

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 65, No. 11

September 1995

"BY THAT SIN FELL THE ANGELS"

[Reprinted from THE THEOSOPHICAL MOVEMENT, January 1956.]

AFTER recording the four preliminary and basic propositions with which real spiritual life should begin, *Light on the Path* mentions the enemies of the neophyte, the first of which is ambition. "Ambition," we are told, "is the first curse : the great tempter of the man who is rising above his fellows." The whole Note on this first rule—"Kill out ambition"—is important for every aspirant who stands at the threshold of the closed door of the Temple of Occultism. This great book advises the aspiring neophyte not to be deceived by his own heart. It adds:

For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

The intuition of the poet enabled John Keats to perceive this truth; in speaking of the growth of the faculty of imagination—the power and faculty of the Occultist—he wrote in his Preface to *Endymion* :

The imagination of a boy is healthy, and the mature imagination of a man is healthy; but there is a space of life between, in which the soul is in a ferment, the character undecided, the way of life uncertain, the ambition thick-sighted: thence proceeds mawkishness....

Between the age of puberty and the age of discretion, imagination should be healthy, unless corrupted by wrong education. But often, nowadays, imagination wears itself out in fanciful ambitions about sex-love, wealth, fame and power. How many men and women reach real discretion at the age of 21? At what age of the body is mental and moral maturity attained? Keats described correctly the psychology of the human personality during the period between youth and maturity; but in our day and generation that period has become extended. The mature mind and heart are often not visible even at the age of 35. Thick-sighted ambition plays havoc, impoverishing the intelligence and making it dull and gross, and also sapping the integrity of moral principles. Are not the lives of hundreds sheer mawkishness, devoid of discretion, of dispassion and of stability? Their ambitions are frustrated and, even when they are fulfilled, there is frustration of another kind.

The astute politician Kautilya, in his *Arthashastra*, tells us of those whom he calls ambitious:

He who is impoverished; he who has lost much wealth; he who is niggardly; he who is addicted to evil propensities; and he who is engaged in dangerous transactions—all these constitute the group of ambitious persons.

In all these classes ambition is thick-sighted; moral cataract and mental myopia are the joint cause.

The Theosophical student-aspirant is bound to develop ambition in proportion to his own earnestness. Therefore the five classes of those who are ambitious, mentioned by Kautilya, are to be found in Theosophical ranks. The more a neophyte resolves and attempts, the more subtle is the way in which the force of ambition invades him. "Well is it known that ambition can creep as well as soar," wrote Edmund Burke in the first of his glowing *Letters on a Regicide Peace*.

This double action of ambition (practised visibly to all as it soars and practised underground and invisibly like the creeping white ant) often succeeds in the world of commerce and politics as well as in society; though very often frustration mars the result

because there is dissatisfaction and discontent. But in the world of Soul and Spirit ambition always ends in failure. The neophyte may turn his back on the Path because of his hurt pride, and he may wallow in the muck of worldly success. Having lost the guidance of Theosophic Genius he will play with the genii which rule the earth. This is a mistaken course. What, then, is the right course?

...from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed.

THERE IS NO action unless there is a being to act or feel its effects; *Manas* is the manifesting or creative power of the being, the active potency or creator. So far as manifestation is concerned it is the "God within," for manifestation begins with that principle.

We are at that stage of evolution where the principle of *Kama*, or Desire, prevails generally; this is because "the God within" has become involved in sentient physical existence and while in that transitory existence sets the causes in motion that inevitably bring the being back to a similar state and condition. In physical existence the state of any human being may be *Buddhi-Manasic*, or *Kama-Manasic*; it is *Manasic* action in both cases, but in the former the action is of the nature of the Spiritual Self, while the latter is action performed from a basis of personal desires and selfishness. We can and should act on this plane from a better basis than personal desire; the object of all our studies is to accomplish this and help others to do likewise.

—ROBERT CROSBIE

WHO ARE THE NIRMANAKAYAS?

Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world.

—PLEDGE OF KWAN-YIN

THE disciple of the Mahayana school, in his address to the "Buddhas of Confession," says among other things: "OM! I believe it is not all the Arhats that get of the Nirvanic Path the sweet fruition. OM! I believe that the Nirvana-Dharma is entered not by all the Buddhas." (*The Voice of the Silence*, p. 76)

This is a reference to the secret and sacred teaching about the Nirmanakaya—meaning literally a "self-woven body," but in Occultism rather a state—one of the grandest and most inspiring of concepts that H.P.B. revived for our benefit. To stand at the threshold of Nirvanic bliss, yet to renounce it willingly out of unlimited pity and compassion for suffering humankind, represents the ultimate self-sacrifice that anyone can make. What we have been told in Theosophical literature about Nirmanakayas is more in the nature of hints than a full explanation, yet what a solace it is to think that there are those who, though they remain unseen, are watching over us, protecting us, and but for whose benevolent help, even so little as Karmic law permits, we would be worse off than we now are! Theirs is the "Great Renunciation," an incessant self-sacrifice, which will not make them rest till the whole of Humanity will be uplifted and will see the light of Divine Truth.

"An Adept *becomes*; he is not made." Nirmanakayas are that class of Adepts or Arhats who, having walked the highest path through lives of self-effort and emancipated themselves from the cycle of compulsory rebirth, yet choose not to shut themselves out for ever from the world of men. They refuse to "don the Dharmakaya robe and cross to the other shore" (*Voice*, p. 77 fn.). On leaving their physical body, they remain invisibly in the atmosphere of our Earth in the ethereal form that they have woven for

themselves, in order to watch over and protect Humanity and lead it finally to its goal. They have no physical bodies, but possess all the other principles save the Kamic, for they have crushed this out for ever from their nature. They are therefore complete Spiritual Beings. For them space is no obstacle.

We have been given the inspiring idea of a mighty "Wall of Protection" which the collective efforts of generations of Adepts and especially of Nirmanakayas, who are its human stones, have built around humankind and which shields it invisibly "from further and far greater misery and sorrow" (*Voice*, p. 74). Silently and invisibly they impress the atmosphere of our Earth with their Ideation and Imagination. They are continuously radiating Influences which may be absorbed by whosoever is consubstantial. Their Idea-Idols are built into the Akasa which pervades all space. Like air this supersensuous spiritual ozone surrounds us, but, imperfect and earthly-minded as we are, we are not able to inhale, retain and absorb more of that ozone. We can, however, increase our capacity to absorb it by a purified heart and a gradually developing will.

