

The Indian Institute of World Culture
6, Shri B. P. Wadia Road,
Bangalore-4, India

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE LIGHT THAT WAS H.P.B.

We pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

—H. P. BLAVATSKY

All men are perceivers; yet the perception of no two beings is the same. It is easy enough to see that there is more than one kind of perception. There are physical seeing, mental perception and spiritual insight; any or all of these can be employed for understanding one and the same object.

Theosophy, the Theosophical Movement, the Masters who are behind both, and H. P. Blavatsky, the Messenger of all three, are regarded by the world and by Theosophists in very different perspectives. The right perspective, on which depends our true progress, is of supreme importance to all who would see, and seeing, understand, the Work of H.P.B. To see and to understand this it becomes necessary to reconstruct our mental and moral nature in the light of her Teachings, to look at ourselves and at the world around us through her eyes. To study her writings in the light of our own heredity, environment, education and experience, to seek in them a fortification of our own preconceptions, whatever they are, to judge her by the habitual standards of human nature — all this is to see in a false perspective, is to colour her impersonal message and mission with the shades of our personal bias. Seeing her Work through her eyes, we shall be in a position to understand it with spiritual insight or intuition.

This insight or intuition is what H.P.B. — the still living, not the dead H.P.B. — seeks to unfold in all those who energize themselves to become students of her Message. Her object primarily is not to instil so much knowledge and information into those who look on her as a Teacher, but to enable them to develop the *capacity* to know and to understand and thereby to teach and to serve. She came not to show us anything new, but to restate the Ancient Wisdom, to point the way to

the Masters and to teach us a new way of seeing Nature and ourselves. The faculty of spiritual perception or of intuition is the penetrative quality of the mind. It enables us to penetrate not only into the subject that is being studied but into *all* subjects. Study of H.P.B.'s work properly carried on, awakens and sharpens this faculty. Its development naturally takes time. The right use of the Law of Correspondence and Analogy helps, and this is what H.P.B. has recommended. Closely related to the awakening of intuition is the task of activating *Buddhi* which at present is passive in most human beings.

The occasional perusal of H.P.B.'s works will not develop spiritual insight. But if the student sets aside a portion of his time each day at regular hour, and contemplates on what he has read, great results can be obtained. Regular study arouses certain vibrations; the Higher Mind responds to these vibrations; its comprehension of great metaphysical and abstract principles is mellowed by the pure compassion of *Buddhi* and clarity of perception results.

H.P.B.'s Work, like that of every true teacher, did not end with the transmission of doctrine. Her Teaching has the power not only to refresh and to energize her true disciples but also to re-create them — year after year, decade after decade. As we re-read her works and reflect upon her cosmopolitanism and the wondrous catholicity and unsectarianism of her Theosophy, we extend and deepen our vision and our understanding of her words and see in them dimensions and subtleties of meaning we had not seen before. In the measure of our own consistency with her mind and heart will be our sensing of her nearness at any time, in any place. When our mind thinks and our heart feels as did her own, we shall be able to intuit her presence and to learn afresh ever new aspects of the old, old teachings.

Occasions such as the anniversary of her passing on May 8th afford fresh opportunities to the student-aspirant to assimilate the real H.P.B. by a constant dwelling on her Wisdom and her Compassion. The Light that was H.P.B. can make clear the spiritual vision of the mind-soul and enable it to perceive with the eye of the heart.

There is a faculty of the human mind which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of the world, and to partaking the higher life and peculiar powers of the heavenly ones.

—IAMBlichus

THE GREATNESS OF MADAME H. P. BLAVATSKY

DONATED BY

PROF: I. S. S. KUMAR

SRIMATHI KANTHIMATHI KUMAR

1978

Madame H. P. Blavatsky, the founder of the present Theosophical Movement, passed away on May 8th, 1891, and a couple of days later a leading American newspaper, *The New York Tribune*, in the course of an editorial, observed:—

Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. . . . Some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honour to which it is justly entitled.

