Harmony" which governs the Universe.

But it may be replied that Harmony is not the great law of Nature, but, on the contrary, lack of harmony and discord. And what proof is there that Harmony is the law?

When such proof is required, the answer is at once made: Too short a view of life and the universe has been taken. The man who denies the existence of harmony in the universe has transgressed the law and is experiencing the punishment. He does this unconsciously to himself, because the law of harmony

forms an unconscious impulse to its readjustment when it has been broken. No better illustration can be given than in the definition of a fugue, which is: "A musical composition in contrapuntal style, in which a subject is proposed by one part, and then responded to by the others according to certain rules." Again, in musical chords, the composing notes, if taktn by twos and threes, will be found in discord, but, when taken altogether, produce a harmony. Harmony is then the just adaptation of things to each other, and the universe, the personal element of man being eliminated, is essentially an evidence of harmony; otherwise it could not exist, for it would fall to pieces and no longer be a universe. To those who find only discord around them, the note to Rule 5, in the second part of *Light on the Path*, may convey a meaning. No other words can express it better. One reason for the apparent disharmony may be given. The desires of man are, as a rule, devoted to the gain of what may be called his personality. While such is the case in any man, to the exclusion of other interests, that man cannot dive deep into his own heart and perceive the real underlying harmony. He is incapable of understanding or even of perceiving it, because his attention is solely devoted to that which produces discord. Naturally, then, to him all things seem out of joint, the reign of discord is ever present, and he cries out perpetually against the injustice of the world he lives in. But, if he will but turn his attention from his personality to the greater span of his life, and endeavour first to see evidence of harmony in those around him and then in himself, he will find that harmony; and his way will be made plain to him.

Granting, then, that it is the Great Law of Harmony or Karma which governs the Universe, and which is the Divine principle under one aspect manifested in Nature, it is easy to understand that any action in violation of Nature's laws will produce a deviation from the straight line of harmony; consequently the law of harmony will produce an adjusting effect. Now, who is to produce that effect? Nature, or the man who committed the action? Both, or, rather, the latter under the influence of the former. The latter most certainly, unless man is to be regarded simply as a blind puppet. It is possible to compare the situation

to that of a man whose progress is contingent upon an exact balance being preserved on a pair of scales in front of him. If his actions disturb the balance of those scales and add weight to one side or the other, it is necessary immediately to add a counterbalancing weight on the opposite side and so restore the balance or harmony. (Of course this is a physical illustration, and can hardly be carried very far on the moral plane). That is to say that the one Divine principle is divided by man's actions into two opposing forces of good and evil, and man's progress depends on the exertion of his will to preserve harmony and prevent deviation to one side or the other. Evil only exists in contradistinction to good, and the preservation of such harmony as we have and the advance towards Universal Harmony—the abstract divinity—is what all right-minded persons theoretically aspire to.

It has been thought that, in consequence of the attention paid to the classics in education, the word *Nemesis* would replace Karma with advantage. So perhaps it might have done, had the earliest traditions of Greek mythology been preserved. But the fatal tendency towards anthropomorphism set in very strongly even in the palmy days of Greece, and in consequence *Nemesis* only portrayed the personification of a human passion. Originally the balancing power, independent of Zeus and all the Olympian gods, who carried out her decrees, *Nemesis* became simply the avenging deity; so much was this the case that in a general sense she might have been called the tutelary deity of those envious of their neighbour's happiness. Between these points *Nemesis* appears as the personification of the moral reverence for law, of the natural fear of committing a wrong action, and hence the personification of conscience. It was after this period that *Nemesis* was said to direct human affairs, with a view to restore the balance between happiness and unhappiness. But, in earlier times, the idea of *Nemesis* was divided into those of *Nemesis* and *Adrasteia* (or what Orientalists would call good and evil Karma), for even then the idea of evil was beginning to be attached to *Nemesis*.

But *Nemesis* was closely linked to both the *Moirae* (Fates) and the *Eumenides* (Furies), who were all the children of Zeus

and Night. The *Moirae* appear generally as divinities of fate in a strict sense, and act independently at the helm of necessity. They direct fate, and watch that the fate assigned to every being by eternal laws shall take its course (*Aesch: Prometheus Vinc-tus*, 511-515). Zeus, as well as gods and men, submits to them. They assign their proper functions to the *Erinnys* who inflict the punishment, and are sometimes called their sisters (*Aesch: Eumen*, 335, 962; *Prometheus*, 516, 696, 895). These latter were always considered to be more ancient than the Olympian gods, and were therefore not under the rule of Zeus, though they honoured and esteemed him. The crimes which they especially punished were (1) violation of the respect due to old age; (2) perjury; (3) murder; (4) violation of the law of hospitality; (5) improper conduct towards suppliants; and the punishment was inflicted not only after death but during life. (It is somewhat curious that these "crimes" are also those actions which entail the heaviest Karma.) No prayers, sacrifices, or tears could move them or protect the object of their persecution. When they feared that he would escape, they called in *Dikè* to their assistance, with whom they were closely connected, as justice was said to be their only object.