Another aspect of the mission of Nirmanakayas is more particular—their work with individuals. Some take full possession of great reformers, statesmen, leaders of men in various walks of life, who are engaged in some beneficial work. Such a full incarnation may be either by way of a natural birth or by use of a "borrowed body," *i.e.*, the body of another person whose Ego is just leaving. Others overshadow those who are worthy of their help, becoming their "guardian angels," stimulating in them ideas, and inspiring them to act, speak, or write in such a way as to produce the needed changes for the good of Humanity. Among writers, Shakespeare is an outstanding example of one so inspired. Those who have thus come under Nirmanakayic influence are rarely aware of their true inspiration, and what is achieved under that inspiration is attributed by the public in general to the genius of the individual or to chance. Nirmanakayas take a greater part in the history of nations than anyone supposes. By remaining unseen and unknown, they are able to accomplish more in the affairs of the world than they could were

they to come out openly before a doubting public. But even such Exalted Beings cannot act against the Karmic law and can help only when the individual's or the nation's Karma permits it.

Devoted students of Theosophy who are applying and promulgating the Philosophy may now and then catch the benign influence of the Nirmanakayas and may not know anything about it; or, being informed students of Theosophy, they may feel intuitively that help was sent and received. Our devotion may attract the attention of an Invisible Helper who may drop an idea to enable us to get along by developing it. So, though unconsciously to ourselves, we may be helped in more ways than we have any idea of.

According to *The Secret Doctrine* (II, 94, 652), Nirmanakayas from past Manvantaras play an important role when Humanity begins its evolution in a new period of manifestation. The "conscious monads" or Nirmanakayas incarnate on Earth as Kings, Rishis and Heroes, sometimes in forms created by Kriyashakti, to help the human race in its upward progress. (II, 636 fn.)

Students of Theosophy are familiar with what has been said about the Nirmanakayas in *The Voice of the Silence* and in *The Theosophical Glossary*. Given below are some extracts from other writings of H. P. Blavatsky and W. Q. Judge on this "grandest and noblest" of all esoteric doctrines.

In the teachings of the Vedantin sect of the Visishtadwaita...we read of the released soul that: After reaching Moksha (a state of bliss meaning "release from Bandha" or bondage), bliss is enjoyed by it in a place called PARAMAPADHA, which place is not material, but made of Suddasatwa (the essence, of which the body of Iswara—"the Lord"—is formed). There, Muktas or Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. "But if they choose, *for the sake of doing good to the world*, they may incarnate on Earth." ...These voluntary reincarnations are referred to in our Doctrine as Nirmanakayas (the surviving spiritual principles of men). (*The Secret Doctrine*, I, 131-32)

According to the Occult teachings...Siddhas are the Nir-

manakayas or the "spirits" (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers. (*The Secret Doctrine*, II, 636 fn.)

We are taught that those spiritual beings that can assume a form at will and appear, *i.e.*, make themselves objective and even tangible—are the angels alone (the Dhyān Chohans) and the *nirmanakaya* of the adepts, whose spirits are clothed in sublime matter....*Nirmanakaya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in *The Secret Doctrine*. (H.P.B. in "Theories About Reincarnation and Spirits": reprinted in THE THEOSOPHICAL MOVEMENT, September 1943, p. 168)

Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas*, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's (only) temple," and any other, in this case, would be no better than profane ostentation. (H.P.B. in "The Roots of

Ritualism in Church and Masonry": reprinted in THE THEOSOPHICAL MOVEMENT, March 1974, p. 164)

Not only was self-torture, selfish solitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practise the six Paramitas or cardinal virtues for it: 1. Charity. 2. Chastity. 3. Patience. 4. Industry. 5. Meditation. 6. Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practise charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhahood, have the right to forthwith enter Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas*. They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the by, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. (H.P.B.'s Note in "World Improvement or World Deliverance?" reprinted in THE THEOSOPHICAL MOVEMENT, March 1967, pp. 210-211)

Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone. Witness the *Nirmanakaya*—the sublime doctrine which no Orientalist understands to this day but which Dr. Hubbe-Schleiden can find in the IInd and IIIrd Treatises in *The Voice of the Silence*. Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikaya*, the triple power of Buddha's embodiment,

and of Nirvana in its triple negative and positive definitions has ever escaped them. (H.P.B.'s Note in "What Shall We Do For Our Fellow-Men?" reprinted in THE THEOSOPHICAL MOVEMENT, April 1967, p. 251)

The hitherto very esoteric doctrine of the *Nirmanakayas* was lately brought forward... and explained in the treatise called *The Voice of the Silence*. These Nirmanakayas are the *Bodhisattvas* or late Adepts, who having reached Nirvana and liberation from rebirth, renounce it voluntarily in order to remain invisibly amidst the world to help poor ignorant Humanity within the lines permitted by Karma. These are the *real* SPIRITS of the disembodied men, and we recognize no others. The rest are either *Devachanees* to whose plane the spirit of the living medium must ascend, and who therefore, can never descend to our plane, or *spooks* of the first water. But then no Nirmanakaya will influence any man for the benefit of the latter for his own weal, or to save him from anything save death, and that only if the man's life is useful. By the fruit we recognize the tree. Units are as the leaves of that tree for them; and they look forward to benefit and save *the trunk*, not to concern themselves with its every leaf, whether good, bad, or indifferent. Even living Adepts have no such right. (H.P.B.'s footnote to A.F. Tindall's "My Experiences in Occultism and Occult Development": *Lucifer*, November 1889, p. 254)

Frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas or Gnanis is supported in the Egyptian scheme in these words [of Sinesius]:

For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.

These "heroes" are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper. (W.Q.J. in "Cycles": *The Heart Doctrine*, pp. 174-75)

Nirmanakayas constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvana, revolves, for all that they have not been distinctly considered in it. For, if Max Muller's view of Nirvana, that it is annihilation, be correct then a Nirmanakaya is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of the *Book of the Golden Precepts*: "Step out from sunlight into shade, to make more room for others."

A greater part is taken in the history of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such protégés but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmanakayas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmanakaya may have many different men—or women—whom he directs. As Patanjali puts it, "In all these bodies one mind is the moving cause." ...

