

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THE TRUSTEE DHARMA	361
PREPARATION FOR CHELASHIP	366
LIGHT OF NIRVANA IN DAILY LIVING	371
THE ETERNAL AND OMNIPRESENT KRISHNA	377
THE INTEGRATED LIFE	381
HABITS OF READING	384
IN THE LIGHT OF THEOSOPHY	389

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Mumbai 400 020, India

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Mumbai 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs.30.00, £ 4.00, \$12.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

- (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.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 68, No. 11

September 1998

THE TRUSTEE DHARMA

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1960.]

Desire possessions above all.

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.

—*Light on the Path*

IN the Ninth Chapter of the *Bhagavad-Gita*, Krishna hails Arjuna as "Conqueror of Wealth," an epithet pregnant with meaning for present-day aspirants to the Kingly Science. And in the Seventh Chapter Krishna declares that one of the four classes of men dear to him comprises "those who desire possessions." A little reflection must have convinced the thoughtful that the "wealth" and "possessions" referred to here belong to a plane other than the material.

The concepts of wealth and poverty are greatly misunderstood. Money has its beneficent and maleficent aspects, its spiritual and psychic potencies, which make of it a blessing for one and a curse for another. Pursuit of wealth as an end in itself is an evil primarily because it is an expression of selfishness. But the

despising of wealth *per se* and the glorification of poverty are also forms of unwisdom.

The Wisdom of the Ancients teaches that freedom from attachment to our possessions comes not from running away from the objects of sense but from inner dispassion, inner detachment. We must begin with the inner attitude, then, and cultivate a "calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions." The *Gita* tells us that, to the spiritual man, "gold and stone are the same," meaning that such a man has learned the lessons which both can teach, and has learned to assess both at their proper value as avenues of experience. Gautama, the beggar Prince, is honoured by millions, but so is Rama, the peerless King. King Janaka and other possessors of vast fortunes did live the higher life. The Buddha Himself accepted the gifts given to the *Sangha* and made it clear that wealth is not necessarily a bar to spiritual attainment:

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

For true self-reform, the incarnated soul has to gain the capacity to learn from his environment. He who uses his wealth wrongly and personally impoverishes himself; he who turns his poverty to good purpose enriches himself. But, though there are many men and women blessed with great possessions who are also spiritually rich, the ordinary man usually learns more quickly through poverty and pain than through pleasures and riches. These words of the great philanthropist, W. Q. Judge, have a message for the race-mind of the 20th century: "Poverty has no natural tendency to engender selfishness, but wealth requires it."

It is hard for a man of possessions to enter the Kingdom of Heaven, and when the rich young man was advised by Jesus to sell all that he had, he was called upon to realize the worth and value of his many possessions. It would have been comparatively

less difficult to distribute the possessions among the poor, but Jesus wanted him to sell first and then distribute. There is a moral to this advice. The man of many possessions has an opportunity to be a trustee of his wealth for the benefit of his fellow men, and that requires profound spiritual discrimination.

There prevail two radically different concepts of wealth—that of ownership, born of the self-centred, possessive, competitive attitude of each by and for himself; and that of trusteeship, resulting from the view of the individual as an integral unit of the race, intimately affecting and affected by the Whole of which he is a part. This non-attached, co-operative attitude is beautifully depicted in some words quoted in *THE THEOSOPHICAL MOVEMENT* for March 1933:

Money and wealth are neither evil nor undesirable in themselves: they are the emblems of the Power of a Benign Goddess we call Laxmi in India. She is the peerless Queen of Beauty and Prosperity. The modern world worships her wrongly, and thus wealth and money, instead of healing the wounds, corrupt the heart of poor humanity. Will you by word and life become true votaries and worshippers of the Great Goddess? By preaching the Doctrine of Trusteeship of wealth, inherited or earned, instead of Ownership; by a correct utilization of gold, silver and copper, not by wrong forms of charity dealing with mere effects, but by right personal exertion to use them for the removal of wrong and hidden causes of evil; but above all by imitating the sweet and abiding virtues of the Mighty Goddess—to distribute her prosperous wealth, her simple but graceful beauty, her ever-widening influence to illuminate and enlighten that which is good and that which is true; thus should you become worthy of relationship with her.

We should not wait to become rich to practise the Trustee Dharma. However limited our possessions—money, goods, ideas, knowledge, virtues, etc.—let us *begin*. St. Paul rightly described the true attitude thus: "... as poor, yet making many rich, as having nothing and yet possessing all things." In a spiritual sense, no one can exercise exclusive and absolute ownership over

anything. All our possessions are objects of trust and have been received by us as gifts from Karma. Our bodies are gifts; our minds too are gifts. Life itself is a gift. We are trustees of all our goods and chattels, all our knowledge, all our heart-powers—limited or extensive. As trustees, we must administer the estate of body, mind and soul; the cardinal law of that administration should be justice which is mercy and mercy ever just.

In the process of putting our possessions to use, there results the elimination of that which is unnecessary to life—*e.g.*, many physical belongings, many personal attachments, much of worldly knowledge and of social conventionality. He who gives up an idea without seeing its falsity, will accept the same idea again in the future; he who runs away from duty with the notion that he is undertaking higher duties, will find himself entangled once again in the small, plain duties and cares of life. The correct attitude is to value every possession by use—correct use, *i.e.*, by regarding it as something we hold in trust for others, with a particular value attached to it. What is required is not an unintelligent throwing away of possessions, but a highly intelligent use of every possession, which reveals the true value of each.

The student-practitioner of Theosophy needs all the possessions of which he can make himself master—possessions of wisdom, of compassion and of power, in order to be the better able to help and to teach. No student has any right to seek or to monopolize for self 'the knowledge imparted by the Custodians of Divine Wisdom. He must regard it as a sacred trust for the benefit of "the Great Orphan—Humanity," and seek it only with the end in view of learning how best to serve the race—all humanity—to which he belongs. As *Light on the Path* puts it:

The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the most high. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained. (p. 14)

Knowledge confers powers, but the aspirant-devotee is warned:

If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self....

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none. (*The Voice of the Silence*, pp. 72-73)

DUTY, the essence of which is truth, is said to be the root of all in this world; it is truth that is the support of duty; everything has truth as its basis; there is nothing greater than the truth. Offerings, sacrifices, libations, mortifications, asceticism, and the Vedas all have truth as their foundation; therefore truth is before all. Alone it supports the family; its non-observance sends one to hell; it alone is exalted in heaven. Why should I not fulfil the command of my father, who was a devotee of truth? Neither ambition, forgetfulness, nor pride would cause me to destroy the bridge of morality!