Now when the meaning of all these "minor" Greek deities is considered, and further, if it is considered in connection with the definition of Karma, it will be seen that all are so many personifications of the main divisions of the law of ancient Nemesis or Karma. But the one word cannot, in popular estimation, replace the other; for, as said above, Nemesis has lost its original meaning, and is almost invariably associated with the idea of vengeance. Karma, however, has never lost its essential connection with the law of Harmony, though even in this case there is some tendency to confine it to the law of cause and effect, and to consider what is called evil Karma solely in relation to human life. This is almost inevitable, while the human personality takes the foremost place in the consideration of each man, and his own welfare, in time and eternity, is the goal of his endeavours. As said above, while this is the case man cannot regard the great laws of the Universe, nor recognize himself as part of it, and thus his life is confined to the world of effects, and can

never enter that of causes. Thus it is ignorance of the law of Harmony that leads him to struggle in vain, in this world, for the apparent advantage of surpassing his neighbour, and—worse—to instinctively carry the struggle beyond death, and attempt to advance in favour in the so-called heavenly kingdom.

This is the result of the pernicious doctrine of reward and punishment after death, in heaven or in hell. Nothing could have been found more calculated to circumscribe the view of life as a whole, and concentrate man's attention on temporary matters. It is inevitable that man should regard his soul as something fashioned after his struggling personality, and very similar to it; and this view of his personality was not calculated to agree with the loftiness of the ideas about the soul. From this point of view he either rejected the idea of soul as altogether worthless, or else he transferred his interest to the soul's welfare in Heaven—in either case concentrating his attention on what is inevitably transient. It is as though a man lost sight of the fact of respiration in its component parts of inspiration and expiration; that is to say, that one respiration is taken as the whole, and the millions of other respirations in the course of a human life are lost sight of and forgotten. Thus the man who adapts his life to the ordinary views, with regard to life on earth and life in Heaven, fixes his thoughts and aspirations on what is transient, and desires to intensify that. No truer words were ever spoken than by Christ when he said: "What shall it profit a man if he gain the whole world and lose his own soul?" It is a loss which man will inevitably experience if he pursues this purblind course of endeavour, for he will lose sight of his *real* soul altogether, and he—as *he*, that is—will never regain it. He follows a flickering will-o'-the-wisp, and finds his way only into a treacherous marsh: the result being that the whole of that incarnation is wasted, and a stumbling block, perhaps, placed in the way of the next. This danger is, as said, due to neglect or ignorance of the idea of Karma, and to the purblind view consequently taken of the great scope of human life.

In *The Theosophist*, of July, 1887, Mr. Subba Row deals with the doctrine of Karma as contained in the *Bhagavadgita*. His lec-

ture contains one of the clearest elucidations of the metaphysical side of the question which it is possible to put in language, so far as the Kosmic aspect of Karma is concerned. In it, and the previous lectures, Mr. Subba Row dealt with three main bases or vehicles¹ (states of matter) through which the light of the spirit is reflected into the phenomenal world. These vehicles, when traced to their origin, lead to *prakriti*, or matter; as opposed to *purusha*, or spirit.

So Krishna says that all Karma is traceable to *Upadhi*, and hence to *Prakriti*, *Karma* itself depends upon conscious existence. Conscious existence entirely depends upon the constitution of man's mind *Upadhi* is the cause of individual existence. Existence itself, I mean living existence, is, however, traceable to this light (of the Logos). All conscious existence is traceable to it, and, furthermore, when spiritual intelligence is developed, it directly springs from it Now it is through the action of this *Karma* that individual existence makes its appearance. On account of this *Karma* individual existence is maintained, and it is on account of *Karma* that man suffers all the pains and sorrows of earthly existence. Birth, life, and death, and all the innumerable ills to which human nature is subject, are endured by mankind owing to this *Karma* Thus *Karma*, being the inevitable result of *Prakriti*, and *Prakriti* continuing to exist as long as you are a human being, it is useless to try to get rid of *Karma* When you renounce this desire (desire to do *Karma* other than from a sense of duty), *Karma* will become weaker and weaker in its ability to affect you, till at last you arrive at a condition in which you are not affected by *Karma* at all, and that condition is the condition of *Mukti*.²

Those philosophers who want to reject all *Karma* pretend to renounce it altogether. But that is an impossible task. No man, so long as he is a human being, can ever give up *Karma* altogether. He is at least bound to do that which the bare existence of his physical body requires, unless, indeed, he means to die of starvation, or otherwise put an untimely end to his life.

