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The power which is a reflected beam of pure Consciousness, called the understanding, is a mode of abstract Nature; it possesses wisdom and creative power; it thereby focuses the idea of "I" in the body and its powers.

—*The Crest Jewel of Wisdom*

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"THE SOLE AIM"

THE last year of the publication of the *Path* under the editorship of William Q. Judge—1895-96—is rich in his expressions of the spirit of the Theosophical Movement, as well as providing examples of its problems and obstacles. He turned every event, whether favorable or unfavorable, into an occasion for emphasizing, clarifying, and furthering the purposes of Theosophical work. An example of this is the opening editorial he wrote for the issue which appeared just after his death on March 21—the one for April, 1896. He began by saying:

This magazine enters upon the eleventh year of its existence with the present number. Its new name will in no way alter its purpose or character, but, as stated in the last "Screen of Time," THEOSOPHY will more explicitly proclaim these to the general public than the old title—*The Path*. Already the good results of the change have become evident, for soon after the announcement of the alteration had been made new subscribers came forward and will doubtless continue to do so. But the efforts to increase the circulation of this magazine are made with the sole aim of spreading a true understanding of the Theosophical philosophy among the people, and only insofar as THEOSOPHY can be of use in that giant undertaking will it fulfill its mission.

In the following, May, issue, E. August Neresheimer, who had been close to Mr. Judge in the work, gave him this characterization:

In matters Theosophical all his mind and soul was aglow and alive with deepest interest; whatever question or problem arose he would view it starting with his basic ideal of the spiritual unity of all things, *the Self*; sublime harmony was contained in its comprehension, and a mode of adjustment for everything found in its source. . . .

He never tired of making things plain and simple, so simple that it was possible almost for poor mortals to understand the sublime truths to which he gave utterance, and I am sure that he lighted the fire of love in many a breast and awakened others from impotent slumber. . . . During the period of the fierce persecution carried on by members against him he exhibited calmness supreme, he resolved to work ceaselessly and did so unmoved. . . . Whenever his advice was followed on the lines of his own example in any matter in or outside of the Society's work, it would invariably simplify the most complicated situation; in other words the standpoint of truth and the establishment of harmony was ever the attitude he held toward everything he touched. He was non-argumentative, because he thought by argument no one could be finally convinced,—“each has to hew out his own conviction,”—nevertheless he was easily approachable, gentle, sympathetic, but above all strong and powerful whenever and wherever it was necessary to put in a word at the right time, or to act on the spot.

Mr. Judge's contributions to the *Path* were a wonderful combination of profound insight, directness and simplicity, with now and then humor of a friendly sort, and common sense. Writing for the February, 1896, *Path*, in “The Screen of Time,” the editorial commentary which began many of the issues, he spoke of the “strange peculiarity” of some Theosophists to refer often to the calamitous disasters said to have been predicted by H.P.B., to which they would sometimes add “hoaxing prophecies by astrologers and old women.” Remarking that they even seemed to wish that such terrifying things would come to pass, to vindicate the prophets, he added:

Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfillment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

From this counsel Mr. Judge turned to recollection of the encouragement H.P.B. had given him in 1888, at the time he was visiting her at the Lansdowne Road house in London. When he said that a comparison of the few Theosophists with the millions of people in America made it seem unlikely that Theosophy could accomplish a change in the national character of any land, she pointed out that in 1875 no one had even heard of Theosophy, whereas in 1888 it was often noticed in the papers and magazines. "We have made," she said, "a distinct impression on the mind and literature of the times. This is much to have done."

To confirm this in 1896, Mr. Judge noted in the February *Path* of that year a jocular journalistic estimate of the typical American hotel keeper—"He is a perfect *Mahatma* at the business"—observing:

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Then, after pointing to the Theosophical influence evident in a story based on reincarnation by Israel Zangwill which appeared in *Cosmopolitan*, and noticing the mention by the same writer of Theosophy and Theosophists in the English *Pall Mall Gazette*, he concluded:

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you

have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

The simplicity Mr. Judge spoke of here came naturally to him; he illustrated it again and again in his monthly contributions to the *Path*. Like H.P.B., he spoke to the mind of the race as he found it, repeating “from a thousand different points of view” the fundamental ideas of Theosophy and stressing the primary needs of effective work. While he was an extraordinarily skillful organizer, as August Neresheimer said, he never mistook any Theosophical organization for the Movement itself. As he wrote in the *Path* for August, 1895:

The movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations. . . . H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and . . . she herself declared the European part of it free and independent. . . . the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.

The Theosophy Mr. Judge advocated and embodied was always pervaded by the spirit of the teaching. Once, when asked about “psychic teachings,” he told the inquirer, “cast no one out of your heart.” His observations on “Mechanical Theosophy” in the November, 1895, issue are another example:

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own.

The spread of the basic tenets—Karma and Reincarnation—and the practice of brotherhood are the ever-present themes in his writing. He worked for "a living, actual Theosophy"—a sincere application of its principles to life and act that would "raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are dead."