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a

universal acknowledgment of the soul, has been aided by the Nirmanakayas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of today. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding "the suppression of Theosophy with a firm hand," and a venal press may try to help them, they have neither the power nor the knowledge to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and—*works behind the scene*. (W.Q.J. in *Echoes from the Orient*, pp. 26-28)

IMPORTANT

HAVE you renewed your subscription for the next volume (Volume 66) of THE THEOSOPHICAL MOVEMENT, commencing in November 1995?

If not, may we have the necessary remittance soon?

The rates are:

	Annual Subscription	Single Copy
India	Rs.30.00	Rs.3.00
Sterling area	£4.00	£0.40p
Dollar area	U.S.\$12.00	\$1.20

It is hoped that subscribers and sympathizers will renew their subscriptions at their earliest convenience. The remittances should be sent to Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020. Cheques on banks outside Bombay should carry an addition of Rs.5.00, 50p, or 50 cents for bank charges.

Readers who find THE THEOSOPHICAL MOVEMENT helpful are requested to send in the names and addresses of friends who are likely to be interested in the magazine. Sample copies will be sent without charge.

THE PROGRAMME OF THEOSOPHY

[The following is excerpted from a letter from the Council of the British Section T.S. to the Annual Convention of the American Section of the Theosophical Society, held in Chicago in April 1890. The letter, signed by H. P. Blavatsky and fourteen others, was published in the *Report of Proceedings* of the Convention. After detailing "the result of a twelve months' harmonious industry" for Theosophy in Great Britain, the letter goes on to say:

IF we search for the cause of this industry, it will be found that it is because there are amongst us those who have a sure conviction that Theosophy is good for prince and pauper, scholar and ploughman, Christian and atheist. The reason, again, of this conviction is a full confidence that by working unselfishly for the three objects of the Society we are gradually establishing a philosophical, scientific and ethical basis on which to build the eternal and infinite temple of Universal Brotherhood. And if it is indeed so, we believe that a great *Duty* is incumbent upon each one who has this confidence.

If we have found the oasis of Theosophy in the desert of Credulity and Negation, it is our simple duty to guide our thirsting comrades to its cool shade. Let us remember the words of the *Golden Precepts*, if it be not presumptuous to suppose that even those outside the *Path* can in some small way put them in practice:

Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law.

Let no one, then, urge that Theosophy is merely an intellectual something that must wait respectability's good time for a hearing; that Theosophy requires no propaganda. For let each one of us who believes that Theosophy is a constant and practical factor in every thought, word, and deed in life, ask himself in what position he would have been today if he had never heard of it and had never

changed consciousness for self-consciousness.

If, then, that which aids the knowledge of the real *Self* of man and makes for the Divine, or Theosophy, is good, it is no pride of orthodoxy nor rabid proselytism which dictates this generous activity to the Theosophist, for the programme of Theosophy differs from that of all others in that it not only separates the internal gold of all systems from the external dross, but fashions it with reason and intelligence into a magnificent vehicle to bear Man on the path of Eternal Progress towards the Divine.

Perhaps it may not be out of place to throw out a suggestion whereby the organization of the Society might be used for the general good and instruction, especially with regard to our present Oriental Renaissance. Just as two individuals of different nationalities can mutually profit by an exchange of views, so might two Lodges. Thus we might have the Eastern and Western Branches continually exchanging views and mutually improving one another. Each Western Lodge might have its *alter ego* in the East, and in a very short time we should establish manifold points of union, whereby the Society would be welded into a compact body of friendship which would defy attack.

Few of us have any conception what an enormous means of correcting misconceptions could, in this manner, be placed within the reach of every member to the extent of his ability. For very often even an unlearned native knows more about the things of his own country than a learned foreigner. On such lines the activity of the Society could be infinitely extended, and mountains of error about other people's religions, philosophies, and customs swept from off the face of the earth.

In brief, with the treasures of literature which the study of Theosophy is continually opening up, and with an increasing knowledge of true Manhood which the science of the higher powers of Humanity is forcing upon us, we have a life of interest before us which will make us turn from the pleasure-banquets of the present age as Dead Sea fruit. But let us beware in these studies and endeavours lest we swerve aside from our one rule of right action, and ever guard against it by continually testing all conduct

by the question, Does this or that make for the Brotherhood of Man, for true Harmony—ever remembering that "Compassion is no attribute. It is the Law of LAWS—eternal Harmony...a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal."

THE Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of *Wisdom*, of which one part was for the masses, and the other for the few, the exoteric and the esoteric? This name, *Wisdom*, or, as we say sometimes, the "Wisdom Religion" or Theosophy, is as old as the human mind. The title of *Sages*—the priests of this worship of truth—was its first derivative. These names were afterwards transformed into *philosophy* and *philosophers*—the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, the system of *e gnosis ton onton*, "the knowledge of things as they are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brahmanas* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions—the *esoteric*, or the true, and the *exoteric*, disguised in symbols.

—H. P. BLAVATSKY

PROGRESS IN THE HIGHER LIFE

"HOW can I make progress in the higher life?" Here surely is the right question for the student of Theosophy to ask, and to give the right answer who could be better than Mr. Judge, ever willing as he was "to say a word or two on eternal matters" to inquirers? (*Letters That Have Helped Me*, p. 84)

Would he begin by telling us, as he did a correspondent of the past, "You are not in nearly such a bad way as you think" (*Letters*, p. 100), or with the advice that before we try to "force our inner nature up beyond the dead level of the world...we should, on the lower plane, accumulate all that we can of merit by unselfish acts, by kind thoughts, by detaching our minds from the allurements of the world" (*Letters*, p. 76)? One thing he certainly *would* say—that "knowledge must be carefully obtained with a pure motive" (*Letters*, p. 85), for through all his teaching he puts motive first, since a wrong motive can detract from even a good action. "Begin at motives and purification of thought" would, we may venture to think, almost certainly be his starting point (*Letters*, p. 86). "Seek, then," he says categorically, "to live the Higher Life by beginning *now* to purify your thoughts by good deeds, and by right speech" (*U.L.T. Pamphlet No. 34*, p. 14). And above all would he bring home to us that "the essential to all true progress is a wish to conform utterly to the Divine Will, we being certain that we shall be helped in proportion, as is our need." (*Letters*, p. 107)

So Mr. Judge makes plain to us at the outset that mere longing for the Higher Life is not enough. Neither by pious aspiration nor by prayer can we attain to it, if we rely on these alone. "In all nature we can find no instance where effort of some kind is not required" (*U.L.T. Pamphlet No. 36*, p. 1). Would you suppose spiritual matters to be exceptions? No, indeed; very far from it. "He who would live the life or find wisdom can only do so by continued effort" (*U.L.T. Pamphlet No. 36*, p. 1). If we disregard the laws of health, can we be healthy? Must not we obey them, and persevere in doing so? "How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws?"