Many years have elapsed since then, and all who have kept themselves abreast of the developments in scientific and philosophical thought during this period will agree that the writer of the editorial in *The New York Tribune* showed true prophetic insight when he penned the above words. During the last few years a profound change has occurred in the attitude of the intelligentsia towards Madame Blavatsky and her famous books. A distinguished American man of letters, in the course of a review of her works, referred to her "encyclopædic knowledge" and observed:—

As one turns from theme to theme, finding invariably thereon the print of the giant's thumb, no one imaginatively gifted can help feeling in the presence of an overwhelming and essentially noble personality. . . . This appreciation may seem exaggerated, emanating from one who is not and has never been connected with the Theosophical Society; but it is now due to suggest that possibly, when the true history of the period she covered comes to be recorded, with all its effects and ramifications, H.P.B. may be hailed as the greatest figure of her age.

This high tribute paid to Madame Blavatsky by a prominent non-theosophic man of letters can be paralleled by similar tributes by other men of light and learning illustrating the profound change in the attitude towards her. One of the reasons for which Madame Blavatsky has come to occupy a high place in the estimate of the intellectual class may best be given in the words of Dr. Ivor B. Hart, a writer of several well-known books of science. In a series of articles he subjected Madame Blavatsky's monumental work *The Secret Doctrine* to a careful examination in the light of the developments in science, and he reached the following two very striking conclusions:—

One is that most of the problems that are confronting the modern physicist today were certainly discussed from the special angle of Eastern philosophy by Mme. Blavatsky . . . and the second point is that the

general trend of research and speculation on the part of our European savants is actually bringing them into line with the pronouncement of *The Secret Doctrine* on these topics.

Several other writers of note have shown how the discoveries and researches of science have gone to corroborate the teachings given by Madame Blavatsky so many years ago. We shall here quote the comment made by Theodore Besterman, Research Officer of the Society for Psychical Research and a well-known writer on psychic and philosophical subjects, on a certain passage in *The Secret Doctrine* on the constitution of matter:—

With a few verbal alterations of little importance this striking passage could stand as the latest pronouncement of a contemporary physicist. But how absurd it must have seemed when it was written at a time when the atom was considered to be the irreducible unit of matter!

Perhaps nothing has raised Madame Blavatsky higher in the estimation of the intellectual classes than the fact that her teachings, which were rejected by scientists when first published, are being slowly corroborated by the subsequent discoveries of the scientists themselves. Years ago, when materialistic science reigned supreme in the West, such tenets of that science as "the brain secretes thought as the liver secretes bile" were looked upon as irrefutable and almost axiomatic. Madame Blavatsky had to open all her batteries against this materialistic science. In the Preface to *The Secret Doctrine*, published in 1888, she states that one of the objects of that book was to show that Nature was not "a fortuitous concurrence of atoms," and with that object in view she fearlessly assailed the materialistic science of the day, some of the most glaring absurdities of which had been already exposed by her in her earliest work, *Isis Unveiled*, published in 1877. Where does science stand at the present day? We shall answer in the words of one of the greatest scientists of recent decades, Sir James Jeans:—

Fifty years ago, the universe was generally looked on as a machine; it was said that the final aim of science was to explain all the objects in the world, including living bodies, as machines, as mere jumbles of atoms which would perform mechanical dances for a time under the action of blind purposeless forces and then fall back to form a dead world. Modern science gives but little support to such materialistic views.

That the materialistic science of that earlier day is dead is now universally admitted, but it should be gratefully acknowledged that even in those days there was one heroic and solitary figure who, taking her stand upon purely scientific data, dealt sledge-hammer blows at the science and with prophetic insight predicted its early death. She gave to the world profound scientific truths far in advance of her age, some of which at least have been tardily accepted by science, and therefore

it is small wonder that she has now come to occupy a high place in the estimate of men and women of culture.

It was not merely with the materialistic science of the day that Madame Blavatsky had to fight. She found in the growth of so-called "spiritualism" and "psychism" a distinct danger to the moral and spiritual well-being of mankind, and it was part of her mission to give true and sound teachings on these subjects. An altogether mistaken importance had come to be attached to the séance-room phenomena, and people who had no real knowledge about the constitution of man and about after-death states deceived themselves into believing that they were receiving genuine communications from the dead. Madame Blavatsky wrote incessantly against the craze for "phenomena" and pointed out the dangers of mediumship and of visiting mediums for obtaining so-called messages from the dead. In 1877 she published her first great book, *Isis Unveiled*, in which she explained in great detail the rationale of various phenomena — e.g., telepathy, clairvoyance, mediumship, hypnotism, psychometry, and so on — and laid down the safe and sound lines on which knowledge of psychic subjects could be gained and the deeper mysteries of Nature could be unravelled. Western scientists, however, went on in their own blundering way, and five years after the publication of *Isis Unveiled* some of them established the Society for Psychical Research.