The counsels and adjurations he set down in the *Path* may have seemed written for his own age, yet they are really tracts for all times. The closing paragraph of "Cyclic Impression and Return and Our Evolution," which also concerns the Theosophical Movement, gives both the method and the goal of Theosophical work:

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. . . . if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolution and blood there comes progress, but isn't it better to have progress without that? And that is what the Theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement. They are doctrines which explain all problems and in the universal scheme give man a place as a potential god.

After Mr. Judge's death, Robert Crosbie, then president of the Theosophical Society of Boston, wrote (in *Theosophy*, May, 1896) that meeting Mr. Judge changed the whole current of his life. Foreseeing the importance of Mr. Judge's example to the future, he said then: "The lines have been laid down for us by H.P.B., W.Q.J. and Masters," and Mr. Crosbie devoted the rest of his life to identifying those lines and to helping others to embody them in Theosophical practice. As he put it some thirteen years later:

We have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others, first, last, and all the time. . . . We are following the lines of W.Q.J. in particular because they do not diverge from H.P.B.'s, but strengthen and confirm them. As well they make simple for "the man in the street."

THE WAY OF DIVINITY

Divinity is always acquired. It is not an endowment. It does not exist of itself.

Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way. There are no two people who look at life from the same viewpoint, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.


What is Divinity but *all-inclusive knowledge*? True spirituality is not a hazy condition. It is not something that denies any portion of the universe, nor any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished known or seen; it is an intimate knowledge of the ultimate essence of everything in nature. Such knowledge would not mean seeing all things at once, nor being everywhere at the same time, but it is *the power to see and know in any direction.*

—ROBERT CROSBIE

THE SECRET DOCTRINE

IN PYTHAGOREAN AND PLATONIC TEACHINGS

III

 ON the plane above, the Number is no Number but a *nought*—a CIRCLE. On the plane below, it becomes *one*—which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*, the number I signified with the Alexandrian Initiates a *body* erect, a living standing man, he being the only animal that has this privilege. And, by adding to the I a head, it was transformed into a P, a symbol of *paternity*, of the creative potency; while R signified a “moving man,” one on his way. . . .

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. . . . With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the Good and the Evil—bifurcated. All that which was double-faced or false was called by them “binary.” ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. The ternary is thus the first of the odd numbers, as the triangle is the first of the geometrical figures. This number is truly the number of mystery *par excellence*.

The first solid figure is the *Quaternary*, symbol of immortality. It is the *pyramid*: for the pyramid stands on a triangular, square, or polygonal base, and terminates with a point at the top, thus yielding the triad and the quaternary or the 3 and 4. It is the Pythagoreans who taught the connection and relation between the gods and the numbers—in a Science called *arithmomancy*. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the *ternary* represented for them not only the surface but also the principle of the formation of the physical body.

NOTE.—This is the concluding installment of a three-part collation of statements taken from H. P. Blavatsky's *Secret Doctrine*.

The "great Extreme" of Confucius produces "two figures." These "two" produce in their turn "the four images"; these again "the eight symbols." It is complained that though the Confucianists see in them "Heaven, Earth and man in miniature," we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially in those of the latest religions. But they who know something of Occult numerals, see in these "figures" the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its beings, both the Heavenly and the Terrestrial. And any one who has studied the numerical evolution in the primeval cosmogony of Pythagoras (a contemporary of Confucius) can never fail to find in his *Triad*, *Tetractis* and *Decade* emerging from the ONE and solitary Monad, the same idea.

Thus Vâch, Shekinah, or the "music of the spheres" of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world—the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. . . .

The ten Sephiroth, the *three* and the *Seven*, are called in the Kabala the 10 words, D-BRIM (Dabarim), the numbers and the Emanations of the heavenly light, which is both Adam Kadmon and Sephira, or (Brahmâ) Prajâpati-Vâch. Light, Sound, Number, are the three factors of creation in the Kabala. . . . In Exotericism one will always find 10 and 7, of either Sephiroth or Prajâpati; in *Esoteric* rendering always 3 and 7, which yield also 10.

This will help the student to understand why Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and "Source of Harmony." We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of Mathematics.¹ Again, this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to

¹ Justin Martyr tells us that, owing to his ignorance of these four sciences, he was rejected by the Pythagoreans as a candidate for admission into their school.

man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion "and intervals corresponding to musical diastemes, rendering various sounds so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving." (*Censorinus*.)

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India, therefore we find his pupils saying "The monad (the manifested one) is the principle of all things. From the Monad and the indeterminate duad (Chaos), numbers; from numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid Bodies, whose elements are four—Fire, Water, Air, Earth; of all which transmuted (correlated), and totally changed, the world consists." (Diogenes Laertius in *Vit. Pythag.*)

One who prefers, by the bye, to believe Plato, who shows Homer flourishing far earlier, could point to a number of zodiacal signs mentioned in the *Iliad* and the *Odyssey*, in the Orphic poems, and elsewhere. . . . The Old Testament is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it—heroes, personages, and events. . . . Pythagoras, and after him Philo Judaeus, held the number 12 as very sacred. "The dodecahedron is a PERFECT number." It is the one among the signs of the Zodiac, Philo adds, that the sun visits in twelve months, and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes (Levit. xxiv., 5) of the *shew-bread*, and placed twelve precious stones around the *ephod* of the pontiffs. (See *De Profugis*.)