To obtain the good, we must think good thoughts; we must be filled with good desires; in short, we must *be good*" (*Vernal Blooms*, p. 30). "Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life and their philosophical basis must be understood." (*U.L.T. Pamphlet No.18*)

Only on the firm ground of "continued effort" can prayer and aspiration operate. Mr. Judge is far from belittling these. Here is how he speaks of them in one of his *Letters That Have Helped Me*: "Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it" (p. 120). There is a point here to note. Elsewhere, Mr. Judge gives this reassurance: "We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We may not know of it until some later life." (*The Path*, February 1896).

Returning to those "spiritual conditions" and "spiritual laws" on which Mr. Judge tells us our hopes of "spiritual gifts" depend, they seem, at first sight, simple. That is to say, there is nothing occult about them. Even when the two words *yoga* and *mantrams* occur, it is because Mr. Judge is making a perfectly simple statement. "Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal" (*Letters*, p. 72). Duty involves us with other people, and to his simple statement Mr. Judge adds a paradox: "We advance most rapidly when we stop to help other wayfarers....We become one with the Supreme most surely when we lose ourselves in work for Humanity" (*Vernal Blooms*, p. 30). He warns against "the astringent power of self—of egotism—of the idea of separateness" (*Vernal Blooms*, p. 38), and tells us that the surest impetus to our progress comes "not from book-study nor from mere philosophy, but...from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits the light to shine down

into the brain-mind" (*Vernal Blooms*, p. 172). So the doing of our duty, whatever it is, and altruism in our daily life, are two paramount laws for the student-seeker—"duty, piety and beneficence," says Mr. Judge. (*Epitome of Theosophy*, p. 26)

In all, our attitude must be consistent. Spiritual laws are not to be obeyed by fits and starts. For our own good, our longed-for progress, "mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again" (*Vernal Blooms*, p. 48). Never must we forget—Mr. Judge would have us grasp this firmly—that "the real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler....The object of the student is to let the light of that spirit shine through the lower coverings" (*Epitome*, pp. 13-14). In these words he defines once for all what progress in the Higher Life really is. No sudden unfoldment of mystic faculties, but "a matter of both system and established law." (*Epitome*, p. 14)

Law again; always law. Law is fundamental in the realm of spirit. Order, unity, harmony, and the whole great Karmic system depend upon it. It precludes impatience with our own slow progress; at the same time it ensures results, provided we fulfil the conditions that lead to these. "We must be content to wait and work," says Mr. Judge, "to grow and develop; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the perfect man" (*Vernal Blooms*, p. 29). Even "the transcendental powers possessed by the Adepts" are but "the natural result of growth in certain directions and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men" (*Vernal Blooms*, p. 28). But, drawing our attention back from this mighty vision to our own level, Mr. Judge adjures us, as a kind teacher, "Do not allow discouragement to come in. Time is needed for all growth, and all change, all development. Let time have her perfect work and do not stop it" (*Letters*, p. 72). He gives us also a piece of advice, as valuable as it is practical: "If you try to put into practice what in your inner life

you hold to be right, you will be more ready to receive helpful thoughts and the inner life will grow more real." (*Letters*, p. 114)

Mr. Judge does much, but he cannot do all for us. Observing that "whatever the student of the higher life is, he is as the result of his past labours," he adds the pertinent reminder that "whatever he may become in the future will be due to his own efforts" (*Vernal Blooms*, p. 28). It is up to the student to make more progress. But, first, let him know clearly *why* he wants to make it. "He ought to assure himself that his motive in knowing and being is that he may help all creatures" (*Letters*, p. 86). Yet he himself will reap the benefit, since "by working for other people we put into practice the inner beliefs which rest upon unity, we develop certain faculties in our nature, we increase our spirituality; for, the first and most important step in the cultivation of spiritual faculties is the practice of good thought, good act, and constant endeavour for other people. By following this you will find yourself growing from within more and more." Concern for other people also entails upon us "a constant watch over all faults of mind and speech," and from this also benefit ensues, for Mr. Judge assures us that, through such self-discipline, "in time an actual change is produced in the material person as well as in the immaterial one within who is the mediator or way between the purely corporeal lower man and his Higher divine self" (*Vernal Blooms*, p. 23). And while warning again that this change cannot come about at once he still urges, "Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones. This is the eternal process."

"How can I make progress in the Higher Life?" That was our question, and how fully Mr. Judge has answered it! One can almost see him bending his clear gaze on some disheartened student and saying, with grave kindness, "From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward" (*U.L.T. Pamphlet No. 36*, p. 8). But perhaps his final word to all of us would be this: "Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and *wait for more light.*" (*U.L.T. Pamphlet No. 36*, p. 6)

THE CYCLE OF EVOLUTION

IF one question bewilders mankind more than any other, a question which neither orthodox religion nor modern science can answer satisfactorily, it is that of the origin of the universe, what the purpose of existence is, and what the destined goal. Orthodox religions believe in creation by a Personal God who remains outside of his creation, but the intelligent mind cannot accept this idea. The scientific method, on the other hand, with its emphasis on experimentation on the physical, objective, material plane, also does not lead to true knowledge.

The Wisdom-Religion is age-old and gives precise teachings on the subject of evolution. In fact, the fundamental principles pertaining to God, Law and Evolution form the basis of the whole philosophy of Theosophy. Its teachings have been checked and verified by countless seers and sages who with their inner vision looked into the causal aspect of nature and of man, and when they came to correct conclusions they made a record of them, a fragment of which record has come down to us unaltered in the writings of Madame H. P. Blavatsky. The teachings recorded by her greatly differ from the Darwinian theory of evolution, but incomplete and fallacious as the latter is, it has been helpful in one way, and that is in shattering the concept of a Personal God as creator of the world and of men. Madame Blavatsky states:

Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. (*The Secret Doctrine*, II, 649)

Darwin himself is thus quoted by H.P.B.:

For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone*, relating only to two or three countries. Of this

volume, *only here and there a short chapter has been preserved*, and of each page *only here and there a few lines*. (*S.D.*, II, 260)

The Theosophical method of approach to this as to any other subject is from the universals to the particulars, from the cause to the effect.