— *Ramayana, Ayodhya Kanda, 109*

PREPARATION FOR CHELASHIP

ONE of the tasks of the Theosophical Movement was and is to reawaken some of the ideas that were impacted into the mind of early humanity and that have now been forgotten and lie dormant. One of these ideas was that there exist not only sciences that enable us to understand and master physical matter, but also a science to help us solve the mystery of the occult or hidden side of nature and of man. Implicit in this is the idea that there are in us not only physical senses and organs, which would help us to an understanding of the physical sciences, but also organs and instruments transcending these which can be used to learn the science of the inner and spiritual universe. Study and practice of the Occult Science brings the knowledge of what is good to do, develops right discrimination between good and evil, and leads us to that power which will enable us to do the good we desire.

Just as one needs a teacher in the physical sciences, so a teacher is needed in order that one may develop the necessary faculties to understand the Occult Science. Hence the opportunity brought to humanity at this cycle to learn of the existence of the Teachers of this science and that They are willing to teach. To the few who have reached a certain stage of development, this teaching is given personally; and the relation of Guru to chela is a very definite one. To those who aspire to this relationship, it is pointed out that after the necessary preliminary work on themselves they can bring themselves under the notice and finally the tuition of a Guru.

On one point H.P.B. was very clear, though aspirants often ignore it. She said that the intention must be entirely pure and unalloyed. To reach to this condition, self-effacement in thought and act is essential. Only thus can the Chela be in a condition in which he feels complete trust and loyalty towards his Guru. Perhaps this is why H.P.B. said that "to offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake."

As regards the qualifications for Chelaship, she has told us that

all those mentioned in "Chelas and Lay Chelas" (reprinted in *Raja-Yoga or Occultism*) "must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test." That is our initial task—to be performed *unhelped*. As the Third Fundamental Proposition tells us, it is by self-induced and self-devised ways and means that we must progress. There is no other way. How can there be? Each one alone can know his own deficiencies if he will search for them. He alone can deal with them by means of the well-known rules that he must apply to his present conditions. It is the first step towards practising what we have learnt theoretically. It implies getting rid of our vices ourselves, practising of virtues ourselves, learning to see our vices and virtues not as ourselves but as instruments for use or disuse. The all-important virtue of selflessness means, first, learning to live at peace with our surroundings—adapting ourselves to them, to the people, to the ideas that others hold.

So often do would-be chelas ill treat or discount the physical body and its organs that it is salutary to note what H.P.B. has said:

That which makes one mortal a great man and of another a vulgar, silly person is...the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is...the result of Karma. (*U.L.T. Pamphlet No. 13*, p. 1)

It is therefore necessary for us to pay attention to improving the brain and the body so that they will be able to transmit and give expression to the Light of the Inner man.

We are told that the cells of the body are open to two influences, the psychic and the noetic, *i.e.*, to impulsive and to thought-engendered influences. Our lower mind acts on our physical organs and their cells, our higher mind influences the atoms interacting in those cells ("Psychic and Noetic Action": *Raja-Yoga or Occultism*). As the organs respond to the passions and impulses, it is primarily the passions and impulses that have to be controlled. This cannot be done by the lower mind, which

affects the cells and the physical organs, but must be accomplished by the higher mind which affects the atoms interacting in the cells. It is taught that this interaction alone is capable of exciting the brain to a mental representation of spiritual ideas. We have to free ourselves from the rule of impulse to which we have subjugated ourselves in past years and lives and give a different slant to those impulses, transforming them into thought-produced and thought-controlled actions. It is by constant practice that anything can be accomplished. We have to learn to act and then put our knowledge into practice. This is fairly easy. All of us have some experience in exercising control over impulsive actions; we can do this more often and make it more thought-engendered.

But when we consider "the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner man*," we meet with more difficulty. It is the brain that must transmit, and the body (personality) that must give expression to what is transmitted by the Inner Man through the brain. The brain can be trained by constantly dwelling upon spiritual and philosophical ideas; it can, as W. Q. Judge says, be made porous to higher influences. But the brain functions throughout the body and therefore the organs of action must be such that they can transmit only the higher qualities of the brain. That is why the practice of virtues is necessary, for they purify the personality and its organs. (We know how vices can work as a destructive force upon the physical organs and even the brain; therefore why not see that virtues improve the organs?)

Having seen what to do, it is the exercise of the will that is needed. "There is no impossibility to him who WILLS." But what a task it is to exercise the will in the right direction! Therefore the struggle is said to be between the Chela's Will and his carnal nature. All we have to do is to get rid of the dross of our nature. Within, we are "pure gold." But just as it is difficult and tedious to get rid of the effect of atmosphere and dirt on the gold that has been exposed to these for years, so it is difficult to remove the dross that has covered the gold of our real natures, perhaps for lives.

One further point: It is by means of self-induced and self-devised methods that we improve, working unhelped. But when Chelaship begins (and before, when we start preparing our "mental luggage"), we are no longer free to be self-ruled. Being under a Teacher, it is his methods that we have to adopt, not ours. Hence we must realize that whereas formerly we were free, now "the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes." We need to understand and to dwell upon the idea that

a real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being. ("Chelas and Lay Chelas": *Raja-Yoga or Occultism*)

Another very important point: The Adepts are subservient to the time-honoured laws and rules of the spiritual life and the Occult Science and are all of one mind, one will, one aim and one purpose.

Let us therefore right at the outset try to learn what is good to do, to discriminate between good and evil. Let there be no hostile thought in our hearts, no feeling of separateness from our "other Selves." It is often forgotten that we must be united as the fingers on one hand; we must have gentle thoughts, do good deeds, speak kind words, for "good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom" ("Practical Occultism": *Raja-Yoga or Occultism*). Diseases of the body arise so often from our feeling nature. Let us not put ourselves into the position of one who, by hostile thoughts, injures another. The body is like "an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut."

Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced. ("Psychic and Noetic Action": *Raja-Yoga or Occultism*)

Each of us is an artist; both artist and tool must be well in tune. Each human being is a part of the great orchestra that is humanity; and it, in turn, is but a part of the grand orchestra of Nature, visible and invisible, manifested and unmanifested. Let us consciously and willfully take up our place in that orchestra by tuning and then using our instrument according to the laws of harmony, helped by the Conductor who unites the whole into one vast, magnificent sound.

THERE are but two roads that lead to an important goal and to the doing of great things: strength and perseverance. Strength is the lot of but a few privileged men; but austere perseverance, harsh and continuous, may be employed by the smallest of us and rarely fails of its purpose, for its silent power grows irresistibly greater with time.