Sir Charles Lyell tells us: "Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world. (*Continental*, not cosmic, catastrophes.) We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and

we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive World. The returns of great catastrophes were determined by the present period of the Magnus Annus, or great year—a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the sign whence they were supposed at some remote epoch to set out. We learn particularly from the *Timaeus* of Plato that the Egyptians believed the world to be subject to occasional conflagrations and deluges.

“You do not know which was the best and most handsome generation of men which has ever lived on this earth,” said the priests of Sais to Solon, according to Plato. “Only a weak seed of it, of which you (Greeks) are the descendants,² is all that remains.” “Their books,” they added, “preserved the records of a great nation, which emerging from the Atlantic sea had invaded Europe and Asia (*Timaeus*). The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . .”³

“Atlantis” is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent. . . . The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato’s little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar* (iii., fol. 10a): “These secrets (of land and sea) were divulged to the men of the secret science, but not to the geographers.”

² For a full discussion of the relations between the old Greeks and Romans, and the Atlantean colonists, cf. *Five Years of Theosophy*.

³ The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his “*Timaeus and Critias*.” Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas’ friend—Solon, one of the *Grecian Seven Sages*. No more reliable source could be found, we believe.

Plato is the first sage among the classics who speaks at length of the divine Dynasties, and locates them on a vast continent which he calls Atlantis. . . . Not only Herodotus—the “father of History”—tells us of the marvellous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Erastosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years, which Plato declared has passed since the submersion of the last Atlantis, a very strange fact is made apparent. Bailly remarked, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. “First of all,” we read in “Critias” that “one must remember that 9,000 years have elapsed *since the war of the nations*, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side.” In “*Timaeus*” Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great “island” or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose exoteric revelations the Persian legends were preserved and passed to posterity. . . . We of the present times call an age *a century*. They of Plato’s day, the initiated writers, at any rate, meant by a millennium, not a thousand but 100,000 years; once great Atlantis began gradually sinking⁴ and other contiguity. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time—*i.e.*, from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking⁴ and other continents to appear on the surface, down to the final disappearance of Plato’s small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. . . .

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a

⁴ The *main* continent perished in the Miocene times, as already stated.

moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3000 stadia long by 2000 wide (or about 350 miles by 200, which is about the size of Ireland); whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.⁵ It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his Odyssey. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history.

"If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . It will be seen that *in every case where Plato gives us information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals*; and it is reasonable to suppose that the same correspondence extended down to all the minor details." (Donnelly, "Atlantis," p. 194.)

The ancient continents had more mountains than valleys on them. Atlas, and the Teneriffe Peak, now two of the dwarfed relics of the two lost continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis. . . . Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised. It is the sole Western relic which survives, *independent*, of the continent on which the Third Race was born, developed and *fell*,⁶ for Australia is now part of the Eastern continent. Proud Atlas, according to esoteric tradition, having sunk one third of its size into the waters, its two parts remained as an heirloom of Atlantis.

⁵ Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the "story of Atlantis" is discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position.

⁶ This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.⁷ So secret was the knowledge of the last islands of Atlantis, indeed,—on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought—that to divulge its whereabouts and existence was punished by death. . . .

There are those Orientalists and historians—and they form the majority—who, while feeling quite unmoved at the rather crude language of the Bible, and some of the events narrated in it, show great disgust at the *immorality* in the pantheons of India and Greece. We may be told that before them Euripides, Pindar, and even Plato, express the same; that they too felt irritated with the tales invented—“those miserable stories of the poets,” as Euripides expressed it.

But there may have been another reason for this, perhaps. To those who knew that there was more than one key to theogonic symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned philosopher could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things—not so with the uninitiated profane. For him the dead letter was *religion*; the interpretation—sacrilege. And this dead letter could neither edify nor make him more perfect, seeing that such an example was given him by his gods. But to the philosopher—especially the Initiate—Hesiod’s theogony is as *historical* as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted him.

The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. . . .

There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this

⁷ Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy; Caesar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople; and the Mahomedans all they could lay their sacrilegious hands on—the world might know today more of Atlantis than it does. For Alchemy had its birthplace in Atlantis during the Fourth Race, and had only its *renaissance* in Egypt.

was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine. . . . The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temple, wherein MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great adepts, from Pythagoras and Plato down to the Neo-platonists.

NOTE.—The volume and page references to the *Secret Doctrine* for the material in this installment are as follows: ii, 574, 575; i, 440-1; i, 432-4; i, 648-9; ii, 784; ii, 743; ii, 8, 9; ii, 370, 371, 367; ii, 394, 395; ii, 760-61; ii, 763-4-5; i, xxxv.

THE ETERNAL POLES

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They co-exist, are not separate nor separable from each other, or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter.

—WILLIAM Q. JUDGE

letters • questions • comment

In Harper's for October, 1975, Peter Marin writes that preoccupation with the investigation of the "self" in the human potential movement has led away from the development of world community. He says in part:

Our deification of the self becomes equal in effect and human cost to what Nietzsche long ago called "idolatry of the state." Just as persons once set aside the possibilities of their own humanity and turned instead to the state for a sense of power and identity no longer theirs, so we now turn to the self, giving to it the power and importance of a god. In the worship of the state, life gives way to an abstraction, to the total submission of individual will. In the worship of the self, life also gives way to an abstraction, in this case to an exaggeration of the will. The result in both cases is the same. What is lost is the immense middle ground of human community. The web of reciprocity and relation is broken. The world diminishes. The felt presence of the other disappears, and with it a part of our own existence.