Supposing you do give up *Karma*—that is, abstain from it in action, how can you keep control over your own minds? It is useless to abstain from an act, and yet be constantly thinking of it. If you come to the resolution that you ought to give up *Karma*,

¹ Sanskrit *Upadhi*.

² Liberation or Nirvana.

you must necessarily conclude that you ought not even to think about these things. That being so, let us see in what a condition you will then place yourselves. As almost all our mental states have some connection with the phenomenal world, and are somehow or other connected with *Karma* in its various phases, it is difficult to understand how it is possible for a man to give up all *Karma*, unless he can annihilate his mind, or get into an eternal state of *Sushupti* (*dreamless* slumber). Moreover, if you have to give up all *Karma*, you have to give up good *Karma* as well as bad, for *Karma*, in its widest sense, is not confined to bad actions. If all the people in the world give up *Karma*, how is the world to exist? Is it not likely that an end will then be put to all good impulses, to all patriotic and philanthropic deeds, that all the good people, who have been and are exerting themselves in doing unselfish deeds for the good of their fellow men, will be prevented from working? If you call upon everybody to give up *Karma*, you will simply create a number of lazy drones, and prevent good people from benefiting their fellow beings.

And furthermore, it may be argued that this is not a rule of universal applicability. How few are there in the world who can give up their whole *Karma*, and reduce themselves to a condition of eternal inactivity! And if you ask these people to follow this course, they may, instead of giving up *Karma*, simply become lazy, idle persons, who have not really given up anything. What is the meaning of the expression, "to give up *Karma*"? Krishna says that in abstaining from doing a thing there may be the effects of active *Karma*, and in active *Karma* there may be no real Karmic results. If you kill a man, it is murder, and you are held responsible for it; but suppose you refuse to feed your old parents and they die in consequence of your neglect, do you mean to say that you are not responsible for that *Karma*? You may talk in the most metaphysical manner you please, you cannot get rid of *Karma* altogether.

Taking all these circumstances into consideration, and admitting the many mischievous consequences that will follow as the result of recommending every human being to give up *Karma*, Krishna adds all that is to be found in the teaching that makes the Logos the means of salvation, and recommends man—if he would seek to obtain immortality—a method by following which he is sure to reach it, and not one that may end in his having to go through another incarnation, or being absorbed into another spiritual being whose existence is not immortal.

The recommendation to practise and obtain self-mastery, Krishna accepts. But he would add to it more effectual means of obtaining the desired end—means sufficient in themselves to enable you to reach that end. He points out that this practice of self-mastery is not only useful for training in one birth, but is likely to leave permanent impulses on a man's soul which come to his rescue in future incarnations

Krishna, in recommending his own method, combines all that is good in the five systems, and adds thereto all those necessary means of obtaining salvation that follow as inferences from the existence of the *Logos*, and its real relationship to man and to all the principles that operate in the cosmos. His is certainly more comprehensive than any of the theories from which these various schools of philosophy have started, and it is this theory that he is trying, in the second six chapters of the *Bhagavadgita*, to inculcate.

In the above quoted lecture Karma was considered in its Kosmic and universal aspect, but no attempt was made to consider it in its individual aspect as applied to the various great sections of Being on this planet. The first approach to this is seen in the animal kingdom. Doubtless, the mineral and vegetable kingdoms are under the law of Harmony with Nature; it could not possibly be otherwise for they are closer to what is known as nature and much less individualized. But there is so little individualization in these kingdoms that it is hardly possible to consider them in relation to the law of harmony, or to that of Cause and Effect on the plane of objectivity. But to anyone who has thought about the question it is plain that the animal kingdom, in its individuals, does come at least under the law of cause and effect. This may practically be called the working of Karma on the physical plane and by some has been called the law of Compensation, this being a term expressive of mechanical and physical energy. The word Karma had better be retained to express the working of the law of harmony on that plane where moral responsibility begins, and where "the law of compensation can be modified by will and reason," and where therefore personal merit and demerit exists. To quote from an article in *The Theosophist* on the Karma of animals:

A piece of iron is attracted to a magnet without having any

desire in the matter. If it is exposed to air and water, it may become rusty and cannot prevent it. A plant or a tree may be straight or crooked on account of circumstances over which it has no control. An animal usually follows the instincts of its nature without any merit or demerit for so doing, a child or an idiot may smilingly kick over a lamp which may set a whole city on fire; the cause will have its effect, but the child or the idiot cannot be held responsible for it, because they have not sufficient intelligence to fully control their actions or to judge about the consequences. A person can only be held responsible according to his ability to perceive justice and to distinguish between good and evil. The power to discriminate properly is an attribute of the human mind, and the higher that mind is developed the more it becomes responsible for the effects it produces. A cat may kill a mouse or an ox gore a man; and to hold them morally responsible for it would be an act of injustice, cruelty and stupidity. Whether or not a dog may have sufficient reason to incur any moral responsibility is a matter of opinion, and no emphatic affirmation or denial will decide the case: but it is reasonable to suppose that a dog, though he may have sufficient reason to know what is good or bad for himself or for those to whom he is attached, has no moral responsibility.

Thus, though animals may be under the law of compensation, and under the law of harmony or Karma, they *are not* under the law of compensation or the law of harmony or Karma in the same way as it applies to human beings. With humanity, a fresh element has been introduced—the intellectual, reasoning, and discriminating power. Consequently, while the universal law of harmony or Karma governs the whole Universe, the law of Harmony should be applied to the Universe as a whole, and its manifestations, the laws of Karma and Compensation, should be applied to man and animal respectively.

It is more possible, perhaps, to consider the question in relation to the various grades of humanity so far as we can conceive of it and them. It would be better to commence with the highest and proceed downwards.

All Theosophists, and many who are not, have heard of Mahatmas, and many have speculated very wrongly about them. In this magazine, and in this article, it may be possible to write

about them without disrespect, *because* only through these speculations is it possible to understand the law of harmony and its relation to man as Karma, and to divinity as harmony. The word Karma as limited above does not apply to the Mahatma.

Gazing only upon the eternal, the Mahatma feels neither good nor ill, nor does either good or ill come to him. Personally, he cannot either suffer or rejoice, and is incapable of emotion, because he is indifferent to circumstances. But as he develops, his sympathies increase, until at last his sympathies enter into all beings, and with them he rejoices and suffers until they also pass beyond the sense of joy or pain.

They do not have good or evil Karma. The glory and good fortune and happiness, these go to the good men who look for temporary joys. Karma produces pleasure or pain by the ordering of circumstances. The Mahatma does not feel pleasure and pain, and is not affected by circumstances, therefore he is Karmaless. The law of cause and effect is only called Karma when it concerns temporary and changing circumstances. The acts of the Mahatma generate spiritual energy which goes to create the power that shall be his when he is no longer man, and consequently form an eternal factor in his future; thus, the Mahatma, being without personal desire, is outside the operation of the law of Karma.

In his real condition he is in harmony with Nature, and its agent, and hence outside Karma. His physical body is, however, still within its limits of action. But to him this is a very small matter.

—ARCHIBALD KEIGHTLEY, M.B.

(To be continued)

WHEN we cannot find contentment in ourselves, it is useless to seek it elsewhere.

—FRANCOIS DE LA ROCHEFOUCAULD

THE TRUTH WE SEEK

“WHAT is the truth you seek?” asks Emerson, the American philosopher of the last century, turning a derisive question to good use as enabling him to answer, “Truth is an ultimate aim of the human being.” To answer it in part, we should say, for he gives us throughout his Essays a great many other enlightening references to it.

We ourselves might say of Truth that it is primarily a basic essential if our daily life with all its contacts and commitments is to be pursued satisfactorily. Which indeed is so, as Emerson would readily agree, but which falls a long way short of another of his definitions, one consisting of a mere four words only, though in these few he plumbs the depths. “Truth,” he states, “is always holy.” There we have our reason for observing and revering it.

H.P.B. has something to add. “Truth,” she says, “alone is eternal.”¹ If we accept *that*, we need little other reason for honouring Truth in our daily doings. Fortunately, to most of us, as individuals, Truth comes readily, but on a world scale it is all too often tragically abused. We need not look far for proofs of this today. Business, politics, international relationships, all attest to it. But the Truth which Emerson writes of and H.P.B. promulgates is of course something which goes very much deeper. It pertains to, in fact it constitutes, all that is basic in the realm of spirit. There we find it, as Emerson tells us, through “following the invisible steps of thought, [for] many truths arise to us out of the recesses of consciousness,” their verification resting on the very fact that they do so.