— GOETHE

LIGHT OF NIRVANA IN DAILY LIVING

WHEN Upali, the barber, first came to the Buddha, he asked the Lord, "Is Nirvana for such as me?" In the caste-ridden India of that day, Upali was so imbued with the false notion that high soul-endeavour was only for those of the higher castes, especially the Brahmanas, that he was surprised when the Buddha let him enter the Sangha—the Order.

The doctrines of *Nidanas* and *Nirvana* taught by the Buddha are so highly metaphysical, the teachings about *Karma* and *Skandhas* are so complex and intricate, the practice of overcoming bondages (*Bandha*) and expressing virtues (*Paramitas*) is so difficult, that Buddhism is often thought to be for *Bhikkhus* only. To become a Buddhist, especially in the West, means to take the yellow robe and become a *Bhikkhu*. The wrong notion often prevails that there is no religion for the Buddhist layman. The life of the Buddhist layman appears to be very empty: no rituals to go through, no ceremonies to be performed, no food to be offered to the "gods," no sacrifices to be performed. This is not correct, as every student of Buddhism knows. True, there are no outer observances, but there are inner rules of life. The time has come for non-Buddhists to learn that Buddhism offers as good a discipline of religious life as any other spiritual philosophy.

The basic idea, the fundamental truth of Buddhism is that no outer observance, no priest, no book, is of any avail; that religion is a process of life, and results in *Arhatship*, Nobility; in the realization of the Peace of *Sukhavati*, the Blessed Land; in not only perceiving the Light of Nirvana, but in securing the *Kaya*, the Vesture of Light, and thus enjoying the pure spiritual state. The whole of the religious discipline which the Buddha taught is based on this foundation—inner self-endeavour, resulting in inner soul-realization.

Some might say, "This is all very well, to ask us to be goody-goody and take care of our morals; we know that even the learned and the wise have to eat the bread of poverty. But the Light and the Peace of Nirvana—how to obtain that?"

That is a practical question, and Buddhism being a practical religion offers a practical answer. It says: There are no miracles. If you desire to breathe the pure ozone of high mountains, you will have to do the climbing yourself, and allow time for the ascent. But you can begin climbing any moment, and the more sustained the effort, the quicker will you reach the top. Most people desire quick results in any endeavour. Even in matters of soul and spirit, people desire beneficent results with little effort. The lazy are bound to be fooled, for mental and moral indolence begets credulity. In affairs of religion, people are credulous and therefore superstitious.

The Peace and the Light of Nirvana is for all; laymen as well as mendicants can obtain it. When King Milinda asked Nagasena, the learned *Bhikkhu*, if laymen, living their ordinary lives, could attain to Arhatship and Nirvana, Nagasena answered that they too could live the life and walk the way and achieve success. His answer brings out two factors—inner effort and time: "There is no realisation of Arhatship in one single life, without a previous keeping of the vows." "Vows" are inner resolves, and laymen can take them and endeavour to keep them. Nagasena said to King Milinda: "If in former lives right foundations are laid, in their present state laymen living their ordinary lives can and do realize in themselves the condition of Peace and Supreme Good, or Nirvana."

So there may be men and women who seem to be "ordinary," and who are continuing the work begun long ago. Some of us may be among such, and our efforts in former lives keep us straight and protect and even inspire us. But anyone, no matter how much he or she has erred in the past, can resolve righteously and begin treading the Path. No one is barred. And so we come to the question—What shall we do to gain the Peace and the Light of Nirvana?

The Buddha's teachings can be simplified and classified into two great divisions: he himself said, "Cease from evil; do good." This sounds simple, but it implies strict discipline and strong search. By discipline, we can break the fetter, cut the knot, of evil.

To *do* good is not easy; to *be* good is still more difficult. By searching and seeking, we see the way.

Let us search for the Light which reveals the Supreme Good—the Light of Nirvana. Just as by physical light we are able to see even in the dark of the night; just as by mental light we are able to solve and understand the most difficult problems of philosophy or science; so also by the Light of the Spirit, the Light of Wisdom, we are able to gain the realization of peace in the midst of strife, of understanding in the midst of chaos, of serenity in the midst of turmoil. Once we obtain that Light, or even catch a glimpse of it, our troubles and woes and sorrows take a new shape, assume a new value. The Light of Nirvana shows us what real good is.

By what part of our being can we succeed in obtaining that Light? "Open the windows of your mind," says the Buddha. Mind is the principle that is overcome by passions, and is fooled by the veil, the hindrance, the obstacle, the entanglement of *Kama*-desire. Mind is therefore called "the great Slayer of the Real." Our minds are occupied with the things of the world, are absorbed in those things. Just as those unaware of the laws of hygiene and sanitation close the doors and windows of their houses and invite sickness, so also the human mind closes its doors and windows that open to the world of Nirvana, thus shutting out the gentle breezes from the Land of Bliss, and obstructing the Light from the world of the Supreme Good. Thus mental sickness and moral disease overtake us. Therefore, let us seek the Light of Nirvana with the help of the mind and open the latter to Spiritual Verities. An open mind is the first step.

What are the Verities to which the Buddha asks us to turn our minds? The two central doctrines which can solve all the problems of the world are Nirvana and Karma. These are very difficult subjects, and their ultimate mystery can be solved only by the Buddhas themselves; but the operations of Nirvana and Karma begin here, in this world of darkness and of evil. The Light of Supreme Good, or Nirvana, is a subject for us to inquire into, a subject for strong search; so also is the problem of Karma. Nirvana and Karma are most intimately connected with the

human kingdom—with every man and woman. Let us try to grasp the simplest, the first aspects of these two doctrines.

Nirvana is a state or condition of consciousness—a purely spiritual state, which we must realize by the power of our self-consciousness, our intelligence which is capable of saying, "I am I." It is not a state of negation where man is annihilated; it is the state of positive living where man *knows* himself as supreme, knows his own innermost nature as Supreme Good, Supreme Peace, and Supreme Light. The Buddhas, knowing the Supreme Good, express it in the sacrifice, the glorious renunciation of Nirvana for the sake of suffering human beings. Their Supreme Peace and Light express themselves in their Wisdom. They are compassionate and wise because they have donned the *Nirmanakaya* Robe—the Vesture or *Kaya* of Supreme Good which shines, which is radiant, which is luminous.

The Buddha taught that every human being can attain that state of Supreme Light and Peace and Goodness. We too can do so if we "enter the stream" and keep on swimming till we reach the other shore. "Enter the stream"—it is a *mantra*, a magical sentence, and all lovers of the Buddha should memorize it and dwell upon its inner significance.

