

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1944.

VOL. XIV. No. II

NOTICE

As a result of the recent paper control order of the Government, we are compelled to reduce the size of our periodical to 6 pages. We are applying to the authorities to give us exemption and to allow us to publish, in its usual form of 16 pages, this magazine which at present nourishes the mind-souls of many all over the world.—EDITORS.

“KILL NOT, FOR PITY’S SAKE”

[The following question and answer are reprinted from *Lucifer*, Vol. 11, p. 258, for May 1888.—Eds.]

Q. Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man! and these are always the most noble.

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—“the believers in the efficacy of Karma,” (action, or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:—

....“Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidāna*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heartrending sufferings of our dumb companions.”...

The answer to the above query is here in a nutshell. It may be useful, if once more disagree-

able, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity—the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of “Creation,” interprets it as a proof that animals, as all the rest, were created for man! *Ergo*—sport has become one of the *noblest* amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man’s recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter

of the animals and their useless decimation.

"Has the prisoner ever killed *for his pleasure* animals?" inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty"—justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do?

COMMENT ON THE ABOVE

"Kill not, for Pity's sake!" Such was the cry of the Enlightened One. In descending and dark cycles of human evolution pity, mercy and compassion decrease and greed, wrath and egotism increase. The universal law of action is at once just and merciful, stern and tender; it has been called Compassion Absolute. Unity reigns supreme in Nature; and ever and always when this unity is disturbed the Law adjusts it, accurately—so that the disturbing force feels the just effects but at the same time acquires the opportunity to learn something about its own character and advance, which the mercy aspect of the Law provides. Evil comes into existence with the birth of self-consciousness in the human kingdom, after which Compassion Absolute is seen to express its power in a dual manner. This is appearance or Maya—to man the single act of Law which is Compassion Absolute appears dual, now beneficent and then maleficent, now stern and then bestowing "good luck."

Cruelty cannot but be absent on non-man-bearing globes. Evolution by Natural Impulse means that the Force and the forces of Nature run on smoothly like a flowing river to meet the Ocean of Spirit; or It and they conjointly blaze like a flame which tapers heavenwards in a single point—the symbol of the Impartite Self. But on man-bearing globes, like this Earth, cycles

of night produce mischief and evil. How beautiful is a starlit night even in a forest; but a night in the city? Its garish lights help man to foul and dark deeds. Robbers and profligates misuse the cycle of rest to the disadvantage of the whole population.

Degradation of the concepts of true Religion lead to the ills of animal and even human sacrifice, as is revealed by a study of history from the view-point of Occultism. Time and again Masters of the Law of Compassion Absolute have taught—"Kill not, for Pity's sake." Like other truths of the Mighty Art this also becomes lost because men, instead of using the power of their minds, allow themselves to be carried away by the force of their blood. Animalism becomes rampant as humanism decreases; and cruelty usurps the place of Compassion.

Such an era, where cruelty has the upperhand and shuts the gates of mercy on mankind is the present one. Among the expressions of cruelty that are flourishing, that against the animal kingdom deserves special attention from all practitioners of Occultism who aspire to tread the Path which leads to Those who are "Masters of Their Own Mercy"—a phrase used by H. P. B. and which needs reflection. In her article "Have Animals Souls?" reprinted in Vol. IX of this magazine, H. P. B. says:—

Fishing, shooting and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism.

H. P. B. also answered a question on the subject which we reprint above and which, especially written for Christian readers, points to the degradation caused by "the pernicious system of theology." Among Hindus also false religious views maintain, even today, the degrading practice of animal sacrifice. Gross misunderstanding of the very term *yagna* has led to gross mischief, one form of which is the killing of animals. Among the Muslims also the evils of misunderstood *kurbani* persist. It is one of the missions of the modern Theosophist to spread knowledge about

the correct attitude for man to hold towards the animal kingdom.