Though time and circumstance kept them apart, one cannot quite dissociate H.P.B. and Emerson. Certainly their minds worked on similar lines, Emerson being surely, as remarked in a previous article, a Theosophist unawares, for many purely Theosophical phrases are to be found in his Essays, none with a surer ring to it than this: “Neither dogmatise, nor accept another’s

¹ U.L.T. Pamphlet No. 22, p. 8.

dogmatism. Why should you relinquish your right to traverse the starlit deserts of Truth?"

If we cannot actually designate Emerson as a Theosophist may we not at least be permitted to surmise that H.P.B. would, in all probability, have done so, for she defines a Theosophist quite simply as "an original thinker, a seeker after the eternal Truth,"² and Emerson assuredly was that. Both would have seen Theosophy not as a creed, but as something far greater, an "eternal teaching." Naturally, therefore, "the one altar of Truth"³ would have served for both.

It is good to think that in a sense there was a bond of union between H.P.B. and Emerson. Unknowingly, of course, on the part of each, for which we must needs feel a measure of regret, but as Emerson himself says, "In all ages, souls out of time, extraordinary, prophetic, are born, who are rather related to the system of the world than to their particular age and locality. These announce absolute Truths." As H.P.B. and he both did.

Emerson being, to quote his own phrase, "a man in alliance with Truth," in all matters and not least in respect to thought, could never, one feels sure, have denounced Theosophy or have regarded its teachings otherwise than with sympathy and interest. He could not have gone back upon his own statement that "whenever a true theory appears, it will be its own evidence. Its test is that it will explain all phenomena."

For such tranquil assurance, however, a return must be made, and Emerson fails not to tell us what it is. "The one condition coupled with the gift of Truth is its use." Like H.P.B., he himself fulfilled this condition with his writings and doubtless had his reward even as he describes it — "If the light come to our eyes, we see; else not. And if Truth come to our mind, we suddenly expand to its dimensions." The use above referred to is most tellingly presented to us by H.P.B. "Theosophy in its practical work is the alembic of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic

² U.L.T. Pamphlet No. 22, p. 5.

³ *Ibid.*, p. 9.

creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind.”⁴

Through all their writings, and throughout their lives, that which H.P.B. and Emerson have in mind is the unseen Reality underlying the visible, or, rather, the Reality that causes the visible to be, of which we must be conscious if we are to fulfil our life-span wisely. It is also a Reality that becomes apparent to us in part intuitively but largely through progressive assimilation of the teachings of the Wise. Among these Emerson ranks high. As already quoted, he was “a man in alliance with Truth.”

Writes H.P.B. in one of her notable articles which appeared in *Lucifer* for February 1891, “Truth is one. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have two aspects.” Let us apply these wise words to Emerson. He measures up to them in all that he writes concerning Truth. Far from reducing it to “the palest reflection of the Absolute,” it appears to him as “a jet of luminous Truth.” A telling symbol, as are all of Emerson’s, since it suggests that which both illumines and refreshes.

Put beside that a very different saying, which we may quote though it strikes a jarring note. “‘What is truth?’ asked jesting Pilate, and did not stay for an answer.” Readers will recognize that as pertaining to the trial of Jesus of Nazareth though the biting words come from the pen of a modern writer.

Theosophy makes such a question needless. The Truth it professes is clear as daylight. What H.P.B. through knowledge and Emerson through innate wisdom had in mind is unmistakable. More, it is a reality which becomes apparent to us in part intuitively, but largely through progressive assimilation of the teachings of the Wise. Among these last we must undoubtedly rank Emerson, though (it goes without saying) not on the same plane as H.P.B. Was not she the pupil of the Masters, to whom all Truth was open? We do not find Emerson making any such claim, nor was such a relationship ever suggested concerning him. Yet he too, we must needs believe, in view of the many profound

⁴ U.L.T. Pamphlet No. 1, p. 4.

truths his writings convey to us, must have had a great deal more than book-learning to enlighten him. What he writes gives all the impression of deriving, not from study, but from communion with his inner Self. He himself was obviously conscious of this, for he writes, "The currents of the Universal Being circulate through me."

Is not this an awareness of and a communion with his inner Self, though he never actually uses that term? And again, surely, he speaks for himself when he defines "the servant of Truth" as "a man who puts himself under the guidance of principles."

We have but to add to that the definition of a Theosophist as "a seeker after the eternal Truth," and, so doing, may well acclaim Emerson as one of that brotherhood. Would that he and his fellow-countryman, Mr. Judge, could have met! Yet, doubtless, there is a purpose in all timing.