If the first and positive aspect of Nirvana is that man knows himself as fully and vitally alive, the second is the negative aspect—death and annihilation; death of selfishness, annihilation of the false personality that struts like a crow in peacock's feathers. Suffering, pain, disease, which are the common experiences of man, all proceed from the *false* sense of "I-am-I." The true "I-am-I" is bound for the Blessed Land of Nirvana; the false "I-am-I" is bound for the place of execution—it has to be killed, it has to be annihilated.

The Buddha taught that each one, as he kills his false "I" or his false soul, will realize his true "I" and his true Self or Soul. Self-effort means the effort of the true Self to kill the false self. It is the same teaching as that of the *Gita*—"Raise the self by the Self"; with the aid of the Higher Self, raise the lower self to the condition of the higher. Begin that high task now—"Enter the stream."

What is it that keeps men and women from beginning the holy task? Why do they not "enter the stream"? It is their Karma, action, that holds them back—action of the past and action in the present. This doctrine, too, is greatly misunderstood. Karma is not fixed, is not unchangeable; on the contrary, the Buddha asks us to break the fetter of Karma, remove the bondage of Karma, free ourselves from the entanglement of Karma.

The central truth of the doctrine of Karma is that whatever of good or evil comes our way is the result of our own doings and therefore can be changed by our own effort. Whatever our suffering and however deep our sorrow, the roots of both are within us; so also with joys. This simple lesson becomes most difficult to accept when one is struck down with bodily illness or mental suffering or heart anguish. When a mother loses her babe, she cannot perceive how the roots of her sorrow are within herself. When an honest man is defrauded by his friend, he cannot see how the root of the trouble is in himself, and not just in the dishonest friend. When a gentle and patient wife is ill treated by her husband, it is beyond her to understand that she herself is the cause of the suffering. When the good husband returning home after his day's work meets with petulance, disorder and sullenness from his wife, it is impossible for him to say—"my fault." And yet the Law of Karma means exactly that. Who suffers? The false "I." How? Through attachment. It is the attachment of the mother to her infant; the attachment of the man to his dishonest friend, the attachment of the wife to the husband, or of the husband to the wife, that is the root cause of suffering. When Karma or action is energized by attachment, pleasure or pain results. As long as a person goes after pleasure, so long must pain go after him. The Bliss of Nirvana is above and beyond the pleasures that the personal man, the lower self, attaches himself to.

Should, then, love and affection be given up? Should not the mother love her babe, the friend the friend, the husband the wife and *vice versa*? Let them love by all means, but love for the sake of love, which flows from within, not for the sake of the satisfaction or pleasure it gives to the senses and the personal self. The

Buddha loves humanity; he is the Compassionate One. Full of Light, Power and Peace, he pours out from his Diamond Heart the Supreme Good. When a Buddhist says, "I take my refuge in the Buddha," he takes refuge in that Good and that Light, and learns to act with Compassion, *i.e.*, not only with human affection, but with Love that is Wisdom, Sacrifice that looks for no return.

The Light of Nirvana shines behind the veil that covers all objects. Looking at the veil, we fail to perceive the Light. Dazzled by the colour and the fragrance of the rose, we fail to perceive the life within which produced that beauty. Struck by the gloom of separation by death, we fail to see the might and grandeur of *Yama*, which frees the human soul from the bondage of incarnation. The Light is there, but is veiled. The Buddha taught that we men and women of the world—laymen or mendicants, *Grihasthas* or *Bhikkhus*—should look for the Light in everything that surrounds us, in every being we contact. The instruction he gave to the farmer, proud of his lands and caste, is worth noting:

I, too, O Brahmin, plough and sow. Faith is my seed; self-combat the fertilizing rain; the weeds I destroy are the attachments to life; wisdom is my plough, law is my field, and Nirvana my harvest.

And so would he say to our doctors and merchants, shopkeepers and labourers. There is an inner, spiritual counterpart to all things, to all events. We must look for that Light.

Our wealth will go far, our fetters of confinement will vanish, if day by day and hour by hour we attempt to seek the Light Nirvanic in the common tasks and the daily round. The result is worth the effort. So let us "enter the stream" and attempt to reach the other shore.

HE who does not live in some degree for others, hardly lives for himself.

— MONTAIGNE

THE ETERNAL AND OMNIPRESENT KRISHNA

IN the *Bhagavad-Gita*, Krishna is referred to as the "mighty Lord," the "Spirit of the universe," the "inconceivable Being" of "unrivalled power" and "infinite form," who is "prayed to by mortals," the "giver of all that men ask." He speaks of himself in what might appear to be contradictory terms—sometimes as a human being, a human teacher; at other times as a spiritual principle, unlimited and eternal. In one place he speaks of his twofold nature, the superior and the inferior; in another, he calls himself the seed of all existing things. "Of the things which deceive," he says, "I am the dice, and splendour itself among splendid things."

These seemingly contradictory statements will not appear so once we understand that throughout the *Gita* Krishna speaks from different levels. He speaks of himself as an absolute principle; at other times as the Word made flesh, as the one supreme Ego from whom all egos emanate and to whom they return; and out of him, or It, come the universal divine perfections and the universal divine form, which are the source of all forces and of all forms.

In the Ninth Discourse, Krishna says: "All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them." Like space, this omnipresent aspect of Krishna is the great container of all beings, and yet, like space, It is not touched by them. Krishna, though everywhere present and the sustainer of all things and all beings, is not affected by them.

What, then, is our relationship as beings to Krishna? He speaks of two classes of beings—those who despise him in human form, being unacquainted with his real nature as the Lord of all things; and those great of soul, partaking of the godlike nature, who, knowing him to be the imperishable principle of all things, worship him, diverted to nothing else.

What does worship of the imperishable principle, who neither rewards nor punishes, mean? It means the recognition of that

principle in ourselves. For what is worship? It is nothing but our becoming worthy of relationship with that which is worshipped. Those who want to be worthy of relationship with this all-pervading principle are called by Krishna great of soul.

To recognize that there is an imperishable source of all is to take the first step towards understanding Krishna. That which is universal and infinite is undefinable, yet men have ever attempted to define the Infinite by their finite conceptions of Deity. Hence the many gods of different times and peoples, man-made conceptions of Deity all of them. Krishna says:

Those who devote themselves to the gods go to the gods; the worshippers of the pitris go to the pitris; those who worship the evil spirits go to them, and my worshippers come to me.

Men do not think they are capable of recognizing the spiritual principle within themselves. All their training and tradition, all their religions all over the globe, make them look for God somewhere outside of themselves. The result of worship is assimilation to that which is worshipped, and no god limited by name and form can give the soul that state which is beyond all limitations. The disciple must leave the forms and see the light that shines through all.