Vivisection may be likened to those priests who officiate at animal sacrifices; with this slight difference, that while the former torture and kill beasts in the hope of saving the human body from diseases, the latter butcher animals for saving the soul and ensuring its prosperity. They both are learned butchers, as those who kill cows and hogs for the market are unlearned ones. We need not expatiate on the evils of vivisection; ghastly as they are from the point of view of ordinary morals, they are far more terrible in the light of the science and philosophy of Occultism. The same may be said of the debasing religious practice of animal sacrifice. But there are still among the students of Theosophy those who do not fully understand the significance of meat-eating, which involves destruction of Forms of Life. The claim that meat-eating has "indeed become a vital necessity" H. P. B. designates as "the tyrant's plea." At the end of her article she says:—

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat-diet, would have the effect of stopping civilized nations from having slaughter-houses, or making them renounce their beefsteak and Christmas goose.

H. P. B. may not expect civilized men and women in general to renounce their meat but what about Theosophists? What about aspirants to Chelaship? What about devotees on probation? What do they make of this statement of W. Q. Judge?—

When I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

And, again, what about this Rule which H. P. B. quotes?—

No animal food of whatever kind, nothing that has life in it, should be taken by the disciple.

And does it not acquire greater significance from the idea she puts forward in these words?—

Every kind of animal tissue, however you may

cook it, still retains certain marked characteristics of the animal which it belonged to, which characteristics can be recognised. And apart from that, every one knows by the taste what meat he is eating. We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

There is a great deal of superstition about vegetarian diet not being really nourishing and the consequent necessity of eating meat. Such superstition is rooted in ignorance and a little dispassionate enquiry would show how ludicrous that notion is. The craving for meat is a kamic tendency and it is very different indeed from the *necessity* for meat for certain bodily ailments. Under the excuse of the latter many are falling prey to the former.

Then there is the weakness: why make yourself a nuisance or conspicuous by not eating what all eat? These and similar arguments do not answer the important point about pity—the brutalizing effect on our human nature of destroying Forms of Life or getting them destroyed.

What does actually happen when a cow or a pig, as a highly organized Form of Life, is butchered? What when a cold-blooded Form of Life is murdered? What does such wanton destruction do in the Astral Light? What does the blood that streams forth at the killing of animals provide for the debasing of the psychic atmosphere? In *Isis Unveiled* (II. 567) H. P. B. states that "blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances." The student needs to study the whole passage from which only a sentence is quoted and try to make some application of the common saying—"Blood will have blood."

In the *Karnaparva* of the *Mahabharata* Krishna says to Arjuna:—

Abstention from injury to animals is the highest virtue. One may even speak an untruth, but one should never kill.

Blake, the mystic and poet, expressed a profound truth of Occultism when he wrote:—

Then Cherish Pity, lest you drive an Angel from your door.

PORTRAITS OF THE THREE QUALITIES

DIGESTED FROM "THE BHAGAVAD GITA"

Spring is not seen, but its results on trees are evident. Similarly is the Soul, though unseen, separate from the attributes (Gunas). The sun causes many things such as the fading of the stars, the fire in Suryakanta, disappearance of darkness and the opening of the lotus, and yet the sun is untouched by any of these phenomena. So is the Soul inside the body, the fount of real power and unconcerned with actions. It is the light of the Soul, which discloses the Gunas. It is the prowess of the Soul, which increases them and yet the Soul is unconcerned. When wisdom brings the realisation of this, the man is said to be beyond Gunas (*Gunatita*).

—Dnyaneshwari.

The Tamasic man is ignorant and indifferent, with but small capacity. He is rash and heedless, having little common-sense, or power of judgment and discrimination. His whole concern is with mean, petty things, or else he is attached to one object as though it were the only thing in life. His knowledge and interests are confined to effects and symptoms, and he ignores causes. He is vain, foolish and fearful. He tends to become depressed and gloomy and will get satisfaction from self-mortification, because of pride and hypocrisy, or from the desire to hurt another person by such actions. He puts false values on things, mistaking wrong for right.

He is half-asleep, lazy, idle and dull. He does not care what he eats or how it is prepared. He will undertake to do a thing without considering the consequences, or whether he has the capacity to carry it out. If he gives anything in the way of presents or favours, he does so to the wrong people, or scornfully, and without considering as to whether it is the right time and place. He carries out what duties he has to do in a slovenly way, and his religion does not even follow the letter of the law, but is a matter of omitting as much as he can "get by with." He is drawn to spiritualistic practices, which encourage passivity and stupefaction of the soul.