AT THE FALL OF THE LEAF

I watch, The leaves are falling
 As chill winds smite the trees.
 Afar a Voice is calling,
 "Look well, look long on these!"
 I know that I am bidden
 To learn from them today
 The lesson that was hidden
 Ere yonder skies turned grey.

I watch those leaves, once golden,
 Now wan against a sky
 Too starless to embolden
 A weakling such as I.
 For ever, as they scatter,
 I hear that Voice of Grief —
 "Ye are no greater matter
 Than is the falling leaf."

THOUGHTS IN SOLITUDE

VII

THE HIGHER CARELESSNESS

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WHEN the mental vision has been searching with troubled and anxious gaze for some sure clue to the heavenward path, or when it has recoiled in horror before the picture of an effete civilization breaking up, and anarchy and violence taking the place of order, it is an intense relief to realize that there is an inner stronghold where the worn warrior may retire to, that there is a sure harbour where the storm-tossed bark may find rest. And this stronghold may be entered any moment. It requires but the conviction of its paramount necessity, it requires but the surrender—absolute and unconditional—of the man's lower nature to the other pole of his Being, and lo! he has attained a peace and a strength that the crumbling of the world in ruins at his feet could not shake. To be able to live in this state permanently is to have attained the condition of the Yogi or the Saint, but to have experienced it even for one moment teaches that it is the first step on the true spiritual path, which the mental vision might grope for through eternity without finding.

For one whose imagination can conjure up scenes of that human earthquake, a social revolution, where the impossibility of gauging the forces or of foreseeing the developments adds so awfully to the horror of the situation, surely strength and courage must be the paramount qualities required, courage to keep the heart from fainting at the dread anticipation, and strength to keep the brain from reeling in the conflict.

But, if the man has so fixed his soul on the Supreme Soul, has so surrendered his will to the Divine Will, has so identified himself with the Deity that he feels he is but a tool in the omnipotent hand, the divine carelessness will have entered into him, and that will give him strength. There will be no looking forward with dread anticipation, for he cares not what happens to

him—the duty that lies at his hand he will do with a clear brain and a steadfast will, caring not for the result though it may be danger and death—but what matters that? The flesh may quail at the final parting, but the man who has identified himself with the spirit within, which has inhabited many a house of flesh, has raised himself above mortal fears.

It is only in moments of supreme concentration and by intense imaginative power that we who toil on lower levels can occasionally get a glimpse of this serene condition which, as far as words can describe it, would seem to be portrayed in the second part of *Light on the Path* (Rule 8). “You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thy self and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle, for one thing only is important—that the warrior shall win, and you know he is incapable of defeat—standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain, etc.”

Even these who are still bound by the desires of action may occasionally reach in imagination the exalted serenity of this state of being, and such contemplation must doubtless help in freeing from the bondage of desire. Philanthropic work for Humanity will no longer seem an object for action, for the devotee will have become conscious that the Supreme Power that acts by him is also guiding by invisible hands the whole course of human affairs, and the well-meant remedial actions of purblind men will, under the new illumination of the eternal light, appear to him in their true character as the ineffectual gropings of captives in a cavern. And the very fact of his no longer desiring to garner the fruit of his actions will cause his actions to be all the more far-reaching in their results. The will becomes omnipotent when dissociated from human desire, for it is then part of the divine will.

His attitude towards Humanity will also find a parallel in his attitude towards Divinity, for the passionate adoration will have been left behind, and will have given place to the carelessness of the divine serenity.

The conquering of all earthly desires must be a work of ages, and many lessons will doubtless still remain to be learned by him who has attained to this state. It is written that the aspirant must always look forward with awe, and always be prepared for the battle, but in the vast scale of Being great distance is lost in the infinite beyond, and from our present standpoint this higher carelessness would indeed seem to be the ultimate state realizable by man while still he bears the body, for what other is it than a foretaste while in the body of that "peace of God which passeth all understanding"?

—PILGRIM

Q.—On page 234 of the November issue [of *The Path*] it is stated that parentage is not merely for bringing an Ego into this life, but for wider and greater reasons. Please say what some of these reasons are.

Ans.—If it is held that parentage is only and solely for the purpose of furnishing a body for an Ego, then responsibility of parent to child is at an end, and the child also is relieved of all obligations and responsibilities to the parents. This view is held by some, and, sad to say, by some of those F.T.S. who follow mechanical Theosophy. To my mind it is a monstrous proposition. It would also negative the doctrine of Karma and destroy the vast and wonderful continuity of things and forces relating to the human being. The child has far-reaching karmic relations with the parents, as they also with the child. The discipline and joys that come through children are karmic on both sides. If the child is a wicked one, it is the Karma of the parents also. Again, the incoming Ego requires a certain line of family so as to get the needed sort of body. In many and various ways, then, parentage can be seen to be more than a mere door to this plane.