Those who worship the gods, sub-intelligent, intelligent or super-intelligent—the gods of money, fame, power, popularity, love, knowledge, arts, etc.—go to them. Those who worship the ancestors go to the ancestors. They glorify their family tradition, what their grandfathers and great-grandfathers have done. Those who worship the evil spirits—*i.e.*, are enmeshed in their kamic principle and recognize nothing higher than matter in themselves or in the universe—go to them. But, Krishna says, "My worshippers come to me."

How can the eternal Krishna be worshipped? The way to him is not through any complicated rites or ceremonials, but through sheer giving. The disciple must reverse that process of grasping which feeds the personal self, and should strive to give instead

of getting—beginning first with symbolic gifts of leaves and flowers and fruit, but afterwards making the gift of self and consecrating all acts to the Krishna within. There is nothing, however trifling, offered in earnest devotion, that is not acceptable to him. Shabari, the pariah woman, who tasted the wild fruit, lest it be bitter, before offering it to the Lord, and her devotion which compelled the Lord to eat that fruit with extra zest, are remembered even today. Krishna says:

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me.

It is sometimes thought that the spiritual life is doing something wonderful. That is not what Krishna puts forward. The central lesson of the *Gita* is that the spiritual life is not distinct and separate from the ordinary day-to-day life. When we make a distinction between the two, we become worshippers of gods, pitris, evil spirits and so forth, but when we see the divine in all things and in ordinary affairs, then we begin to practise the Kingly Science. And so Krishna, the divine principle in us, says:

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.

No special privileges are conferred on anyone. There is no other way to Krishna than giving of oneself to him in service. Each must walk the way by his own efforts, but Krishna, the eternal Friend, always stands within—"closer is he than breathing, and nearer than hands and feet." None, not even the man of most evil ways, who seeks to offer himself up can be refused the chance. Nothing interposes between him and his inner God except the veil of egotism which he himself has made, and which is weakened by each unselfish act of giving.

Krishna, the imperishable spiritual principle, dwells within the hearts of all, without distinction of race, caste or sex. But he

is not to be known by study of the Vedas, or by austerities, or by costly gifts, or by sacrifices. Only exclusive and unwavering devotion can secure a knowledge of him. He says:

Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me.

We look for the spiritual principle in good things and persons, but we do not think it is possible that it can be in evil things and persons. We look for it in sages and saints, but we are not equally anxious to realize that the same principle exists in the hearts of criminals and sinners. We do not recognize that this spiritual principle not only energizes those activities of our life which we call great and noble, but energizes all activities, even the trivial ones. To begin to do everything from the point of view of the inherent immortal principle is to live the spiritual life, the life of service.

Never a word does Krishna use about prayer as we commonly understand prayer, *i.e.*, getting something from somebody; but the idea is conveyed of going within, of giving the best we are capable of, and making ourselves worthy of relationship with others because there is a common principle of Life. The teaching of the Upanishad is profoundly true, that the immanence of God proves the solidarity of men. By what power can human beings unite themselves save through the recognition of a common principle underlying all? Let us look for that underlying principle in our own lives, in our environment. Thus that environment assumes a meaning that is profound. That is Yoga, union with the Lord, with Krishna.

MAN is a piece of the universe made alive.

— EMERSON

THE INTEGRATED LIFE

INTEGRITY means wholeness. Every part of a system works with the other parts as one whole. A machine does this. It is made up of hundreds of parts. Each part must perform its own *dharma*, but as a part of the whole. The human being is a machine of many parts. How is it to work as one whole? The Universe is a machine of many parts. How can it work as a whole? There is One Life, One Harmony, One Law. Yet there is chaos in the world of men. Only when Life is withdrawn once again from the parts into the Whole will cosmos take the place of chaos. Yet, among the many parts, some parts will have learnt how to be integrated in themselves as parts of a larger unit, as parts of the unit of the One Life. We today—*i.e.*, humanity as it is—are at the turning point where the individual human units must either learn how to become integrated in their own nature and to become parts of the Whole or fall into disunity within themselves and with the Whole, leading to final destruction.

With this in mind, what shall we do *now*?

Put simply, we have been told that our head, heart and hands must work as a unit; mind, feeling, action must be directed to one goal. The link between these three aspects, which will bring integrity, is *motive*, "that on which the heart is set." This motive may be good or it may be bad, rooted in harmony or in disharmony. Our heart may be drawn towards good, our mind plead against it, and the hands, from either lack of control or wasted effort, fail to follow the heart or the mind. What is that which *moves* all three?

What are the outer signs of integrity? How shall we look for it in ourselves and in others?

Let us ask ourselves: Can we be trusted at all times and under all circumstances to deal with everything from the point of view of what is good for the work we have in hand, which, in theory at any rate, should be our motive? Do we at times let a hint of our personal likes and dislikes, pride or vanity, sloth or overriding enthusiasm, colour our motive, our heart (love for others), our

mind (clarity of understanding)?

Are we sure that what *we* say is Theosophy is just what the teachings say, or does a hint of our personal belief or preference creep in? Are we faithful *transmitters* or coldly mechanistic? Have we understood with the heart or solely with the head? Do we *act* Theosophically?

Do we speak of Reincarnation and Karma and yet complain of things, people, events, life?

Do we speak of Masters—and then ignore Them in our life?

Do we say one thing and mean another?

Do we balance pros and cons, the central pivot being our own belief? Or do we search the philosophy to find what it says?

Do we say, Brotherhood is a fact; we must have unity; all are one in fact, only personalities clash—and, saying this, do we try to alter our personality so that it does not hurt or upset or clash with the personality of another? Do we change ourselves so that other personalities do not jar upon us? Or do we not?

Integrity means that the mental recognition of brotherhood reveals itself in our feelings and actions.

Integrity shows itself when our heart responds in devotion to the Masters, our mind learns and passes on Their teachings, and our actions are in accordance with what They have given out for our benefit.

Integrity means that whatever comes to us, we try to understand it mentally, try to purify the heart and to perform right action, accepting all karmic precipitations gladly and taking the attitude, "This is just what I desired," in order to learn.

To sum up, integrity means full appreciation of all things, the capacity to harmonize all things, to *listen* carefully both to the spoken word and to the unspoken feeling, and to understand others, so that our actions, feelings, words are in harmony. It means that, at all times, we take the trouble to "come to the centre" within and act according to what we honestly decide is the best we know, watching for events to show us if we were right and willing to change our attitude when we see that we were wrong.