The Rajasic man is the restless, over-active type, with a strong possessive spirit, always running after this, that or the other thing. He is overwhelmed by all the vast variety of things in the world, all of which he wants very intensely, but he does not see clearly among all these what to do and what to omit, nor can he distinguish be-

tween what is of value and what is harmful. He is always starting something fresh, though he will avoid doing what is likely to cause him pain and annoyance. The pleasures that come from sense activities appeal to him most, but he does not recognize that they generate pain. He likes his food too highly seasoned, and suffers from indigestion and other ills in consequence. He tends to make a burden of his work and leisure activities, and is always looking for what he is going to get out of them, or how he is going to appear to other people. If he does a generous act or performs a sacrifice, it is for show, and the same hypocrisy makes him perform ostentatious austerities for the sake of the respect and fame they bring. If he gives a present or does a favour, he expects a return or at least some feeling of spiritual benefit from it, otherwise he does it with reluctance. In his religion he looks to some god or gods or power outside who will help him to get his desires, regardless of the effect on other people.

The Sattvic man is attracted by knowledge and harmony, and his innate wisdom shows in the very clarity of his physiognomy and his way of speaking and acting. His character is steadfast, bright, calm and happy. His natural bent is to carry out rightly whatever is necessary, as it should be done, without worrying over its results, and without self-interest or conceit. He has the power of seeing the unity underlying all the apparently separate things of life, and is able to decide what ought to be done and what not, and when and how to begin any task. He can see the dangers of any position and what will hinder and what will help in getting free from it. He can

recognize that what may be painful at first may really lead to the true source of happiness, and he has the steady perseverance in his devotion that enables him to control hindering mental and physical reactions.

He chooses well-flavoured, nourishing, protective foods, which also steady and tranquillize the mental faculties. If he gives a gift he makes sure the recipient is worthy, and that the time and place are right, and—he does not expect a return. In his religion he turns to spiritual powers higher than himself, and carries out his acts of devotion religiously because he feels them essential, and without expecting to be rewarded for it. His discipline is concerned with reverence paid to such higher beings, spiritual teachers and wise men, and with self-purification and adherence to the principles of chastity, rectitude and harmlessness. In speech he disciplines himself to truthfulness and a gentleness that causes no anxiety in other people. He reads noble, elevating writings diligently. Mentally he inculcates in himself serenity, mildness of temper, the power of silence, self-restraint and absolute straightforwardness of

conduct. He is the personification of unselfishness and faith.

The characteristics of the man who is above the three qualities are perfect equal-mindedness, discrimination and control. He accepts the fact of the inertia of Tamas, the restlessness of Rajas, the harmony of Sattva, and takes them as they come without identifying himself with them. Pain and pleasure, blame and praise, disgrace and honour, hate or friendship leave him with an equal mind. Wealth has no attraction; his values are not worldly. He does only what is necessary, in the attitude of concentrated devotion to the Spirit of all things, that is, he acts for and as the SELF. His discrimination is absolutely pure and clear, his self-control resolute. Neither the charms of sense reactions nor any notions of like and dislike affect him. He avoids crowds, eats moderately, keeps his body, speech and mind under dispassionate control, turning his meditation always to Spirit. Without any sense of egotism, pride or possession, he can maintain calmness at all times. He is the embodiment of the Supreme, selfless, serene, sorrowless, desireless, with compassion given to all beings alike.

THE SECOND FUNDAMENTAL PROPOSITION

Deity, in Theosophy, manifests as Universal Life but also as Absolute Law, Law eternal and uncreate. Deity is Law and *vice versa*.

I am the embodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss. (*The Bhagavad Gita*, XIV. 27; Theosophy Co. Edition, p. 104)

Thou art the supreme inexhaustible Being, the end of effort, changeless, the Supreme Spirit of this universe, the never-failing guardian of eternal law. (*Ibid.*, XI. 18, p. 81)

One universal and immutable Law operates throughout the entire cosmos. It is known as the law of periodicity or of cycles. Its cosmic manifestation is the succession of Manvantaras and Pralayas, the periodic emergence of universes from subjectivity into objectivity, and their reabsorption once more into the unknown Root.