Sir Lawrence Jones, a former President of the Society, in an address delivered at Oxford, had to admit with regard to various psychic phenomena that a vast mass of facts had been collected but "we are still ignorant of the underlying laws of thought which made such things possible." Although a large number of scientists and psychologists of world-wide fame have for several decades given their close attention to what is called "psychic research," the fact remains that they are still for the most part experimenting blindly and have not been able to give a satisfactory and convincing explanation as to how the various phenomena occur. One of the very greatest of them, the well-known German biologist and philosopher, Hans Driesch, in his book *Psychical Research: The Science of the Supernormal* (translated by Theodore Besterman), says:—

Only hypotheses are possible about the fundamental principles, hypotheses which must be advanced in full consciousness that tomorrow they may be demonstrated to be false.

Mr. Besterman admitted the necessity of psychic researchers giving greater attention to Madame Blavatsky's works, and if they would only follow this excellent advice they would see how they have been blundering on for all these years and why all their labours, investigations and researches have admittedly had such poor results. The Hon. Mrs. Alfred Lyttelton, in the course of her presidential address before the Society for Psychical Research in September 1933, pointed out the conflicting theories advanced by different authorities, and how some of these, like

Dr. Broad, had reached conclusions identical with "Eastern and theosophical doctrine." When a certain class of people are showing a mad craze for "phenomena," and are gullible enough to swallow any old wives' tales emanating from séances, a study of Madame Blavatsky's works cannot but prove of immense benefit to all in showing them the serious dangers lurking in séances and in explaining to them how and from what sources the so-called "messages from the dear departed ones" emanate. Madame Blavatsky's wonderful contribution to our knowledge of psychic phenomena is now being slowly appreciated and constitutes one of her strongest claims to our gratitude and admiration.

Then, Madame Blavatsky has done inestimable service to the modern world in the domain of religion. Her fundamental teaching is that it is from one Mother-Source that every great religion started as a clear and unadulterated stream but that it became in time polluted with the dogmas and rituals invented by a cunning priestcraft for their own selfish ends. She stressed very strongly the necessity of throwing overboard these creeds and dogmas and rituals and of returning to true religion in its pristine purity. This subject of true religion *versus* erroneous religious creeds and dogmas has taken up a considerable portion of her writings and makes a most instructive and fascinating study when considered in relation to the present-day religious needs of humanity as set out in the works of several leading writers. One such writer was the distinguished English poet, Alfred Noyes, who in his book, *The Unknown God*, says:—

The need of the world today is a religious need. Consciously or unconsciously, all our thought, our art, our literature are impoverished by the lack of any positive and fundamental belief with which they can confront, on equal terms, the vast universe opened up to them by modern science, and feel, as other ages felt, the throb of a definite purpose in human life. The world is groping for a religion in which it can believe without evasions, without dishonest ambiguities, without self-deception, and without superstition.

A host of writers have depicted the religious needs of our day in similar language, and several of them have reached conclusions closely similar to the teachings given by Madame Blavatsky.

These salient facts are some of those that show the greatness of Madame Blavatsky. She cannot of course be said as yet to have met with full recognition, but the indications are that she will fully come into her own in the course of the next few years. Her real greatness lies in her universality. It is not one department of thought that she has illuminated, but those who have carefully studied her works must recognize that she may without exaggeration be said to have wrought a revolution in the threefold domain of science, religion and philosophy. She herself described her monumental work, *The Secret Doctrine*, as the synthesis of these three, and few will deny that this book contains the most convincing explanations as to the origin and ultimate goal of

the Universe and solves the riddle of existence in a manner which leaves no room for doubt in the mind of an impartial student. As indicated in this article, the trend of science and philosophy is in the direction of the profound teachings given by Madame Blavatsky in the last quarter of the last century, and some of these teachings have already been accepted by science. There can be hardly any doubt that in the coming years more and more of these teachings will pass into the current thought of the day. J. D. Beresford, whose name is so well known in contemporary English literature, has very aptly stated that Madame Blavatsky had in her works set out that vast plan of Being, some fraction of which had since been tediously corroborated by the methods of observation and measurement; and he raised the very significant question:—

Can we then doubt that those who draw inspirationally from the unfathomable well of knowledge are tapping the original source of wisdom, and that all the resources of science are but a secondary activity whereby some trickle of the overflow is slowly accepted by the reason and laboriously added to the list of established facts?

