

AUM

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 *prakriti* 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 wins 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)