O son of Kunti, at the end of a kalpa all things return into my nature, and then again at the beginning

of another kalpa I cause them to evolve again. (*Ibid.*, IX. 7, p. 65)

Those who are acquainted with day and night know that the day of Brahmâ is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of the night, O son of Pritha; and now again on the coming of the day it emanates spontaneously. (*Ibid.*, VIII. 17-20, pp. 60-61)

Man, too, as a Pilgrim Soul, passing through the great cycle of Necessity, goes from life to death and back to life again.

Death is certain to all things which are born, and rebirth to all mortals. (*Ibid.*, II. 27, p. 13)

Each life of activity is followed by a period of rest, of Devachanic bliss and assimilation. When all the experiences of an incarnation have

been assimilated and built into the fabric of the soul, it returns once more to active life on earth. Thus periods of activity and of repose rhythmically succeed each other.

And they, having enjoyed that spacious heaven for a period in proportion to their merits, sink back into this mortal world where they are born again as soon as their stock of merit is exhausted. (*Ibid.*, IX. 21, p. 67)

Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine. (*Ibid.*, IV. 5, p. 31)

Even within the span of a single life, man goes through the minor cycles of childhood, youth, manhood and old age.

As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. (*Ibid.*, II. 13, p. 11)

There is also the Cycle of the great Avatars, when, at the proper period in the life of mankind, some high soul takes upon itself a body of flesh and voluntarily incarnates. This is sometimes for the benefit of a particular nation or race, but always to help on the spiritual progress of humanity.

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. (*Ibid.*, IV. 7-8, p. 31)

"Periods of mental and moral light and darkness succeed each other as day does night." During a cycle of degradation the true doctrine disappears for a time from among men, but like the sun it is sure to reappear. Periodically, the same eternal Wisdom Religion is restated in a form and language to suit the mind of the race and whenever the cycle for its reiteration dawns.

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikshwaku; and

being thus transmitted from one unto another it was studied by the Rajarshees, until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee. (*Ibid.*, IV. 1-3, p. 30)

Another name for the law of periodicity is Karma, the law of action and reaction. "Whatsoever a man soweth, that shall he also reap." Man, as a self-conscious being, is a generator of force, setting up causes on the various planes by his thoughts, feelings, words and deeds. The effects are bound to return to the centre from which the causes have been set in motion. Karma adjusts each effect to its cause, tracing the latter back to its producer.

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds. (*The Voice of the Silence*, p. 37)

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart. (*Ibid.*, p. 30)

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn. (*Ibid.*, p. 37)

The absolute universality of the operation of the Law of Cycles is seen in such common phenomena as Day and Night, Waking and Sleeping, Summer and Winter, Cold and Heat. All pairs of opposites are but manifestations of the ever-operating, beginningless and endless law of cycles.

These two, *light* and *darkness*, are the world's eternal ways. (*Gita*, VIII. 26, p. 62)

The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them. —H. P. B.

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1944.

VOL. XIV. No. 12

“THEE WHO FINDETH NO FAULT”

Real Clear Vision, Clairvoyance, is intuitive perception. The higher sees through the eyes of the lower because the latter has become porous to its impress. It is the opposite of seeing the things of the Spirit with the eyes of flesh. The development of clear perception which is capable of evaluating correctly persons and objects, ideas and events, necessitates a particular kind of behaviour on the part of the lower man which the discipline of the higher life imposes upon him. That imposition is intelligent and self-engendered.

In the training of the lower man the pair of speech and silence forms a very important part and no rule of that discipline is so far-reaching in its influence as that of curbing, controlling and overcoming the tendency to find fault. That fault-finding may be with another person, or with one's own environment, or with civilization in general. But the habit not only disturbs the calmness of mind and peace of heart, it is a grave detriment to the development of real Clairvoyance or Intuitive Perception.