The word "evolution" means unfoldment from within, development in a natural way. It includes involution. A seed evolves into a plant and a tree, but that seed must have been involved in a fruit or a flower. So also the whole cycle of evolution must include involution on spiritual, ethereal and semi-ethereal planes. This process is entirely missed out by scientists and so their conclusions are constantly changing. The *Ashwattha* tree of Divine Life grows with its roots above, and it is these roots that nourish and sustain the whole universe.

After the night of *Pralaya* or non-manifestation, during which all things and creatures lie slumbering in the bosom of the infinite, absolute and eternal background, there comes the dawn of manifestation when the One Homogeneous Divine Life wakes up once again and differentiates itself, the One becoming the many. The One Light differentiates into seven colours, the One Sound expresses itself through seven notes, the one Substance-Principle gives rise to the seven states of matter and seven degrees of consciousness.

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to microcosmical effects, from superhuman down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered. (*S.D.*, I, 75)

Our earth has six companion globes, all interpenetrating one another, and the whole chain of seven globes is a reincarnation of the moon-chain of corresponding seven globes. A whole circle

through the seven globes makes one Round, and seven such Rounds make a period of evolution or a *Manvantara*. "The day of Brahma is a thousand revolutions of the yugas and his night extendeth for a thousand more." Seven Races are born on each globe, and each Race is again sub-divided into seven Sub-Races.

Our present humanity is on the fourth Globe, in the fourth Round, and the fifth Race. So we have passed the midway or the balance point between the two half-cycles, the first half having closed at the end of three-and-a-half Rounds. That was the turning point in evolution, when man as he is today came upon the scene.

The various "principles," or life-elements and energy, etc., were transferred gradually from the Moon Chain to the Earth Chain, and as the Moon Chain was dying out the Earth Chain began its formation. The Monads of the present humanity have come from the Moon Chain, and the present condition was reached only after several transformations during the three preceding Rounds. The first class or hierarchy of Monads coming from the Moon Chain started its evolution on Globe A, or the first Globe of the new Earth Chain. They were the most developed Monads, the Lunar Gods or Pitris, who passed in the first Round through the whole triple cycle of the mineral, vegetable and animal kingdoms in their most ethereal and rudimentary forms, in order to assimilate the nature of the newly formed Chain. They were the first to reach the human stage of development in the first Round, and it was they who helped the Monads of the second class to reach the incipient human stage during the second and third Rounds, and who finally projected their "shadows" at the beginning of the fourth Round. It was on this astral and shadowy model that the physical lives shaped themselves and man with his present form was evolved.

But man, if such he can be called, was then only man in form. At this stage the Solar ancestors, Divine Intelligences, incarnated in those human forms, endowing them with self-consciousness or reflective consciousness. Thus, because of the help rendered by those high and exalted beings, man became a thinker, a chooser, with the ability to compare and contrast. This happened some 18 million years ago. And so, besides the process of natural evolution

in terms of natural law that had been going on for half the cycle, evolution through self-choice also commenced. The progress of man, therefore, very much depends upon his own exertion in the right direction. No one can save or damn him.

So three lines of evolution have made man what he is: (1) the Monadic, concerned with the growth and development of the Divine Ray or the Atma-Buddhic Monad as it passes through different forms of life; (2) the physical, which provided the Monad with the human form, a gift from the Lunar Pitris who projected their shadows (*chhayas*) around which physical matter concreted itself; (3) the intellectual, represented by the Manasa-Dhyanis, the givers of intelligence and consciousness to man.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is. (*S.D.*, I, 181)

One important point to remember is that the number of Monads is limited, though very vast, only those who were ready having become men; the laggards left behind will not enter the human stage till the next period of evolution.

What is the purpose of this evolution? To gain experience, to advance and progress till man becomes a super-man, a godlike being, perfected in all aspects of life, physical, mental, moral, spiritual. Man is born with a divine destiny. Just as on the physical plane our parents are instrumental in providing us with a physical body, so, too, there are other pedigrees to which we can trace our lineage. Man is a combination of seven hierarchical forces, which must work in unison and harmony. In order to draw on these forces one needs knowledge. "Man, know thyself," has been the cry of all the great Teachers and Sages. He has to energize himself, has to help Nature and work on with her, understand her, co-operate with her. The purpose of evolution is not only man's own advancement but also the advancement of the other kingdoms of Nature. Man can through his thinking and ideation give right direction to the

different kinds of lives within him. If the line of life's meditation is to become the better able to teach others, to help others, because humanity is in sore need of help, then naturally the conflicts of ordinary life will cease, and man will become an integrated being with all the forces in him directed towards the spiritual pole. It is not possible to become a Mahatma overnight, but what is possible is to turn away from the ways of the world, to change the direction of one's thoughts and ideas, to walk in all humility the Path indicated by all the great Teachers, to consult their words of Wisdom at every turn, and to hold grimly on till the endless end.

When the terrace of enlightenment is reached, again a very momentous choice awaits man—Liberation or Renunciation? Enjoyment of the peace and bliss of Nirvana, or becoming a "stone" in the "Guardian Wall" that shields mankind? Oblivion of humanity and of its suffering on all planes, or living in the world to relieve that suffering and to uplift that humanity? The great Teachers are true Renouncers; renouncing Nirvana, they come to this dark world, age after age, "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

For the most part, of course, the presence and action of the great spiritual universe surrounding us is no more noticed by us than the pressure of air on our bodies, or the action of light. Our field of attention is not wide enough for that; our spiritual senses are not sufficiently alert. Most people work so hard developing their correspondence with the visible world, that their power of corresponding with the invisible is left in a rudimentary state.

The moment in which, in one way or another, we become aware of this creative action and are therefore able to respond or resist, is the moment in which our conscious spiritual life begins. In all the talk of human progress, it is strange how very seldom we hear anything about this, the most momentous step forward that a human being can make: for it is the step that takes us beyond self-interest.

—EVELYN UNDERHILL

CONSCIOUSNESS AND ITS VEHICLES

PERSONALITY is a mode of expression; impersonality is a mode of expression. The user of each is the consciousness, Manas, lower or higher.