Integrity means control of speech, while heart and mind decide what we will say. It means control of actions, while we let heart and mind decide whether what we are doing is right. It means control of the heart, while we let our mind and hands adjudge our feelings. The heart may say, "I must help," but the mind may not know how to help, and the hands may be incapable of rendering any help.

Do we see a step here towards the formation of a permanent astral? A link between the integrated Atma-Buddhi-Manas and the disintegrated fourfold vehicle?

IMPORTANT

HAVE you renewed your subscription for the next volume (Volume 69) of THE THEOSOPHICAL MOVEMENT, commencing in November 1998?

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	£0.40 <i>p</i>
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, Mumbai (Bombay) 400 020. Cheques on banks outside Mumbai should carry an addition of Rs.5.00, 50*p*, 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.

HABITS OF READING

TO those of us who love reading, it is always interesting to hear other people speak of it, very specially Mr. Judge, though he does so only occasionally. That he read deeply himself is self-evident; indeed he began to do so at the tender age of seven. We are told that during convalescence from a strange illness the child whom no one even knew to be able to read was found “devouring the contents of all the books he could obtain, relating to Mesmerism, Phrenology, Character-Reading, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning.” (*Letters That have Helped Me*, Book III, p. 262)

Such reading as this, of course, pertains to the occult side of Mr. Judge’s life; it is too recondite to be followed up in the present article. But on a foundation so laid, his stand was certain—reading would, for him, be always a means of inner development. Naturally indeed would he, in later years, decry “the prevalent habit of reading trashy and sensational literature, both in newspaper and other form,” as detrimental to this essential process. It “stupefies and degrades the mind,” he warns, “wastes time and energy,” both of which were in his own case unalterably dedicated to the cause of Theosophy. The motive for such reading he saw as lamentable. It was “similar to that which ends in the ruin of a dipsomaniac: a desire to deaden the personal consciousness...simply the alcohol habit removed to another plane.” Our present-day bookstalls laden with sensational paperbacks, the illustrated covers usually deliberately erotic, amply confirm this, do they not? And while it can “deaden,” such reading at the same time incites to violence.

Motive, we know, was basic with Mr. Judge. All through his writings he lays the greatest possible stress on it. So our motive for reading, as for everything else, must be the right one, and it is set before us in one of his Editorials in *The Path*: “To direct inquiring minds...to hold out the possibility of finding the answer to the burning questions that vex the human soul.”

Now, good fiction can, to some extent, do this. Mr. Judge does not seem to rule it out entirely. It is of interest to note that at one time

he intended that a friend of his should write an occult novel, from incidents and material to be furnished by himself. The outlines of it may be found in *Letters That Have Helped Me*, Book III.

Never, we may be sure, would Mr. Judge read casually merely to while away an empty half-hour. In fact we have a glimpse of him doing just the opposite during his visit to London in 1884. In a letter to a friend he describes his daytime sight-seeing and evening visits—"except last eve," he says, "when I was home at 9.15, read the *Theosophist* till 11 and then to bed." Those of us who have experienced that rather tedious hiatus between returning tired to a hotel and getting to bed will know how easy it is to pick up a newspaper or a thriller. Not so Mr. Judge, in whose mind Theosophy was always uppermost.

Sometimes the habit of worthwhile reading has to be deliberately acquired. One cannot assume that it will always come naturally, especially if good guidance has been lacking in childhood. So Mr. Judge urges effort—"compelling yourself to serious reading and thinking, even for a short time each day. If persisted in, this will gradually change the mental action." This sort of change would be understandable, but he seems to have a deeper one in mind when he says in another letter, "The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience....All these *are instinct with a life of their own* which changes the vibrations. Vibration is the key to it all."

At the opposite pole from this purposeful effort he warns against a too-wide range of careless reading, since "a few books well read, well analysed and thoroughly digested, are better than many books read over once." For those who already have the bent for serious reading, possibly inquirers into Theosophy, he has, naturally, a special word. "I recommend you to read and digest such of our books as you can conveniently procure." And the native common sense that always distinguished him comes out markedly in the simple observation, "Of course, in Theosophy, as in any other Science, one understands more as one reads more."

Mr. Judge's attitude to reading is clearly expressed in his letter to the Theosophical Publication Society (London), when it rejected

his fine *Epitome of Theosophy* on the grounds that “the treatment was entirely too ‘deep’ for the average mind.” Rejecting in his turn this “weak and erroneous policy,” he, a true teacher, urged “the pressing needs of earnest minds.” “They want no padding in their search for truth,” he wrote. “They are perfectly able to grasp that which you call ‘too advanced.’” Here is an instance of the challenge of the printed word which a teacher of the right sort encourages students to take up. “If any sincere reader grasp it” (*i.e.*, the *Epitome*), “he will have food for his reflection of the sort needed.” Fortunately, the *Epitome*, as we now have it, and prize it, was ultimately published. Mr. Judge did not underestimate his students. As he says elsewhere, “They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.”

So, “Forward on the path of knowledge.” And if what we read eludes at present our mental grasp, if for the time being we cannot master these high themes, “we can have a patient trust in the processes of evolution and the Law...living up to our highest intuitions ourselves.”

Again comes the encouragement of the true teacher. “If you will look for wisdom you will get it sure.” Again, too, the necessary corollary, the warning that “the power to know does not come from book-study.” Too many are inclined to think so. Perhaps this illusion is fostered by the cramming for examinations. We sit down to our question-papers full of matter, well informed. A few years afterwards, how much of this remains with us?

“What is study?” asks Mr. Judge. “It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up.” Such thought must supplement our reading. We have not *learnt* to read unless such thought results from it. “I was reading a book—” writes Mr. Judge to Jasper Niemand. Note how he continues: “Reading a book and looking around within myself to see how I could enlarge my idea of brotherhood.” That was the

form *his* reading took. Looking around within himself was the vital part of it. Needless to say, his inner gaze was fastened upon the basic principles of Theosophy. And his immediate reaction was the urge to put it more perfectly into practice.

Nowhere in his writings does Mr. Judge present us with a scholastic list of "books to be read," though he commends "the study of the works of those who in the past have trodden this path and found out what is the real and what is not." But over and over again he exalts and (may not we say?) rejoices in the *Bhagavad-Gita* as the perfect compendium of all Wisdom and all Truth. Students of Theosophy need no reminder of his oft-quoted eulogy of it: "Inquirers ought to read the *Bhagavad-Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts."