The stage where the student has acquired for himself the title of “Thee Who Findeth No Fault” is a high one. Half the way to Chelaship, the life of fortune's favoured soldier, is spent in mastering the vice of fault-finding. It is at the beginning of the Ninth Chapter that Arjuna earns for himself that title. And only when he has earned it is he ready for “the most mysterious knowledge” of Raja Yoga, the Kingly Science. The separative tendency inherent in the lower man has, as one of its natural expressions, fault-finding. It is taught in *Notes on the Bhagavad-Gita* :—

Our individualistic tendencies incline us to think that a sense of superiority is necessarily present with

power and the absence of fear. And again, if we take the simplest, most definite and most easily understood of these qualities, “not speaking of the faults of others,” we see only a pale and negative virtue. Yet fault-finding is the most universal and most insidious expression of conceit and self-assertion. Speaking of and pointing out the faults of others is a vice which masquerades under many forms of virtue but in reality it is used to hide our own faults and present the appearance of a righteousness we do not possess—a vice which perpetuates self-delusion and negatives every apparent virtue.

The start at getting rid of this defect must be made at the very beginning of the life of probation, which is made up of trials for the lower man and tests of his ability to listen to and to obey the voice of the higher man within him. No doubt he takes time to master fully this defect; but in Chelaship time is measured by the energy used and the force applied in overcoming any blemish; what one soldier accomplishes in seven years may take another seven lives. But, years or lives, to be a successful Chela one has to earn the title of “Thee Who Findeth No Fault.”

What does this title imply?

The words “Unto thee who findeth no fault” mean that Arjuna is recognized as one who understands that Law rules in everything and every circumstance, and that nothing can come to him of good or of evil, but that of which he himself was the cause; thus he accepted the good without exultation and the evil without complaint.

The aspirant has to learn to accept the rule of Law, as a necessary step towards further enlightenment.

The Sanskrit term *An-asuya* means not envious, not spiteful; in its positive form—“Charity.” It has been personified—given a feminine form—because this quality of not finding fault is born of

the lower material nature fecundated by the higher. A noteworthy personification is the noble wife of the Rishi Atri, one of the many daughters of that mysterious character, Daksha. Anasuya (according to the *Ramayana*) lived with her husband in the forest of Chitra-Kuta, "Wonderful-Peak," where Rama, Sita and Luxmana first arrived after their exile from Ayodhya. Anasuya, pious and given to austere devotion, like her husband, had many magic powers, and prepared for beautiful Sita an ointment which was to keep her beautiful for ever and ever. "Our souls were in our names." Permanent Beauty is the gift of Anasuya. Real Beauty is manasic. It cannot manifest itself when one is grumbling and grouching, whining and finding fault. This name or title—Anasuya—represents a stage in the inner life; by it Krishna addresses Arjuna in the middle of the *Gita*, at the beginning of the ninth chapter. It has been variously translated—"he who does not cavil," "the uncarping," "the artless," etc. Mr. Judge's rendering is the best for the practitioner of the Divine Discipline—"Thee who findeth no fault."

There are various forms of fault-finding: there is the raising of captious objections, including unimportant things; there is sophistical quibbling; there is trying to catch people in their words, ignoring their ideas; there is cynicism; there is sarcasm; there is the censorial attitude—verbose or silent; there is double-crossing; there is the taking of exception; there is self-pitying; there is the cloak of the martyr; and so on and so forth. These are all sins on the plane of speech and silence—not speech and silence of the Manasic being, but of the Kamic. The Manasic silence is profound, the Kamic is mere muteness though it "waft a sigh from Indus to the Pole."

The speech of the Lower Man is rooted in Kama-Manas, of the Higher Man in Buddhi-Manas. With Manas or Self-consciousness Speech comes to birth; and like Manas it bifurcates into lower and higher—egotistic and altruistic speech. Speech is creative; it creates confusion, strife, war at the lower end and enlightenment, peace and concord at the higher. Fault-finding is a marked feature of lower speech; not speaking of the faults of others implies silence as well as seeking and

expressing merits. When one is engaged in grumbling about conditions, in finding fault with one's own Karma, or with others, who are only agents of that Karma, intuitive perceptions are not so keen as they otherwise would be. When the effort is to seek for the higher, to express the higher, those intuitive perceptions are to the fore. Read, in this light, the words of Mr. Judge—how much do we lose by an incorrect attitude in executing a duty, by grouching about it ere its performance?—

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus.