How does one distinguish the self that represents for humans the "possibilities of their own humanity" from this "exaggeration of the will"? Is there a need to investigate and understand both?

The implication of what this writer says, in terms of the Theosophical philosophy, is that the possibilities of humanity give scope and moorings to the web of reciprocity in human relations, and that when these possibilities are ignored the personal man takes charge. As the dominant force, personality is divisive. In short, beneficent relations among people do not originate with the lower self, which at present is in harmony with neither the patterns of animate nature nor the rhythms of universal consciousness. Yet the presence of both these factors in human consciousness, however unbalanced, makes man's mind the arena of evolutionary struggle.

It is indeed necessary to study both the lower and the higher mind. But the validity of Mr. Marin's criticism seems to lie mostly in the fact that study of the lower, without recognition of the reality of the higher, exposes the mind to the isolating preoccupations he describes. The "exaggeration of the will," for instance,

means always to have one's "own way," as some sort of sacred right, while remaining indifferent to its cost to others.

Lost by this idolatry of personal desire is the "middle ground of human community," in this writer's phrase. Nature, in contrast, responding to harmonizing impulse, does not destroy the graded "webs of reciprocity" as man may do; but neither can it create them, as man can. The patterns of interdependence are subject to both creation and destruction only in the realm of human consciousness (which includes the ideation of perfected men). Man is not only participant in these webs as they function in the lower kingdoms, but marches to a different drummer as well. So it becomes important to recognize the potentiality of this higher mind that finds expression in establishing relations that include the being and welfare of other forms of consciousness as well as other humans.

In "Psychic and Noetic Action," H.P.B. speaks of mind as a force that is universal and, in action, dual: the psychic acting from without within, and the noetic from within without. Of its action in man she says:

For the whole of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noetic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature.

Mr. Marin seems to touch on this limitation and its implications by reporting a conversation with a friend:

"I know there is something outside of me," he said. "I can feel it. I know it is there. But what is it?"

"It may not be a mystery," I said. "Perhaps it is the world."

That startled him. He had meant something more magical than that, more exotic and grand, something "above" rather than all around him. It had never occurred to him that what might be calling to him from beyond the self were the worlds of community and value, the worlds of history and action—all of them waiting to be entered not as a saint or a mystic, but in a way more difficult still: as a moral man or woman among other persons, with a person's real and complex nature and needs. Those worlds had been closed to him, had receded from consciousness as he had ceased to inhabit them fully or responsibly or lovingly, and so he felt their ghostly presence as something distant and mysterious, as a dream in which he had no actual existence.

In "Psychic and Noetic Action" H.P.B. emphasizes the importance of recognizing the reality of free-will in man, and also the conditions under which its exercise becomes possible. While spontaneity in human action defies description, it nonetheless occurs, despite the lamentable fact that so much of human behavior is susceptible of prediction. The presence of the higher ego, with its distinctive capacities, creates the distinctively human condition:

Since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, i.e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious Self, that which reincarnates periodically—verily the Word made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period.

The distinction between higher and lower mind becomes the basis for understanding the limitations of human existence and also its transcendent possibilities. This self-knowledge, in turn, permits the higher ego to incarnate more fully in human life, leading to the realization that "community" and webs of reciprocity exist not only at the social level, but for man's psycho-spiritual life as well.

We talk of preparing youth to enter the life ahead of them. We never talk of preparing adults to enter the peculiar new dignity of a maturing adulthood. Yet psychological maturing is our most triumphant way of human fulfillment; and the adult years are the only years in which that triumph can be experienced.

—H. A. OVERSTREET

NOTES ON "PROBLEMS OF LIFE"

PHYSICAL Science, it seems, gives the name of "atoms" to that which we regard as particles or molecules. With us "atoms" are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.

Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule—composed of milliards of indivisible and imponderable atoms—is substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, *a reality within an appearance*—the molecule being in occult philosophy but a figment of that which is called *maya* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself. During the life-cycle, the atom represents, *according to the geometrical combinations* of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Mundi*, the Universal Soul or Mind (*Maha-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described as *a compact or crystalized point of divine Energy and Ideation*.

Claude Bernard, one of the greatest physiologists of this age, said that organized matter was *per se* inert—even *living matter* in that sense, he explains, "has to be considered, as lacking spontaneity," although it can become and manifest its special properties of life, under the influence of excitation, for, he adds, "living matter is irritable." If so, then the materialistic negation of life and mind *outside and independent of* matter becomes a fallacy

NOTE.—This collation is from footnotes appended by H.P.B. to a series of extracts translated from the posthumously published "Memoirs" of Dr. N. I. Pirogoff, a prominent Russian surgeon, and printed in volumes 7, 8 and 9 of *Lucifer*. Dr. Pirogoff's views on the existence of a universal mind and a "Vital Force, independent of any chemical or physical process" are discussed in H.P.B.'s article, "Kosmic Mind."

condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that "*life is a property of matter or of living organized substance.*" Dr. Paul Gibier—the latest scientific convert to transcendental psychology—objects to this and says, that "if organized, living matter were indeed *inert*, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after the liver had been separated from the body." Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or *Anima Mundi*, one of the "*Four Faces of Brahmâ*" on this manifested plane of ours, the visible universe.

Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a "brain." The latter, although not objective to *our* senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every "organ" in it is a sentient entity, and every particle of matter or substance, from the physical molecule up to the spiritual atom, is a cell, a nerve center, which communicates with the *brain-stuff* or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, *was man produced in the image of God*—or Divine Nature. Every cell in the human organism mysteriously corresponds with a like "cell" in the divine organism of the manifested universe; only the latter "cell" assumes in the macrocosm the gigantic proportions of an intelligent unit in this or that "Hierarchy" of Beings. This, so far as the *differentiated*, divine Mind is concerned, on its plane of ideation. This eternal or ABSOLUTE THOUGHT—lies beyond and is, to us, inscrutable.

Eastern Philosophy—occult or exoteric—does not admit of an "I" separate from the Universe, objective or subjective, material

or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the “heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of re-births and reach Nirvana.

Occult philosophy teaches us that the human mind (or lower *Manas*) is a direct ray or reflection of the Higher Principle, the *Noëtic* Mind. The latter is the reincarnating Ego which old Aryan philosophers call *Manasaputra*, the “Sons of Mind” or of *Mahat*, the Universal Cosmic Mind. In the Hindu Puranas (see *Vishnu Purana*) *Mahat* is identical with *Brahmâ*, the creative God, the first in the trinitarian group (Trimurti) of *Brahmâ*, *Vishnu* and *Siva*. Or, as the Occultist would call it, the “Higher Ego,” the immortal Entity, whose shadow and reflection is the human *Manas*, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the “organ,” the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion—the man of flesh—on the chords and keys of the brain-organ.

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, e.g., the stomach, the soles of the feet, etc. The “sensing principle” in us is *an entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

Lunacy, or *loss of mind*, as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind—and, in cases of incurable insanity, to the reunion of the superior por-

tion of the lower with the Higher Divine *Ego*, and the destruction, in consequence, of *Antaskarana*, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.

No manifestation, however rapid or weak, can ever be lost from the *Skandhic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory*, *recollection*, *remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the window-pane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.

Our "memory" is but a general agent, and its "tablets," with their indelible impression, but a figure of speech: the "brain-tablets" serve only as a *upadhi* or a *vahan* (basis, or vehicle) for

reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the *ASTRAL LIGHT*, *around us* and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves *via the consciousness of the personal Ego* or Mind (the lowest *Manas*) whose grosser essence is astral, into the "*cerebral reflectors*," so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep.

A MISSION OF CLARITY

Clarity means peaceful spiritual possession, sufficient domination of our mind over images, not to suffer anxiety about the threat that the object grasped will flee from us. . . . Life is the eternal text, the burning bush by the edge of the path from which God speaks. Culture—art or science or politics—is the commentary, it is that aspect of life in which, by an act of self-reflection, life acquire polish and order. That is why the work of culture can never retain the problematic character pertaining to all that is merely living. In order to master the unruly torrent of life the learned man meditates, the poet quivers, and the political hero erects the fortress of his will. It would be odd indeed if the result of all these efforts led only to duplicating the problem of the universe. No, man has a mission of clarity upon earth. This mission has not been revealed to him by God nor is it imposed on him from without by anyone or anything. He carries it within him, it is the very root of his constitution. Within his breast arises perpetually a tremendous ambition for clarity—as Goethe, taking his place in the row of highest human peaks, sang:

I declare myself of the family of those
Who from obscurity to clarity aspire.

—JOSE ORTEGA Y GASSET

on the lookout

"In Every Direction"

Often in the *Path* Mr. Judge spoke of the spread, even the popularization, of Theosophical ideas that was to be expected, especially in the United States. H.P.B. had impressed upon him that this was taking place, and he gave examples of common usage of Theosophical words and ideas in the press and literature of his time. (*Path*, February, 1896.) In his article, "Cycles," which appeared in the *Path* for December, 1889, he wrote:

And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed.

He looked forward to the day when "we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate." While the fruition of this hope, expressed late in the nineteenth century, may have been somewhat delayed, due to schismatic developments in the Theosophical Movement and also to the chaotic and bloody history of the twentieth century, the present offers many examples of the currency of Theosophical ideas, even though the rigor of the metaphysical teachings and the science of occult psychodynamics are very much lacking. These circumstances may suggest a general picture of what remains to be accomplished during the closing years of this century and after.