—W. Q. JUDGE (*The Path*, March 1896)

IN THE LIGHT OF THEOSOPHY

London University's distinguished physicist David Bohm's new theory regarding space and time, mind and matter, while considered controversial by many, is enthusiastically endorsed by some fellow scientists, among them Karl Pribram, as heralding the dawn of a new scientific age. Not in our generation but some time in the future, these scientists predict, science and mysticism will be brought together and scientific techniques will be applied to the spiritual aspects of man's nature.

According to Bohm, science may some day confirm the reality of ESP-like phenomena; since past, present and future coexist outside of time in a holographic universe, we should be able to predict the future and unlock the hidden past. Bohm's theory, called by him the hypothesis of the "implicate order," was evolved to provide a rational explanation for the behaviour of subatomic particles, which orthodox quantum physics finds inexplicable. For example: two subatomic particles that have once interacted can instantaneously respond to each other's motions thousands of years later when they are light-years apart, even though relativity expressly forbids physical interactions at speeds faster than light.

Dr. John Gliedman, who travelled to England to talk with David Bohm, writes in the March *Science Digest* of the latter's work:

Bohm claims that modern physics has reached an intellectual dead end that requires a break with tradition as drastic as the scientific revolution that was initiated by Galileo and Descartes in the seventeenth century.

For 300 years, argues Bohm, physics has treated ordinary space and time as the fundamental categories of objective reality and defined its goal as the prediction of physical occurrences in space and time. But Bohm maintains that there is a more fundamental way to describe physical events: this new approach treats space and time as being derived from a deeper level of objective reality that he calls "the implicate order."

If Bohm is correct, the universe resembles a stupendous multidimensional hologram that exists outside of ordinary space and

time. Plato came surprisingly close to the mark nearly 2,500 years ago when he compared the everyday world of people, objects and time's relentless tyranny to mere shadows cast upon the darkened wall of a cave, where mankind lies shackled by its own ignorance.

Bohm's view leaves our notions of time and three-dimensional space far behind But perhaps most controversial—at least for nonscientists—is Bohm's proposal that beneath the level of ordinary subjective experience mankind is one organism: Bohm says that if even 100 people were able to perceive this deeper stratum of reality and tap into their collective mind, "the ego would have vanished for these people, and they would form a single consciousness just as the parts of a highly integrated person are integrated as one." . . .

Within the implicate order everything is connected with everything else in such a way that careful study of any individual element could in principle reveal detailed information about every other element in the universe "Everything interpenetrates everything" in the vast superholographic cosmos of Bohm's invention, and every action is ultimately caused by everything that is, was and will be taking place in the universe

This mysterious interconnection between here and there, past, present and future might produce phenomena resembling ESP, according to Bohm. "Different people who are somehow attuned to each other might develop common notions at the same time," he says. "This would be almost indistinguishable from what we would mean by telepathy." . . .

His heretical brand of implicate-order materialism shatters conventional ideas about the brain. Since every particle of matter interconnects with everything else within the implicate order, it follows that *in some sense* brains, and therefore conscious minds, are also interconnected. Indeed, he says, "We are more than interconnected: we are sort of interpenetrating."

The idea of a universe as a single, integral whole in which everything is interconnected and interpenetrating is nothing new. *The Secret Doctrine* expresses it thus:

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heart of the meanst organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key

to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world—that millions of things and beings are, in point of localization, around and *in us*, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses. (I. 604-5)

In a full-size monograph, Dr. K. Paddayya, a faculty member of the Deccan College Post-Graduate and Research Institute, Pune, claims to have reconstructed, for the first time in India, the patterns of past human lifeways. A thorough survey by him of the Hunsgi valley in Gulbarga district of Karnataka has revealed that some 200,000 years ago it was the cradle of an affluent life-style, archaeologically known as the Acheulian culture. Brought to light are 65 settlement sites in the valley, which may have begun 1.5 million years ago. It is claimed to be one of the few regions to have yielded Acheulian tools, including handaxes, cleavers, choppers and polyhedrons, made of a soft rocklike limestone. (*The Times of India*, April 4)

On the basis of his study of the nature and size-range of the camp sites that have been uncovered, Dr. Paddayya says that social organization was of the band type, each consisting of five or six families. He is of the opinion that his Hunsgi valley studies contradict the widely prevalent Hobbesian view that in the state of nature human life was "solitary, poor, nasty, brutish and short." On the contrary, he avers, "by a process of trial-and error, the stone-age groups evolved simple and yet effective and even 'affluent' life-styles minus the mental and physical ills and over-exploitation of nature plaguing modern life."