By our ungracious speech we rob a good deed of some of its power, even when we have performed it. A duty grumblingly performed is ill discharged; and such performance, very often, proves defective in the grinding process of Time. And invariably such an attitude results in our missing the lessons to be learnt. Cheerful and confident words should inaugurate deeds—be they duties or sacrifices.

If we turn to Gnayaneshwar, whose rendition of the *Gita* is described by H. P. B. as "that King of mystic works," we find him describing Arjuna in the same place in the ninth chapter as "sensible, discreet and attentive to what is said." We lose our sensibility, our discretion and our attentiveness when fault-finding prevails. He adds that this mysterious Secret can only be "given to him whose mind is generous, whose intelligence is pure and who has faith." We can conclude, therefore, that fault-finding makes our mind mean and miserly, corrupts our intelligence and tarnishes, if it does not destroy, our faith.

A Christian Divine, Robertson of Brighton, has shown the way of getting rid of fault-finding—"the large, calm, gaze of love":—

The microscopic distinctions in which all faults appear to captious men, who are for ever blaming, dissecting, complaining, disappear in the large, calm gaze of love.

But how to develop this "gaze of love"? Some metaphysical basis for this ethical practice

is necessary. Such a basis is offered by a Raja-Yogi, Marcus Aurelius Antoninus.

A cucumber is bitter. Throw it away. There are briars in the road. Turn aside from them. This is enough. Do not add, And why were such things made in the world? For thou wilt be ridiculed by a man who is acquainted with nature, as thou wouldst be ridiculed by a carpenter and shoemaker if thou didst find fault because thou seest in their workshop shavings and cuttings from the things which they make. And yet they have places into which they can throw these shavings and cuttings; but the universal nature has no

external space; now the wondrous part of her art is that though she has circumscribed herself, everything within her which appears to decay and to grow old and to be useless she changes into herself, and again makes other new things from these very same, so that she requires neither substance from without nor wants a place into which she may cast that which decays. She is content then with her own space, and her own matter and her own art.

To have this vision of the Gods working their Will leads to the development of "the large calm gaze of love" which is intuitive perception.

THE THEOSOPHICAL MOVEMENT

ITS PAST AND ITS FUTURE

The Key to Theosophy, dedicated by "H. P. B." to "all her Pupils that They may Learn and Teach in their turn," is much more than, as stated on the title-page,— "A clear exposition, in the form of question and answer, of the Ethics, Science, and Philosophy for the study of which the Theosophical Society has been founded." It does much more, also, than give the "Pupil" practical aid in learning his duty in relation to his personal life, and social and moral problems.

It gives, in the first and last sections, a vision of the Mission of the Theosophical Movement. From the efforts of Pot-Amun in the early days of the Ptolemaic dynasty, through those of Ammonius Saccas in the third century of our era, comes the effort of our century, and on our success or failure will depend the kind of birth, life and usefulness of the effort of 1975. More, it points out why the effort of the third century failed, and where our danger lies, and shows us a glimpse of what will happen if our Movement

survives and lives true to its mission, to its original impulses through the next hundred years.... Earth will be a heaven in the twenty-first century in comparison with what it is now!

"True to its mission, to its original impulse." It is significant that in the Preface to the first book H. P. B. wrote—*Isis Unveiled*—her first sentence refers to her "somewhat intimate acquaintance with Eastern adepts and study of their science," and in the last pages of her *Key* she closes her mission by pointing out:—

I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters" of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out.

Here is the Original Impulse to which our Movement must remain true. The relationship of child to mother, or of pupil to teacher has to be continued between us and that Band of Holy Men who are behind all efforts for spiritual enlightenment, and who are so directly responsible for the Movement of which we are a part. They teach, we learn. Why then is it so difficult to remain true? Why is it that every previous such attempt has ended in failure?