What is the relationship between personality and consciousness, between impersonality and consciousness, and how do the two relationships differ one from the other? It is perhaps here that we, students of Theosophy but not yet real practitioners of Theosophy, need help.

Personality is the name commonly given to what we know of ourselves, the front we present to the world—our thoughts, feelings, capacities and so forth. Uniting these is the "I," the "I" which separates itself from the body, feelings, capacities and thoughts, at sleep and at death. These things are therefore only a vehicle for the "I" to use and to drop. The "I" functioning in the body uses the bodily organs. It is also used by the organs; for, when pain or sensation of any kind in any organ absorbs it to the exclusion of everything else, it identifies itself with that organ. The same is true of the emotions. The "I" can identify itself with love and hate; in fact we say, "He was not himself," or, "He has lost control over himself." The "I" has been identified with and absorbed by the vehicle of emotion. Similarly with ideas and intellect. A man's ideas may, as we say, run away with him.

The first step for us, therefore, is to become aware of the "I" apart from the vehicles it uses, and then to practise moving it from vehicle to vehicle at will. We do this unconsciously when we try to read a book to alleviate pain or to forget an emotional upset, *i.e.*, we take our consciousness or awareness off it and put it on the book. We need to do this consciously, so that we know the "I" untinged by any vehicle.

But personalities work with other personalities and without a personality we could not live. The personality, therefore, becomes a very important tool for the "I." It is our means of communication with our fellow beings; it makes heaven or hell, not only for ourselves but also for others. It should never be forgotten that the

personality is in training to become a perfect vehicle for the expression of the divine in us.

In determining the relationship of impersonality to consciousness we have other vehicles to consider. It is still consciousness that has to use or express impersonality. As personality is made up of the four lower elements of our constitution, impersonality is made up of the three higher: Atma, Buddhi, Higher Manas. Or, perhaps, to be more accurate, consciousness unaffected has to function through Buddhi and Atma. Buddhi is the vehicle which expresses itself in Compassion; Atma is the Universal Will which supports all things. The awareness of these two by Manas makes for the attainment of the human goal. Then pure consciousness, the condition of pure or abstract awareness, *i.e.*, awareness of itself, learns to use the vehicle of Compassion and to embody the Divine Will. Hence it sees or is aware of the unity of life, both in itself and in all. Therefore it can no longer work for diversified units in opposition to other units. It is merely a focal point in the world through which Spirit and Compassion, Nature's great Law or Will, can function.

How can we unite these two processes? How can we learn to be impersonal? We usually interpret the conception of impersonality as hardness, lack of love or of consideration for others. Not recognizing the unity of all Life, we act without reference to others, without feeling. The relationship of consciousness to personality and impersonality needs to be understood. The difference between the two states of consciousness needs to be grasped. It is, of course, the relationship between higher and lower mind, the "I" of the personality and the "I" of the Ego illuminated by Atma-Buddhi. Only when the "I" of the personality can see itself as a separate entity from the lower vehicles and at the same time see itself as the representative of its parent Ego can any real impersonality come to birth.

Even so we are in life in order that the higher can begin to function through the lower, and the first step towards impersonality is not action; action is the last step. The first step after the separation of the feeling of "I" from its vehicles is to begin to use

the vehicle called *Antaskarana*, that bridge or link between the lower "I" and its parent source. This can be done by turning the awareness or consciousness towards the parent and by trying to view everything in the mind from the universal point of view. When from the top of a mountain we look into the valley, we can see the overall picture; things appear not isolated but in relationship to the whole picture. So from the universal, *i.e.*, impersonal, viewpoint we see events in relationship to one another. The "I" on the mountain top is unrelated to a great extent with that which it sees below; the impersonal "I" is unrelated to some extent with the many ordinary things and the events of life as they affect the individual. But it is related, and intimately so, with these things as part of a pattern. It sees the combining threads: it sees where help can be given from the viewpoint of the whole and not in terms of personal preference. Not being actively concerned with things from a personal viewpoint, it can act impersonally, *i.e.*, universally. To think of impersonality as universality is a great help, for then we can reach upwards to universal Feeling, Love, Compassion.

Our trouble starts when we come down again to the personal level; for immediately, as when we come down from the mountain, we see the details and lose the overall picture. Also outer things begin to react on our vehicles and we find ourselves losing our vision. Hence the need to train our vehicles in all the virtues and in self-sacrifice here and now, so that they do not obstruct us when the higher "I" wishes to act through them. Remember, the Christ and the Buddha had to have personalities. Such personalities as theirs were the result of thousands of lives of training. Let us treat the personality with respect; let us use it for the good of all, not by "acting" a part but by practising the virtues with it and by learning to use it as a vehicle.

THE human voice can never reach the distance that is covered by the still small voice of conscience.

—M. K. GANDHI

HIS BALANCE

[This tribute to Mr. Judge, contributed by W. Main, appeared in *Theosophy* (formerly *The Path*) for June 1896.]

IT has been, as a rule, difficult to estimate, from a near standpoint, the work and character of the men whose lives have resulted in the greatest good. If this has been true of those who have worked through material and political agencies, it is still more true of those whose duty it has been to set into operation certain moral and intellectual forces.

It is also to be noted that symmetry of character is seldom truly valued. An abnormal talent, or genius, for some one thing, attracts attention, like a huge and disproportionate limb on a body of ordinary dimensions. In architecture, and in sculpture, symmetry disguises magnitude, and it is only when we stand back that we find how much the well-proportioned statue, or building, towers above its fellows.

Few men can strongly realize new truths without becoming unbalanced. The new wine is too much for the old wine skin, which is strained and puffed out at its weakest places. The spread of a knowledge of truth and its proper valuation in relation to that which is already known, is too often hindered by the bigotry, extravagance, or personal vanity of those who are called upon to act as its apostles; for there is a bigotry in the new as well as in the old, and far greater temptation to the exhibition of personal talents and personal peculiarities, either real or affected. Some claim that this extravagant, or one-sided statement, is necessary for proper emphasis, and that eccentricity calls attention to the truth.

The character and the work of Wm. Q. Judge furnished the best refutation of these claims. He knew that truth needed no meretricious tricks or gewgaws, and that while these things attract attention for the moment, they produce disgust, and repel, by concealing the simple beauty of the truth itself.