Recognition of Mr. Judge

Interestingly, the new Theosophical cycle is beginning with something of a change in attitude toward the role of William Q. Judge among members of the Theosophical society, including its publications. The *American Theosophist* for February reprinted

from the *Path* (February, 1894) his article, "Hypnotism," which he originally wrote at the request of the *New York World*. Other material by Mr. Judge is appearing in branch publications of the T.S., as for example his article, "Theosophical Dont's" in the January-February issue of the *Theosophical Journal* published in England. While members of the Theosophical Society in Canada have "a long tradition of loyalty to William Q. Judge," attested by material appearing over many years in the pages of the *Canadian Theosophist*, the revival of interest in Mr. Judge and his work among T.S. members in other areas may be due largely to the efforts of Boris de Zirkoff, who has presented well-prepared evidence showing the injustice of his long neglect by members of the Adyar Society. Notable, in this connection, is Mr. de Zirkoff's article in *Theosophia* (Spring, 1961), reprinted in THEOSOPHY (49:417), demonstrating beyond doubt that Mr. Judge was in H.P.B.'s view and in fact one of the three Founders of the Theosophical Society.

A Good Omen

Of particular interest, therefore, are some remarks concerning Mr. Judge by John B. S. Coats, International President of the Theosophical Society, made at the centenary gathering of T.S. members in New York last November. As reported in the January *Theosophist*, Mr. Coats spoke of the "grievous difficulties" which arose between Mrs. Besant and Mr. Judge, quoting from the former's appreciative expressions about him in later years (1909 and 1913), and after referring briefly to her claims against him in 1894-95, he observed that "Mr. Judge and those closest to him quite obviously felt that he had been misjudged and that it was Mrs. Besant, in this case, who was mistaken, and that the error was hers." Mr. Coats also says: "The more we read of the life and work of Mr. Judge, the more aware one becomes of the work for Theosophy and the Theosophical Society that was the aim and purpose of his life." He concluded by speaking of the need for "the spirit of forgiveness—making apology if and where apology is due." Whatever view is taken of this somewhat politic way of dealing with past injustice, it is clear that Mr. Judge and his writings may now have some investigation and study by the members of the Society which he helped to found. This is a good omen for the years of Theosophic work to come.

Science, Not Fiction

Borrowing an illustration from the often "occult" situations and developments of science-fiction, Philip Slater suggests in his recent volume, *Earthwalk* (Anchor, 1974), that the psychic fantasies of mankind eventually appear in visible form as cultural "pollutions." Even though people suppose that their fantasies are resultless and entail no responsibility, they will produce effects, he suggests, as inevitably as all other pollutions:

The danger arises when a man's psychic excretions are given material form—when his projections appear as physical objects. We cannot ignore his fantasies of superpotency when they are represented by overpowered automobiles that claim a thousand lives a week; his paranoid fears when they are expressed in bugging devices and security data banks; his hatreds when they appear in the form of a nuclear arsenal capable of eliminating vertebrate life on our planet. . . .

A science-fiction film some years ago dramatized the problem of psychic waste materialization in the following way: Space explorers discovered a planet that had boasted a civilization of the highest order, the inhabitants of which had found a way to materialize thoughts directly. The explorers could not understand why this civilization had vanished utterly, until gigantic monsters began to appear. They then realized that the planet's inhabitants had neglected to consider that unconscious wishes and fantasies would materialize along with their consciously purposed thoughts, and had been destroyed by this lack of perspicacity.

Our projections may take longer to appear, Mr. Slater says, but appear they will.

Rebel Englishman Reborn?

Second Time Round (Neville Spearman, Jersey, U.K., 1974) presents the recollections by an elderly Englishman, Edward Ryall, of an earlier life in the seventeenth century as one John Fletcher, born in Somerset in 1645, and killed in 1685, forty years later, by a cavalryman in the army of James II. Fletcher had volunteered to take part in the abortive insurrection against the king led by the illegitimate protestant son of Charles II, the Duke of Monmouth. Dr. Ian Stevenson, whose research into the subject of reincarnation is well known, testifies in his Introduction that Ryall's account of seventeenth-century life in England is astonishingly complete and accurate in detail, and he accepts the report as a faithful account of the author's memories, inclining to the

view that it may indeed be the memory of a past life. The author, who was almost seventy before he decided to set down these recollections, relates that he began having impressions of a previous life even before he was eight years old, when, being shown Halley's comet in 1910, he "imprudently remarked that he had seen it before." The book is a full account of his incarnation as John Fletcher, up to the time when a trooper of the King's Horse Guards engaged him in combat and ended his life with the thrust of a sword. (An American edition of the book by Harper & Row is titled *Born Twice*.)

An Exceptional Case

Suggesting that "Edward Ryall's memories may command the respect of historians of Restoration England—in the next century if not in this one"—Dr. Stevenson adds: "It follows also that if anyone agrees with me that Edward Ryall has lived before and remembers doing so, his case has contributed not a little to the slowly accumulating evidence of reincarnation." Students of H. P. Blavatsky may wonder about the length of the interval between the two births—amounting to two hundred and seventeen years—and how this fits with the average period of a thousand or fifteen hundred years separating one incarnation from another. In this case, however, one needs to include the qualification given in *The Secret Doctrine* (II, 303), to the effect that "save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed." A further statement, perhaps helping to explain the completeness of Mr. Ryall's memories of a past life, is that found in *Isis* (I, 351), noting that the reincarnation of the same "astral monad" becomes possible when there is violent death by crime or accident.