In a forward to the monograph, Prof. Desmond Clark of the University of California says that this research project "breaks new ground and sets the stage, as it were, for a new readjustment

and reassessment of values, concepts and approaches in studies of the Indian palaeolithic."

Earlier "stone-age" man is supposed by science to have been as savage and brutal as the brutes he lived with. There are enough proofs, however, that man's evolution on Earth has ever proceeded in a series of rises and falls. But a few years ago, a conference of anthropologists came to the conclusion that many of the world's so-called "primitive" people are not relics of the stone age but the "wreckage" of more highly developed societies forced by various circumstances, such as changes in climate, to lead a much simpler, less developed way of life. Even as far back as the last century, Lyell, one of the best authorities on the subject at the time, whom H.P.B. quotes in *The Secret Doctrine* (II. 721), stated: "... we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races." Nor has such evidence been found to this day.

It is with the advent of the divine Dynasties that the first civilisations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers—more favoured than he by their *Karma*, and helped by the divine intelligence which informed them—built cities, and cultivated arts and sciences. (*S.D.*, II. 318)

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement.*" How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in *Isis Unveiled*: "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archaeologist belonging to the 'coming race' of the distant future

shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age?'" (*Ibid.*, II. 722)

Prof. M. B. Ghorpade's survey of Bombay University students reveals, in his own words, that "the sway of God and religion is strong and widespread among our youth" (*Mirror*, April 1983). Sixty-three per cent believe in God's existence and role as the giver of rewards and punishments for one's good and bad deeds. Another 30 per cent also believe in a Godhead, but seem to be doubtful concerning its role. Six per cent, however, express strong doubts concerning God's existence.

The survey also reveals that our youth have strong faith in their respective religions. About 65 per cent feel that neither religion nor its practices are outdated or irrelevant today; 13 per cent are of a contrary view, and the remaining hold a mixed view.

Traditional values are still entrenched in the minds of a majority of the students. Sixty-seven per cent express a strong faith in altruistic values and feel that they are the guiding principles of their lives. Only 15 per cent reject them outright and say that they are irrelevant in our times.

Nineteen per cent of the youth are fatalists and believe that it is fate alone which decides whether a person will become successful or not in his life, no matter how hard or how ingeniously he strives. About the same proportion (20 per cent), on the other hand, hold that it is human ingenuity and striving and not fate which makes a person successful. The remaining 60 per cent hold a compromising view. About 37 per cent believe that the key to one's success lies in "God's grace" and not in sheer effort; about the same proportion feel very strongly that success is of one's own making; while another 23 per cent seem to hold a similar view, though not as intensely.

Professor Ghorpade comments:

It must be said that what the youth actually mean by global

terms like "religion" or its "practices" is too difficult a question to be answered.... It is interesting to note, however, that belief in their own religion does not seem to make them fanatics, because they express their faith in equality of man, whatever may be his religion, caste or community....

Of all the most undesirable psychological by-products of a highly urbanized and industrialized society like ours, the feeling of anomie or deeper pessimism is the worst because it gnaws at the very vitals of human life and makes it a shadow of death. The anomie is characterized by a feeling of disillusionment about life and the inability to comprehend its meaning.

The study of the values and attitudes of youth in a metropolitan industrial centre like Bombay acquires a special significance because of the city's geographical location, its tremendous pace in industrial and economic development, its great concentration of population and as a sensitive area in which the flow of ideas and changes is far more rapid when compared to any other area in this country. Its significance is further enhanced because the changes that take place in the social norms of behaviour in Bombay as a result of the changes in the attitude and value structure of its people, gradually spill over the adjacent parts of the country and set a direction for future changes.

The youth of today need proper direction which neither religious fervour nor scientific materialism can give. Both lead to the same result; both are selfish in implication and when carried to extremes cause mental and moral maladjustments. Only knowledge, rightly applied, can solve the problems of the troubled youth of today. But where will such knowledge be found?

We live in an age of analysis and criticism and the leading thinkers of our time are well aware of the deleterious effects of false religion. But what have they to offer as an affirmative philosophy of life? If the need for true religion and philosophy is not met by the spread of soul-saving doctrines such as those of Karma and Reincarnation, what else can be expected save a cycle of unrestrained self-indulgence? Brave defenders of the truth are needed to overcome the currents of purposelessness and moral laxity, and to set in motion the positive forces of spiritual ideas.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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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