Taking up the same rich theme in another letter, he writes, "I would therefore advise you to study and meditate over the *Bhagavad-Gita*, which is a book that has done me more good than all others in the whole range of books, and is the one that can be studied all the time." And in his article on "Theosophical Study and Work," he says: "For those who desire to find the highest ethics and philosophy condensed in one book, I would commend the *Bhagavad-Gita*." His own Notes on this spiritual classic account for something of the mystic power in it. "A mighty spirit moves through the pages of the *Bhagavad-Gita*....Appealing alike to the warrior and the philosopher, it shows to the one the righteousness of lawful action, and to the other the calmness which results to him who has reached inaction through action."

Since the days when Mr. Judge thus wrote and taught in the fateful last quarter of the last century, how richly has the stock of reading-matter for students of Theosophy been increased, thanks largely to himself! Articles from *The Path* and other sources have been brought together in book form and in a number of pamphlets;

they are frequently reprinted, too, in this and other Theosophical magazines, as are also his addresses to various conferences pertaining to the early days of the Movement. All this is invaluable reading for us, especially if our mental attitude is that which is advocated by Mr. Judge, namely, of one who “hears the word and endeavours to assimilate the meaning underneath; and if he cannot understand he lays it aside for a better time, while he presently endeavours to understand what he can.”

We are certainly given every aid to such understanding, both in our Lodge meetings and classes and in the books and magazines provided for us. All of us who have come thus far on the path of studentship should be able whole-heartedly to echo Mr. Judge’s words: “There is no help like association with those who think as we do, or like the reading of good books.” And he himself, still a living Teacher in his writings, can always be looked to for present help in both these forms.

IT has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion*. Is it a philosophy? No, it is *philosophy*. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole.

— W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

AT the annual meeting of the American Association for the Advancement of Science held in Philadelphia earlier this year, one of the sessions was entitled "The Rights and Wrongs of Cloning Humans." Among the speakers was Ian Wilmut, the leader of the research team that cloned the famous lamb Dolly at the Roslin Institute in Edinburgh. (See "In the Light of Theosophy," May 1997). However, he was "appalled," he said, at the prospect of colleagues racing to bring forth a cloned human infant.

Dr. Wilmut noted that, to get one successful birth, many babies would have to die in failed procedures—"an absolutely unacceptable price." Even assuming the technical problems are solved, why, he asked, would we *want* to clone ourselves? "Even if we truly desire an exact duplicate of someone—ourselves, a lost loved one, a scientific or artistic genius—the plain truth is that we won't get it."

Commenting on this, Marc Zabludoff writes editorially in the *May Discover*:

We are more than our genes. We are our genes in a particular place and time, whole people interacting with others in an infinitely variable world. Only through that experience do we become who we are. A cloned Einstein reared in twenty-first-century Los Angeles will not become a tousled professor of new physics. A cloned Mozart will not re-elevate our souls or drive a cloned Salieri to distraction. A clone of a child tragically and prematurely dead will not replace wholly and without distinction the child who once was. All the clone will be for certain is the bearer of unmet expectation.

That cloning won't fully work should be evident to all of us. Though we may at some time have heard that we got, say, our singing voice from our mother or our temper from our father, we know it's not strictly true. Talents and temperament aren't really divvied up, trait by trait, and served intact down the genetic line. Not one of us is identical to a parent. And

we would not be so even if we were the inheritor of all a parent's genes rather than half.

To be fair, cloning is not the focus of most biotech research. It has simply garnered the most publicity. But it does most dramatically illustrate what some have called the technological imperative—which means that if we *can* do something, we *will*, whether there is wisdom in the enterprise or not.

And cloning is not the only application of biotechnology that even the science-supporting public—or the staff of DISCOVER—finds disquieting. Yes, we're eager to see the day when the genes that cause truly terrible diseases can be repaired. But are we ready for casual tinkering with the genes of plants that feed us? Are we ready for the genetic manipulation of cows and pigs for the sole purpose of human convenience? Are we ready to turn loose all the forces of technology to further—surely unnecessarily—the pace of human reproduction, no matter what the material, societal, and psychological costs?

We are preparing for our children a new world, and we don't know its borders. Here, at least, is a glimpse.

Once common across Southeast Asia, orangutans—whose name means "man of the forest" in Malay—are now found only on the islands of Borneo and Sumatra. Over the past two decades, because of a boom in logging and plantation agriculture, the rain forests where they live have shrunk by 80 percent. Since 1987, the wild orangutan population has plummeted from an estimated 180,000 to 27,000; and recent forest fires have further decimated their numbers.

Life magazine (May 1998) features German-born Canadian primatologist Biruté Gladikas's determined efforts to save the oranges, who, say the scientists, are 97 percent identical with humans in terms of DNA. Some of their skills, and the callousness with which some humans treat them, are described by Kenneth Miller in *Life*:

Orangutans are as adept at learning sign language as the other great apes—and their attention span is longer. They can pick a cage's lock with a piece of wire. They can tie a thread made of their own hairs around a banana peel and use it to hook objects that are out of reach. They can even be taught to make flint knives, the kind our ancestors crafted two million years ago....

As their habitat dwindles, orangutans increasingly cross paths with humans. The adults, notorious garden raiders, are often killed and sometimes eaten. But their cuddly orphans are a hot commodity. Poachers sell them on the international black market as exotic pets, and villagers adopt them as surrogate children, dressing them up and training them to do chores. When they get too big and unruly to handle—adult males can weigh 250 pounds—many are imprisoned in cages or sold to traders who supply zoos.

Luckier captives, surrendered by their owners or confiscated by government authorities, land in one of five rehab centres scattered throughout orangutan country. Camp Leakey is among the oldest, providing food, medical care and survival training until its guests are ready to set up housekeeping in relatively safe areas of the jungle.

The orangutan, the gorilla and the chimpanzee "have a spark of the purely human essence in them" (*The Secret Doctrine*, I, 193). It does not follow, however, that man has descended from the apes. The occult theory is that "it is the ape which is, in sober truth, a special and unique instance, not man." (*S.D.*, II, 261)

In one of the early periods of the globe the men of that time begot from large females of the animal kingdom the anthropoids, and in anthropoid bodies were caught a certain number of Egos destined one day to be men. The remainder of the descendants of the true anthropoids are the descendants of these illegitimate children of men, and will die away gradually, their Egos entering human bodies. Those half-ape and half-man bodies could not be ensouled by strictly animal Egos, and for that reason they are known to the Secret

Doctrine as the "Delayed Race," the only one not included in the fiat of Nature that no more Egos from the lower kingdoms will come into the human kingdom until the next *Manvantara*. (*The Ocean of Theosophy*, p.137)

Elizabeth Moore, head of the department of art and archaeology at the London School of Oriental and African Studies, does not agree with the way Cambodian history has been written. She has identified what she believes is important new information about Angkor Wat—the fabulous complex of temples sprawling over more than 160 square kilometres. Using special three-dimensional maps created from pictures taken from a NASA DC-8 aircraft as it passed over northern Cambodia, Moore and her co-workers have detected evidence of circular prehistoric mounds and undocumented temples long covered by vegetation and debris. (*Asiaweek*, May 15)

Not only have they found more temple remains (including pre-Angkorean structures) than noted in previous archaeological accounts, but the finds have also radically changed accepted chronologies and pushed back the age of the remains. "It's not that we've discovered new evidence of civilizations," says Moore. "It's more a case of evidence that changes our perception of those civilizations."