Doctrine of "Hope and Responsibility"

Dr. Stevenson's concluding comment is of interest:

Edward Ryall's case, like others of its type, that I consider genuine, conveys something of which we all stand in need—hope. I happen to be a person who does not think the times we live in worse than any other. But if they are, then I would attribute the fact not to our widespread materialism as regards physical objects, but to the equally widespread and much more doleful materialism concerning our own natures. I do not think that such materialism creates selfishness and despair, but it certainly encourages them. The idea of a second time round sug-

gests both hope and an incentive to better conduct. Edward Ryall reproaches John Fletcher somewhat for the folly of getting himself killed in the prime of life and at an age when he had undiminished affections and unfinished responsibilities. How many others would have shown more wisdom than he when pulled between loyalty to a dear friend [which drew him into the insurrection] and attachment to family? Only Edward Ryall should pass judgment on John Fletcher. But Edward Ryall also has had a chance to improve on John Fletcher's management of his dilemmas and if John Fletcher has become Edward Ryall in a new body, therein lies hope for the rest of us. Unfortunately, hope has no inherent connection with truth. Falsehood and delusions have nourished it as much as truth has. I would not endorse any doctrine as true only because it was hopeful, but if a belief, such as reincarnation, may be both true and hopeful, it would seem foolish not to examine the evidence that we have for it. Edward Ryall has contributed to this evidence and he deserves many readers and their gratitude.

One thing to be noted in relation to this book is that a recognized scientist feels free, in the present, to discuss the merits of what Mr. Judge referred to in *The Ocean of Theosophy* as the "scientific and self-compelling basis for right ethics."

Acceptance of Reincarnation

There is much evidence, today, of similar changes in attitude. "Karma" has become almost a commonplace expression, its inherent reasonableness having made it a part of the everyday language. The idea of reincarnation—once almost unknown in the West—is also becoming familiar. Quite recently a junior high-school student in a West Coast community reported that during a class in world literature, members of the class proposed reincarnation as the means of understanding a story they had read as assigned school work. This led to discussion of the idea, and in the class of some thirty young teen-agers "only one said she did not believe in reincarnation for religious reasons, all the rest expressing agreement in varying degree." The student relating this experience, who belongs to a family of Theosophists, also noted that while the concurring members of the class had apparently given little thought to the philosophical foundations of the doctrine of reincarnation, they all seemed in agreement that it was a real possibility.

Missing Wisdom

In his *Notes on the Bhagavad-Gita* (chap. 3) Mr. Judge said:

With the culmination of the dark age it was . . . natural that the last vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by that name. It is the superstition of materialism that bows down to a science which leads only to a negation.

Mr. Judge remarks in a note that readers of the *Path*—in which his essays on the *Gita* first appeared—might not agree that the present civilization is expressive of a Dark Age, since the term is applied to a period in the past. But that past, he said, belongs to the present cycle, and he maintained that the nineteenth century had become an even darker time. No doubt many found this comparison with the dark age of Europe unacceptable, yet today evidence is rapidly accumulating to show that he was right.

The Record of Medicine

A shocking example of both moral and practical decline is available in a series of five articles on modern medicine—often claimed to embody many of the advantages of scientific and cultural progress—in the *New York Times* for Jan. 26-30 of this year. The writer, Boyce Rensberger, seems to have researched prevailing medical practice carefully, obtaining his information almost entirely from medical informants and groups. He reports the large number of unnecessary operations and the deaths resulting therefrom, gives figures on the careless prescription of dangerous drugs (10,000 die or suffer potentially fatal reactions to unnecessary anti-biotics), and reveals that the reluctance of doctors to criticize their colleagues renders control of malpractice from within the profession difficult and weak. These articles are long, filled with facts collected in studies by university and professional groups. A number of the conclusions reached are of particular

interest. For example, of the 320,000 licensed physicians in the United States, 16,000 are deemed incompetent, but only 66 licenses are on the average revoked each year. It is important to note, however, that doctors are no better and no worse than the rest of the population. There is, it is said, "no evidence that the variation in quality is any different from that among lawyers, teachers, reporters, or any other professional group." The problem is rather "that most patients behave as if this normal distribution of quality was not true, and put unquestioning faith in whatever doctors say or do."

Lack of Humane Qualities

Considerations that might help to explain the poor performance of medical men would include the failure of medical education to weed out intellectually bright candidates for the profession who are able to get good marks on examinations in medical school, but later turn out to be second-rate physicians. This was the conclusion of research conducted by Dr. E. Grey Dimond, a leading cardiologist (University of Missouri). Dr. Dimond spoke of the failure of medical education to take into account the need for "compassion, devotion to people, desire to serve, stability, ethics, honesty, or commitment." Medicine, he said, needs physicians embodying these qualities, and their lack, he feels, is due to the fact that medical faculties are "science- and technology-oriented." Here, one could say, is direct recognition of the effects of the superstition of materialism "that bows down to a science which leads only to a negation." This negation, it might be added, drives out of medical school students who have natural feelings of moral sensibility. Abraham Maslow related in one of his papers how he felt unable to continue his training as a medical doctor because his teachers seemed to want to stamp out "the emotions of humility, wonder and awe." It was quite clear, he added, "that our professors were almost deliberately trying to harden us, to 'blood' us, to teach us to confront death, pain, and disease in a cool, objective, unemotional manner." (*Manas Reader.*)

The Main Issue

In an editorial in the *Saturday Review* for March 20, Norman Cousins wholly accepts the general picture of the *New York Times* articles on medicine, and summarizes their discouraging statistics. He makes this comment:

Several years ago, when physicians first began to complain about the high cost of malpractice insurance, Dr. Paul Dudley White, the famed cardiologist, said that the surest way to cut down on that cost would be by cutting down on malpractice itself.