It has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

But what is responsible for a "sect," for "hard-and-fast dogmas"?

You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences.

We are such people; we are the children of our age, we are biassed, we inevitably tend to

colour the teachings, we cannot totally avoid preconceptions. This aspect must be important for, throughout all the early literature of our Movement, we have been warned. She underlines the warning. The success of our Movement depends almost entirely upon

the degree of selflessness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

She adds:—

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment.

“Clear judgment,” free from prejudices and preconceptions! And yet we are a mass of prejudices and preconceptions! In *Five Messages* we find the key to the understanding of the relationship of those prejudices and preconceptions to the Movement, its Mission and its Teaching.

THEOSOPHY... has existed eternally throughout the endless cycles upon cycles of the Past, as it will ever exist throughout the infinitudes of the Future.

It is preserved

among Initiates of every country; among profound seekers after truth—their disciples; and in those parts of the world where such topics have always been most valued and pursued: in India, Central Asia, and Persia.

But we are “outwardly creatures of but a day”; and “Karma will reconcile all our differences of opinion.”

We can all agree to differ provided that we keep true to the Original Impulse and the Teachings. Both those have to work through channels and all channels limit the flow of the waters enclosed therein, even though through them the waters are directed to where they are needed. The recognition of this will be a great help. But if we fail to recognise it, if we

cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Our Movement stands in the position of Mother to the Effort of 1975. One aspect of our work is to build the body for the next incarnation of the

Soul of the Movement, when the “new torch-bearer of Truth” will come. So, as with the human Mother, it is our duty to prepare ourselves to create the right type of body, the right type of environment, the right possibilities of opportunities for the new Body and Soul. As our Movement today is the direct reincarnation of that of Ammonius Saccas, she shows us what that “effort” stood for. It had as its first object:—

to inculcate certain great moral truths upon its disciples and all those who were “lovers of the truth.”

And this chief aim

was one of the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities.

In *this way* we shall

burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices, . . . and will open the way to the practical realisation of the Brotherhood of all men.

The inculcation of such ethics has to be by precept and by example, so there is the work on ourselves and the work of spreading literature on the subject, so that “men’s minds and hearts will have been improved and purified by the spread of its teachings.” We must have “a large and accessible literature ready to men’s hands,” a “language ready for” the Messenger in which to “clothe the new truths he brings.”

More still: We must be “in existence as an organised, living and healthy body,” and there must be “a numerous and *united* body of people ready to welcome the new torch-bearer.”

Ready to welcome the new torch-bearer of Truth! The minds of men prepared: This implies the dissatisfaction of men with the existing concepts of life and the realisation that there must be a meaning to Cosmos! It means that men will have outgrown the old beliefs, whether of religions or of science, will have outgrown their leaders, and, further still, are willing to look for and to turn their hearts and minds to the source of help. It means that more than ever before will men *in the mass* be ready to accept the programme of the Eclectic Society of Ammonius Saccas, repeated in our present-day Movement:—

(1) Belief in one absolute, incomprehensible and supreme Deity, or infinite essence, which is the

root of all nature, and of all that is, visible and invisible.

- (2) Belief in man's eternal immortal nature, because, being a radiation of the Universal Soul, it is of an identical essence with it.
- (3) *Theurgy*, or "divine work."

The first and second affect science and religion. The third deals with the practical side of spiritual living. To be willing to accept it means that ethics will replace religions and creeds. We shall see another manifestation of the work of the Buddha who

was the first to embody these lofty ethics in his public teachings and to make them the foundation and the very essence of his public system. . . . While in other religions ritualism and dogma held the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon.

But the Movement of Ammonius Saccas failed in its application of No. 3, it would seem, for "real, *divine* theurgy requires an almost super-human purity and holiness of life, otherwise it degenerates into mediumship or black magic." The idea was "abused and misconceived by the populace" and "had come to be regarded by some as necromancy, and was generally forbidden."

Modern Theosophy avoids and rejects both these kinds of magic and "necromancy" as being very dangerous.

Do we have here a hint as to why H. P. B.

spoke so strongly against the exercise of all abnormal psychic powers, and against spiritualism as necromancy?