The task now for Moore and her colleagues is to compile a thorough inventory of everything the radar images reveal. The pictures confirm, among other things, that the early inhabitants of the region were sophisticated water managers who created reservoirs, dikes and earthworks. The findings, observes Moore, are effectively rewriting Cambodian history.

The temples of Angkor or Nagkon Wat are of "tremendous antiquity," says H.P.B., adding that "there is not, perhaps, on the face of the whole globe, a more imposing mass of ruins...the wonder and puzzle of European archaeologists" (*Isis Unveiled*, I, 561). "After the Pyramids this is the most occult edifice in the

whole world" (*Glossary*). According to traveller Frank Vincent, whom H.P.B. quotes approvingly:

We are accustomed to boast of the perfection and pre-eminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavours in many things, and notably in the fine arts of painting, architecture, and sculpture....in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the Great Nagkon-Wat has no superior, certainly no rival, standing at the present day. The first view of the ruins is overwhelming....Nagkon-Wat must be ascribed to other than ancient Cambodians. But to whom?....There exist *no credible* traditions; *all is absurd fable or legend*. (*Isis*, I, 562-64)

H.P.B. gives a hint as to who the builders were:

All the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practising rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world. (*Isis*, I, 561)

Evidences of the skill of the ancients in the science of surgery have been uncovered from time to time. The latest find comes from the excavation of a nearly 2,000-year-old tomb near

Colchester, England. Among the burial goods the archaeologists found, was a "remarkably sophisticated" set of surgical instruments—an assortment of scalpels, blunt and sharp hooks, forceps, needles, probes, and a small saw. The kit suggests that an ancient British healer practised a wide variety of surgical techniques, including perhaps operations on tonsils, haemorrhoids, cataracts, and even bone surgery. (*Discover*, March 1998)

The kit dates from the early years of the Roman occupation of Britain. However, Ralph Jackson, a curator and an expert on such Roman instruments at the British Museum, says that the surgeon was probably a native Briton. "These instruments are unique," he says, "because they are one of the earliest sets of surgical instruments found anywhere in the Roman world."

Yet another archaeological discovery shows that the ancient Roman world had access to sophisticated dentistry. A French researcher, Louis Girard of the University of Bordeaux, has found the 1,900-year-old skeleton of a man whose jaw was fitted with a carefully modelled false tooth of iron (*Discover*, April 1998). Girard discovered the iron tooth in a skeleton he unearthed from an ancient cemetery at Chantambre, about 60 miles south of Paris. The cemetery dates to the Roman Empire, but the bodies buried there were probably those of rural indigenous Gauls, since Romans were usually cremated.

What is striking is the precision of the false tooth's fit in the jaw. X-rays show that the root fitted into the socket perfectly, and that bone had grown around the root, cementing it into the jaw. This suggests that whoever forged the iron tooth had precisely modelled it on the original. "How that Iron Age healer acquired such skill, or prevented infection, will probably never be known," say the experts. Even dentists today do not implant false teeth directly into the jawbone.

Truly, as H.P.B. said, "modern science has little or no reason to boast of originality." *Isis Unveiled* abounds in instances of the achievements of the ancients in various arts and sciences, besides philosophy.

How media violence affects children was noted in "In the Light of Theosophy" last month. *The Times of India* (July 25) gives actual case histories of children displaying psychiatric problems after watching horror shows on television. Doctors at Mumbai's Nair Hospital's Mental Health Clinic say that these problems range from bed-wetting and nightmares to aggressive behaviour, fear and psychosis. The clinic's senior resident, Dr. Jyoti Dass, says: "Our study is at a nascent stage...however, we can still say with conviction that in some cases, where children are already vulnerable, viewing such programmes could trigger off their insecurity and affect them psychologically." Dr. Hemangi Dhavale, head of the hospital's psychiatric department, concurs: "No mental illness is caused by a single factor. There are always multiple reasons. Horror shows can be considered yet another such factor." Dr. Dhavale adds: "We feel that it is up to parents to regulate their child's television viewing and be more sensitive to the effects that television programmes have on their children."

H.P.B.'s editorial note on "Children Allowed to Train Themselves for Murder," reproduced from *Lucifer* in THE THEOSOPHICAL MOVEMENT for November 1966, warned forcibly against the misguided and dangerous practice of giving children toy weapons to play with. Her comments are equally applicable to some of the present-day TV programmes depicting violence and horror:

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early boyhood and girlhood that we trade with and speculate upon throughout later life.

A firewalking contest in Johnstown, U.S.A., has once again aroused speculations as to how some people can walk barefoot

across a bed of smouldering embers without injuring themselves. In a bid to set a world record, physics professor David Willey strolled across a 50 metre bed of coals heated to 200° (93° Celsius). Then a rival firewalker, Ilmar Saar, doubled that distance. So Willey decided to try again, this time walking the length of the bed three times. While Willey believes that it is the laws of thermal conductivity that make it possible for people to walk across the flaming coals uninjured, Saar is of the view that it is one's state of mind that contributes to the ability. (*Sunday Mid-day*, July 5)

There is, perhaps, a hint in H.P.B.'s *Theosophist* for August 1883, where she writes, apropos of the ability of mediums to handle burning coals and red-hot iron and to walk unscathed through blazing fire, as also to lay hot coals upon the heads of non-mediums without injuring them. She says:

The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

But whether or not a predominance of fire elementals in a person's constitution plays any part in this phenomenon, there can be little doubt that faith in his own "gift" and the strength of his own will play the predominant roles. "The influence of mind over the body is so powerful that it has effected miracles at all ages." (*Isis Unveiled*, I, 216)

WHAT cannot be followed out in day-to-day practice cannot be religion.

— M. K. GANDHI

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
IN MEMORY OF HELENA PETROVNA BLAVATSKY, BY SOME OF HER PUPILS
THE BROTHERHOOD OF RELIGIONS
U.L.T. PAMPHLET SERIES, NOS. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

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.