

DEEPER DIMENSIONS TO JUSTICE

Sow Kindly Acts

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage.

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, (1) the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; (2) that which in thee shall live for ever, that which in thee knows, for it is knowledge, (3) is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.

These vestures are: Nirmanakaya, Sambhogakaya, and Dharmakaya, robe Sublime.

The Shangna robe, (4) 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall SELVES be sacrificed to *Self*; mankind, unto the weal of Units?

Know, O beginner, this is the *Open* PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To live to benefit mankind is the first step. To practise the six glorious virtues (5) is the second.

To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

Know, O Disciple, this is the Secret PATH, selected by the Buddhas of Perfection, who sacrificed The SELF to weaker Selves.

Yet, if the "Doctrine of the Heart" is too high-winged for thee. If thou need'st help thyself and fearest to offer help to others,—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow." (6) 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." (7) The pepper plant will not give birth to roses, nor the

sweet jessamine's silver star to thorn or thistle turn.

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," (8) 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.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. 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.

(1) Every spiritual EGO is a ray of a "Planetary Spirit" according to esoteric teaching.

(2) "Personalities" or physical bodies called "shadows" are evanescent.

(3) Mind (Manas) the thinking Principle or EGO in man, is referred to "Knowledge" itself, because the human *Egos* are called *Manasa-putras*, the sons of (universal) Mind.

(4) The Shangna robe, from Shangnavesu of Rajagriha the third great Arhat or "Patriarch" as the Orientalists call the hierarchy of the 33 Arhats who spread Buddhism. "Shangna robe" means metaphorically, the acquirement of Wisdom with which the Nirvana of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the Tong Dynasty. "When an Arhan is born this plant is found growing in a clean spot" says the Chinese as also the Tibetan legend.

(5) To "practise the Paramita Path" means to become a Yogi with a view of becoming an ascetic.

(6) "To-morrow" means the following rebirth or reincarnation.

(7) Precepts of the Prasanga School.

(8) "Great journey" or the whole complete cycle of existences, in one "Round."

The Voice of the Silence, p. 33–38

H.P. Blavatsky

No Man Is Separate

It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness".

The Key to Theosophy, p. 203

H.P. Blavatsky

Resist Not Evil

Justice, like charity, ought to begin at home. Will you revile and scoff at the “Sermon on the Mount” because your social, political and even religious laws have, so far, not only failed to carry out its precepts in their spirit, but even in their dead letter? Abolish the oath in Courts, Parliament, Army and everywhere, and do as the Quakers do, if you will call yourselves Christians. Abolish the Courts themselves, for if you would follow the Commandments of Christ, you have to give away your coat to him who deprives you of your cloak, and turn your left cheek to the bully who smites you on the right. “Resist not evil, love your enemies, bless them that curse you, do good to them that hate you,” for “whosoever shall break one of the least of these Commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven,” and “whosoever shall say ‘Thou fool’ shall be in danger of hell fire.” And why should you judge, if you would not be judged in your turn?

The Key to Theosophy, p. 54–55

H.P. Blavatsky

The Stern Law

Our philosophy has a doctrine of punishment as stern as that of the most rigid Calvinist, only far more philosophical and consistent with absolute justice. No deed, not even a sinful thought, will go unpunished; the latter more severely even than the former, as a thought is far more potential in creating evil results than even a deed. We believe in an unerring law of Retribution, called KARMA, which asserts itself in a natural concatenation of causes and their unavoidable results.

The Key to Theosophy, p. 140

H.P. Blavatsky

The Scales of Justice

Every labourer is worthy of his hire, saith Wisdom in the Gospel; every action, good or bad, is a prolific parent, saith the Wisdom of the Ages. Put the two together, and you will find the “why.” After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the Ego re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as it now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for it, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily

on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past personality.

The Key to Theosophy, p. 140, 141

H.P. Blavatsky

The Moment of Death

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the personal becomes one with the individual and all-knowing Ego. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

The Key to Theosophy, p. 162

H.P. Blavatsky

Recognition of Causes

Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

The Key to Theosophy, p. 162

H.P. Blavatsky

A Prospective Vision

As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the Ego, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the Ego regains his full manasic consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The “golden thread” sees all its “pearls” and misses not one of them.

The Key to Theosophy, p. 162–163

H.P. Blavatsky

Honour and Mercy

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? with that curse known as the struggle for life, which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer, —because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there was none; and where the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma [the cause producing the effect] that is our own judge—our Saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

Passage from “The Great Master’s Letter”, *Lucifer*, August 1896

Advantages and Disadvantages in Life

That view of one’s Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food,

wearing the best clothes, traveling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies—skandhas, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

Path, July, 1895

William Q. Judge