She warns us that

Psychism, with all its allurements and all its dangers, is necessarily developing. . . and you must beware lest the Psychic outruns the Manasic and Spiritual development.

But, if we succeed:—

The development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

"Conviction breeds enthusiasm." Each must convince himself of the truth of Theosophy and its Mission; each must realise, for himself, the need for a "united body."

Every true Theosophist is morally bound to sacrifice the personal to the impersonal, his own *present* good to the *future* benefit of other people.

In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

THE THIRD FUNDAMENTAL PROPOSITION

All Souls, says the Esoteric Philosophy, are of the same divine essence, identical with the Universal Over-Soul.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. (*The Voice of the Silence*, p. 54)

Not only is the spirit-source of all beings one, but the substance of which their forms are composed is also one; spirit and matter are coeval and co-eternal; there is no spirit without matter, no matter without spirit.

Know that *prakriti* or nature, and *purusha* the spirit, are without beginning. (*Bhagavad-Gita*, XIII. 19, Theosophy Co. Edition, p. 96)

The whole purpose of the Universe is the evolution of Soul; and the goal of evolution for man is to attain self-conscious immortality. To achieve the purpose of evolution in general every soul, or spark of the Universal Over-Soul, has to undertake an obligatory pilgrimage—throughout the cycle of Necessity—descending from the highest spiritual state to the lowest material one, and reascending through all the degrees of intelligence, and through the human stage, thus raising the entire mass of manifested matter up towards conscious Godhood.

The individual existence is a rope which stretches from the infinite to the infinite and has no end and no

commencement, neither is it capable of being broken. (*Light on the Path*, p. 85)

Each Soul has to win its divinity for itself. It has to pass through every elemental form of the phenomenal world, all states of matter, and many conditions of consciousness, in order to obtain the necessary experience from manifested Life.

For spirit when invested with matter or *prahriti* experienceth the qualities which proceed from *prakriti*. (*Gita*, XIII. 21, p. 96)

Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense. (*Ibid.*, XV. 9, p. 107)

One object of the human Soul is to know itself.

Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality. (*Light on the Path*, p. 6)

In the lower kingdoms of nature evolution proceeds by natural impulse. Only when the human stage is reached is self-consciousness born, and with it the power of choice and free-will. Then self-conscious action from within becomes possible, and the Soul assumes responsibility for its every thought and deed.

The journey of thy mortal frame cannot be accomplished by inaction. (*Gita*, III. 8, p. 23)

No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature. (*Ibid.*, III. 4-5, p. 23)

What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. (*Light on the Path*, p. 86)

Once the human stage is reached the Soul can make further progress only through self-induced and self-devised efforts.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth. (*Voice of the Silence*, p. 39)

But as the Soul advances it is constantly checked by its Karma.

Such is thy Karma, the Karma of the cycle of thy

births, the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions. (*Ibid.*, p. 38)

Theosophy also teaches that exertion is greater than destiny:—

Remember, thou that fightest for man's liberation each failure is success, and each sincere attempt win its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth. (*Ibid.*, pp. 68-9)

"The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit...."

Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth. (*Ibid.*, p. 69, foot-note)

After many successive lives on earth, the human Soul may at last reach the goal of evolution, which is conscious existence in Spirit, or self-conscious immortality. Then no longer need the Soul take upon itself a body of flesh among mortals, for it has learned all that can be learned here, has gone through every necessary experience that this School of Earth affords.

And when the embodied self surpasseth these three qualities of goodness, action, and indifference—which are coexistent with the body it is released from rebirth and death, old age and pain, and drinketh of the water of immortality. (*Gita*, XIV. 20, p. 103)

Then, though no longer compelled to incarnate the Soul may, out of compassion for suffering humanity, still choose to do so.

When he takes upon him man's form in the flesh he does it in the pursuit of a divine object, to accomplish the work of "the Masters," and for no other end. (*Light on the Path*, p. 82)

The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he. (*Voice of the Silence*, p. 47)

ULT LIBRARY
BANGALORE.

Accn. No. 1788