His life was an example of the possibility of presenting new ideas with emphasis, persistence, and effect, without becoming

eccentric or one-sided, without losing touch with our fellows; in short, without becoming a "crank."

Those who have heard him speak, know the singular directness with which his mind went to the marrow of a subject, the simplicity of his words, the unaffected selflessness that radiated from the man. The quality of "common sense" was Mr. Judge's pre-eminent characteristic. He had the gift of words, but also the far greater gift of a sense of proportion, of a co-ordinating faculty which reduced those words to their proper place, as mere tools or agents, attracting no attention to themselves. His sentences were short and plain; his manner cool and quiet; but what he said was remembered, for his words appealed to the sense of truth; they seemed to "soak in," like the showers which the farmers prize, while a "torrent of eloquence" would have run off, leaving dry ground.

This balance and control of his qualities was one great secret of Mr. Judge's power. His sense of humour was a marked trait, as it is apt to be in strong and well-balanced characters; and, while the rule may not be infallible, it may be noted that it is well to beware of the judgment of the person who has no sense of humour. His faculty of saying the right thing made it seem easy to have said it, just as it seems easy to do a difficult feat, when we watch someone who has mastered the complex faculties required for its performance.

It appears as if the quality most needed for efficient Theosophical work is a well developed co-ordinating faculty; an intellectual cerebellum, so to speak. There has been plenty of crude, half-animal emotionalism, miscalled "heart doctrine"; plenty of brilliant cerebral action; and, a plentiful lack of the dominating middle quality. We have all seen and heard the working of the ferment of new truth, the fizz and gush of the new wine, followed by the puffing of personal egotism in some weak place; then, alas too often, by the rending of the stitches of the old bottle, and—after that—dregs only, "flat, stale and unprofitable."

Whether true or not, it might well be that Wm. Q. Judge was, as has been said, one of the signers of the Declaration of Independence. His qualities were those which characterized the leaders of that period. There was energy on the one hand, and intellect on the

other; but there was also a dominating and tenacious common sense which was not a dull conservatism, but a balancing quality which converted intellect into clear judgment, and blind expansive energy into cool, steady work.

For the lack of this, we find that the intellectual element of the French Revolution furnished only a chaos of visionary schemes, while its emotional and animal energies were expended in destructive heat, fury, and froth.

Mr. Judge's last words were characteristic of the man, and at the same time showed that he knew there was energy enough for the work, but more danger from impulsive haste.

In organizing a powerful, sure, and steady movement, can we do better than remember his admonition:

"There must be calmness—hold fast; go slow."

—W. MAIN

THE part played in the changing drama of human existence by the personality, William Q. Judge, has disappeared forever, and never more shall that outer garb be known to us. But the example set by that great soul, the high ideal realized and firmly fixed before the world by his life, the great renunciation he accomplished, and the help he thus won the right to give—these remain, vouchsafed as a sacred heritage to all who strive and work on, and as a sure prophecy of individual attainment. We must "grieve neither for the dead nor for the living," but accept and perform the office of soldiers whose superior duty is war—war against the powers of darkness, and constant conflict for the ultimate triumph of the hosts of light.

—ALLEN GRIFFITHS

IN THE LIGHT OF THEOSOPHY

The first of UNESCO's Philosophy Forums (March 14-17) proved to be immensely popular, looking at the numbers that turned up to hear some 40 of the world's most renowned thinkers from all disciplines discourse on the theme "What we do not know." The consensus was: we do not know almost everything—the "we" including the scholars as well as the general public. All the participants stressed that for as far as we can see this question will continue to be asked. For, the more we know, the more we know that we know so very little.

The April issue of *Unesco Sources* presents highlights from this Forum. As stated editorially by René Lefort:

Our ignorance is virtually immeasurable. We have made but a few steps along a road that is infinitely long. As renowned French anthropologist Claude Levi-Strauss once wrote, the more science progresses, the more we realize that we will never come to the end of it. The immediate consequence of this is that since there are but "a few scholars who know everything about almost nothing," to quote Nobel laureate for medicine Jean Dausset, we cannot expect them to answer the essential questions that each person asks....

Then, science could never, and indeed must never, rule the world. For a start, today's scientific knowledge is often redundant tomorrow. It is therefore precarious knowledge, limited and also controversial.

In another article, Ayyam Sureau writes that with the failure of science, most visible today with regard to ethical and environmental problems, philosophical reflections can make a contribution. First of all, each enlightened individual needs to be informed on the state of knowledge or lack of it. When knowledge is in a state of flux, people need to know that what is given out today as fact might some day be proven false. A dialogue between the different disciplines can lead to new discoveries, but also go further by redefining the status of science. Ethical questions cannot be avoided

and here philosophy can play a role.

"*What we do not know*" [he writes] was the obvious title for the forum. It re-establishes equality and, building an intelligent community, it opens the possibility of universal dialogue....

Asking ourselves "*What we do not know*" troubles our certitudes, disrupts established orders. It explores infinite possibilities, tests limits, manifests hope. It challenges fear and superstition—even the most erudite—which lurk along the frontiers.

Yet, the question is also humble. It renounces power and abolishes the dissymmetry between those who speak and those who listen. What I don't know, perhaps you may know. What we don't know reunites us in a mutual desire to find out.

In a skeletal outline of Stanza V from the *Book of Dzyan*, as given in the Proem to *The Secret Doctrine*, we are told:

In Stanza V the process of world-formation is described:—
First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.
(I, 22)

Modern astronomers now claim to have confirmation of the theory that nebulae, or luminous cloudlike patches seen in the night sky, are indeed huge masses of interstellar gas, or "cosmic nurseries," out of which new stars are born. The Hubble Space Telescope, launched by the U.S. National Aeronautics and Space Administration (NASA) in 1990, has snapped, from its vantage point above the earth's atmosphere, spectacular photos of star birth—something impossible to get from ground-based telescopes. *Time* magazine for June 19 reports:

The photos don't show the stars themselves, which are shrouded behind dense clouds of cosmic dust. But they do show enormous jets of gas blasting out of the young suns at speeds of up to 485 km per sec. and with enough force to propel them

trillions of kilometers into deep space. One of the pictures is a surprisingly clear portrait of a fast-spinning, disk-shaped cloud of cosmic debris that may serve as the raw material for a solar system in eons to come. Says astronomer Chris Burrows at the Space Telescope Science Institute in Baltimore: "It sends shivers down my spine when I realize what we're looking at."