Even today Madame Blavatsky has her detractors, persons who have not cared to study her works and her life-story. An increasing number of unbiased students, however, feel that in the fulness of time she will be looked upon as the greatest figure of her age. They take this view for substantial reasons, some of which are given in this article. To change the whole current of human thought was Madame Blavatsky's mission and her accomplishment.

As everyone must die at last, we will not say that her [H.P.B.'s] demise was a loss; but if she had not lived and done what she did, humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practised.

—W. Q. JUDGE

THE NEGATORS OF SCIENCE

[The following article by H. P. Blavatsky, one of the last to be written by her, first appeared in two parts in *Lucifer*, Vol. VIII, pp. 89-98, for April 1891, and Vol. XII, pp. 97-101, for April 1893, and was reprinted in *THE THEOSOPHICAL MOVEMENT* for March 1940. The second part was left unfinished at the time of H.P.B.'s passing.—EDS.]

As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysos, than to believe them; for the mystic symbols are well known to us, who belong to the "Brotherhood."

—PLUTARCH

Of late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars. How *dare* we, in short "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while the "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail," and weighing "five thousand shekels of brass," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses": we reject the latter and defend *facts*, "the armies of the one living TRUTH."

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel," who escapes, full of reactive energy, from the na-

row fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono?* Why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkys, severely alone?"

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar — of the minority, alas! — we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences — however eminent, matters not — still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists — though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc. — we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of [his] philosophical enquiry" (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not — but we are as much at liberty to deny their statements. They are specialists — no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *spécialists*, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally

failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which varies with each individual.

There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone.¹

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,² then—you can hardly escape the charge of *humbugging* the world.³ The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under fair pretences"—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendancy and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it that constitutes the real man of learning? Is not a true and

¹ "Analyse des Choses." *Physiologie Transcendentale*, Dr. Paul Gibier, pp. 33, 34.

² "In perfect strictness, it is true that chemical investigation can tell us *little or nothing* directly of the composition of living matter, and...it is also in strictness true, that we KNOW NOTHING about the composition of any body whatever, as it is." (Prof. Huxley)

³ This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity...the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature*." And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

faithful servant of science (if the latter is accepted as the synonym of truth) he who, besides having mastered general information on all things, is ever ready to learn more because there are things *that he admits he does not know?*⁴ A scholar of this description will never hesitate to give up his own theories, whenever he finds them — not clashing with fact and truth, but — merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead letter of a popular belief. Independent of man or party, fearless whether he gets at loggerheads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride. he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken — for even a Newton and a Humboldt have made occasional mistakes — will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncorrected the *sozura* (“unknown to science,” Quatrefages tells us), and his *prosimia* allied to the *loris*, which he describes as “without marsupial bones, but *with placenta*” (*Pedigree of Man*, p. 77), when years ago it has been proved by the anatomical researches of Messrs. “Alphonse Milne, Edwards and Grandidier . . . that the *prosimia* of Haeckel have . . . *no placenta*” (Quatrefages, *The Human Species*, p. 110). This is what we, Theosophists, call downright *dishonesty*. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility of their being the direct or indirect ancestors of apes — let alone *man*, “they cannot even be regarded as the ancestors of the zonoplacental mammals” according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, “because the proof of their existence arises *from the necessity of an intermediate type*”!! We fail to see any difference between the pious frauds of a Eusebius “for the greater glory of God,” and the impious deception of Haeckel for “the greater glory of matter” and — man's dishonour. Both are *forgeries* — and we have a right to denounce both.

The same with regard to other branches of science. A specialist — say a Greek or Sanskrit scholar, a palæographer, an archæologist, an Orientalist of any description — is an “authority” only within the limits

⁴ And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply :

“ I am the master of this college,
And what I know not is not knowledge.”

of his special science, just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making, mistakes, each of their hypotheses being only a surmise, a theory for the time being — and no more. Who would believe today, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe*? When, says Dr. Gibier (his friend and pupil), M. Bouley laid before the Academy of Sciences a paper on the tubercular bacillus, he was told by Vulpian that "this germ *could not exist*," for, "had it existed it would have been discovered *before now*, having been hunted after for so many years!"⁵

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority," who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's bodyguard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor," ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us," and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones."