Most responsible physicians today would agree with that statement. They don't believe that every lawsuit brought against doctors is trumped up or exaggerated. They know that malpractice is not always a fiction concocted by unscrupulous lawyers and grasping patients. They know, too, that no amount of money can possibly compensate a patient who has been disabled by "iatrogenic" (doctor-induced) infirmities.

In any case, the main issue is not malpractice insurance but malpractice itself.

Influence of Materialism

Mr. Cousins remarks are to the point, yet they seem to load the medical profession with total responsibility for reform. The fact is that the emergency created by the high cost of malpractice insurance, along with the merely "average" competence and morality of the medical profession, and also the loss of a close, intimate relation between doctor and patient, caused by the excessive development of technological medicine are all problems growing out of the widespread materialism of which Mr. Judge speaks. The demand of the patient that the doctor "fix" him up, somewhat as he would repair or replace a part in a machine, and the expectation of infallible performance from anyone schooled in technological medicine are also aspects of the materialism of the time. Meanwhile, there is a direct relation between that materialism and what Dr. Maslow elsewhere called "the feeling of helplessness, the feeling of being a pawn rather than an agent, and a feeling of not being heard, of having no control over one's fate." These feelings, he said, are all consequences of impersonal, huge, bureaucratic organization—the form of organization which dominates the universities, the hospitals, and even the professions in many respects. They represent conformity to certain laws of matter and the dynamics of physical things, in almost total neglect of the qualities and potentialities of human beings. (See Ivan Illich's *Medical Nemesis*, recently published in this country by Pantheon.)

No Moral Foundation

Mr. Judge spoke of the vulnerability of the society brought into

being by the founders of the republic, through their ignorance or neglect of the doctrines of the Wisdom-Religion. A present-day scholar, John Schaar, in effect confirms this judgment with the observation that at the time of the founding "the doctrine and sentiment were already widespread that each individual comes into this world morally complete and self-sufficient, clothed with natural rights which are his by birth, and not in need of fellowship for moral growth and fulfillment." Dr. Schaar continues (in a paper published in *New American Review* No. 8):

The human material of this new republic consisted of a gathering of men each of whom sought self-sufficiency and the satisfaction of his own desires. Wave after wave of immigrants replenished these urges, for to the immigrant, America largely meant freedom from inherited authority and freedom to get rich. . . . We have no mainstream political or moral teaching that tells men they must remain bound to each other even one step beyond the point where those bonds are a drag and a burden on one's personal desires. Americans have always been dedicated to "getting ahead"; and getting ahead has always meant leaving others behind.

Lost Keys

Little exercise of the imagination is needed to recognize how widely and fundamentally acceptance of the doctrines of Karma and Reincarnation would alter and eventually eliminate the most pressing social and moral problems. The key to present medical issues, to looming ecological disasters, and to the complex economic instabilities which seem merely practical matters, but which are really moral through and through, is the principle and law of brotherhood, and brotherhood can hardly be understood without the light of those doctrines which Mr. Judge spoke of as "the self-compelling basis for right ethics." Meanwhile, the pressures of the times, at almost every level of modern life, are having the effect of making people think. More and more are wondering about the questions quoted by Rachel Carson (in *Silent Spring*) from Paul Shepard:

Why should we tolerate a diet of weak poisons, a home in insipid surroundings, a circle of acquaintances who are not quite our enemies, the noise of motors with just enough relief to prevent insanity? Who would want to live in the world which is just not quite fatal?

Cause and Remedy

An age in which such questions arise so naturally is surely shadowed enough to be called "dark." The only explanation for all this is provided throughout the Theosophical literature, but nowhere more succinctly than in *The Secret Doctrine* (I, 643-44):

We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

And the remedy, which may not be quick-acting, but is sure:

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air.

This Is Kali Yuga

A less than encouraging sign of the times is the sort of books on the nonfiction best-seller list reported by the *Los Angeles Times* recently (Feb. 7). One was *Winning Through Intimidation* by Robert Ringer, another, *Power: How to Get It, How to Use It*, by Michael Korda. If the content of these books is what their titles suggest, they may be in a class with another volume, *The Miracle of Psycho-Command Power*, now being offered for sale through the mail. One of the more modest promises to readers is that they will be able to "use it to control your friends or strangers, one at a time or in large numbers, at home or away, at any time, and *any way you like*." Health, wealth, and happiness are pallid words compared to the claims made for the potency of this book. "Automatic Mind Command," we are told, removes the symptoms of illness and works automatically to make people do as you wish, without their knowing why. "You may have to bolt your door to keep people from overwhelming you with love, gifts, favors, rewards! Perfect strangers will be walking up to you and asking, 'How are you? Can I do anything for you?'" All this for just \$7.95. Why, one wonders, does the author bother to write or sell books?