What Burrows and his colleagues are looking at is more than a confirmation of astronomical theory. It's also a snapshot of what our own sun must have looked like about 5 billion years ago. And it raises the intriguing possibility that most, if not all, of the stars in the Milky Way may have planets, and that at least some of them may be home to extraterrestrial life.

Occultism says that there is more to the birth of a sun or of a solar system than "spinning disks" and "clouds of gas and dust," detailed images of which have been captured by the Hubble. These photographs but show the mechanical origin of stars and planets. To be able to appreciate and accept the occult views on the subject, one has to study the whole esoteric cosmogonical system. "And the time has hardly arrived," says *The Secret Doctrine* (I, 590-91), "for the astronomers to be asked to accept *Fohat* and the divine Builders...for the Solar 'Beings' will hardly place themselves within telescopic focus."

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil*. Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanics of some sort behind those Elements (or *within*)—a dogma with us. (*S.D.*, I, 594)

Fohat, one of the most, if not the most important character in esoteric Cosmogony...is closely related to the "ONE LIFE." From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists,

and the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyān Chohans....By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element...and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles. (*S.D.*, I, 109-10)

In recent times, it has again and again been proven that the Darwinian theory of evolution is incomplete in some respects, faulty in other respects. Darwin thought that mutations, or genetic changes which when transmitted to offsprings give rise to heritable variations, occur at random, independently of biological needs. Recent experiments with bacteria go to show that mutations that are useful arise purposefully and not haphazardly, even in the smallest of organisms. It is almost as if the microbes "know" which new traits it would be good to have in order to adapt to a changed environment and thus survive, explains James Shapiro of the University of Chicago, in the American journal *Science*.

Two research teams examined *E. coli* bacteria which lacked a gene that digests lactose—milk sugar—so the researchers put them in a dish containing nothing but lactose. Rather than dying of starvation, the microbes developed, 100 times more quickly than Darwinian evolution allows, a mutation that enabled them to eat

lactose. The latest experiments also explain *how* the bacteria seem to anticipate desirable mutations that help them survive.

The experiments go to show the working of intelligence, or consciousness, even in the tiniest of organisms. "Where is the daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*? All he can say is, that this consciousness is beyond his comprehension." (*The Secret Doctrine*, I, 277 fn.)

There is design in the action of seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this....The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyani Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the universe and its immutable LAW. (*S.D.*, I, 277-78)

As far back as 1879, H.P.B. published in Vol. I of *The Theosophist* two articles by "Forester" on the need for forest conservation, for she believed that "Nature has provided the means for human development; and her laws can never be violated without disaster." It has long been known that forests influence climate, hold the soil, conserve moisture and prevent or minimize floods. It is also known that tropical forests have provided several major pharmaceutical drugs, and can provide many more.

Two researchers, Robert Mendelsohn and Michael J. Balick, have estimated that there are some 328 more drugs hidden somewhere in the forests' vast reaches. With the tropical forests being steadily destroyed, they say, social institutions should take steps to slow deforestation and protect biological diversity before it is too late. In a paper published in the journal *Economic Botany*, the scientists admit the difficulty of finding useful drugs from among the innumerable flowering plant species in tropical forests. Pharmaceutical industry experts remain skeptical because of the costs

of research, screening tests, etc., to make a commercially useful drug. However, the potential is enormous. Among the 328 potential drugs which can be produced from rain forests, say the researchers,

there are a lot of drugs for diseases for which we have therapies with limited effectiveness or no effectiveness at all. One of the dangers in standing by is, biodiversity is lost in the tropical forests, and the potential of these pharmaceutical products will never be realized to the extent that it's possible at this point. That's a great tragedy for society.

Apart from the two articles by "Forester" mentioned above, under the caption "The Ruin of India" (*The Theosophist*, November 1879), H.P.B. warned against the destruction of its forests and observed: "Our love for our adopted country moves us to give this subject of forest-conservancy much consideration in these columns from time to time."

Among the arts and sciences revealed to early humanity by its divine instructors and benefactors was "the medical use of plants" (*The Secret Doctrine*, II, 364)—almost a lost art today which has to be rediscovered.

Celebrating its 50th anniversary, the United Nations has declared 1995 as the Year of Tolerance. The following reflections on tolerance by UNESCO Director-General Federico Mayor, are from a talk given at the Temple University, Philadelphia, U.S.A., and a meeting with school children in London, U.K. :

What is Tolerance? Tolerance is not concession, not indifference. Tolerance is the knowledge of the other. It is mutual respect through mutual understanding.

Let's throw out the old myths and take up the results of current research: Man is not violent by nature. Intolerance is not "in our genes." Fear and ignorance are the root causes of intolerance, and its patterns can be imprinted on the human psyche from an early age.

There are plenty of people out there ready to teach us to hate.

There are even opportunistic political movements that run on the fuel of hatred, that sow and harvest hatred for their own ends. Every time you hate, you are being manipulated. Examine your manipulators. Find out the truth behind the falsehood of prejudice....

Accepting diversity means accepting reality. The fight for an illusory uniformity is a fight to the death. For no amount of killing can erase the fact of human diversity. We look differently, we speak differently, and we think and dream an infinity of wonders. This endless variety is the glory of our species and our spirit. Through it we defeat time and death....

You can be an ambassador for tolerance by reaching out to others in your family, your community or your workplace.... When we recognise and honour the potential of each person to receive and to give love, we may recognize that our differences are surpassed by our common spirit. When we closely study the cultural and religious heritages of man, we may discover that we are more united by our great faiths than we are divided by them. When we look at our delicate and abundant planet, we may realize that we are all in the same boat, with the choice to sink it or sail it. (*World Goodwill Newsletter*, 1995, No.1)

The *Vishnu Purana* describes anger as "the passion of fools." The *Gita* calls it a "gate of hell." Apart from the psychological harm it does to the person who gives way to it, it can also have serious physical-health consequences.

Japanese researchers have found that anger is almost as big a risk factor for stroke as having a high cholesterol level or being elderly. They assessed the personality characteristics of 34 subjects, and determined whether the artery leading to the brain was thickened (severe thickening indicates a high risk of stroke). Over half of the subjects with severe thickening of the artery also rated high on the anger scale in a personality test. By comparison, only 16.7 per cent of those without artery thickening were found to be prone to anger. (*Body Care*, January 31)