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent," in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798, a third and even a fourth volume of that work.⁶ This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives

⁵ *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

⁶ These were never published.—EDS., THE THEOSOPHICAL MOVEMENT.

sketches — from the esoteric standpoint — of many of the most famous and historically known philosophers and hierophants (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science — the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter — including even those who are personally inimical to each other — to follow a certain line of policy in the matter of dates;⁷ of denial to “adepts” of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek and other philosophers of note, and also in all the ancient Scriptures — the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads*, the *Puranas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others) — all, from first to last, yield a meaning quite different from their dead-letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo* — no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya, nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned *Shastris* — let alone *initiated* Brahmins — make of the learned German philologist himself. On the other hand, Sir Monier-Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy*(!!), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.⁸ Nor, according to

⁷ Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja*: “The natural tendency of the student of today is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible.” This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know*. Conceit and vanity!

⁸ See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timæus*.⁹ The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Panini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great palæographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues: trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of today seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prævalebit*. Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds," and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues — other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partisans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH, is no more than was a certain tribal deity — "a respecter of persons." We are on the defensive, and have to vindicate

⁹ See Preface to his translation of *Timæus*.

that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents — however learned.

And now it becomes evident why it is impossible for us to “leave our highly respectable, firmly-rooted official *science* severely alone.”

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false — belongs only to those who place truth above their own petty personalities. Those only who, having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth — once the latter is undeniable and has been demonstrated to them — those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued today by the Theosophical Publishing Company, and the reviewers — if any — would proclaim it ungrammatical and *un-English*, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very “proper” and “respectable,” each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it “unreadable”; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the “Wisdom-religion” (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good

proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a lifelong struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera — called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales," truly. "How can we," asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus(?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science? . . . As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians — '*Esoteric Buddhists*'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of pious Britishers have already, and of their own free will and choice, become *Esoteric Boothists*.

De gustibus non est disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that "the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato," and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge," not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred.

II

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY

In assuming the task of contradicting "authorities" and of occasionally setting at nought the well-established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, when the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give on

more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit — and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those “authorities” we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do*. But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing — nor do they want to know — then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. “True,” was the pert reply; “Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does*.” And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato’s Philosophy and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue — the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the

arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, however imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates — such as were Plato and Iamblichus, Pythagoras, and even Plutarch — than can be claimed by, or expected from, those who, knowing nothing whatever of that “language” and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, “that an ancient Philosopher is to be interpreted from himself [*i.e.*, from the dead-letter texts] and *by the contemporary history of thought*” (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction not of his admirers and himself alone, but of *all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature and the Divine element in mankind, the Soul’s immortality and every noble conception inherent in man. We all know that in their endeavour to kill that which they have agreed to call “superstition” and the “religion of ignorance” (*read* “religious feelings and metaphysical conceptions of the Universe and Man”), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology playing into the hands of modern materialist thought, pooh-poohing everything *they* do not know, or that of which the public — or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity — disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to the universal truths which Antiquity knew better than we do — though they did express them in more ambiguous and less scientific language — our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority’s eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into metaphysics to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, and the face of its inevitable results. Denials and rejections of certain things

hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation — especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied — becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of “authorities” — are simply fatal to humanity. Between missionary enterprise — encouraged far more on political than religious grounds¹⁰ — and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable*, proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science — to wit, modern Scholars — do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *a priori* as they all do? Why do not our scientists proclaim frankly and honestly to the

¹⁰ We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be “*tolerated*” (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

whole world, that most of their notions — *e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them — *are not scientific facts and axioms*, but simple “working hypotheses”? Or again, why should not Orientalists — but too many of them are “Reverends” — or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise? This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority,” and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the “authorities” act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a “myth,” or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings — corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors — have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindu work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

—H.P.B.

Now it can be said that it is possible to achieve almost anything we want — so great is the effectiveness of technology based on the experimental method. Thus, the main issue for scientists and for society as a whole is now to decide *what* to do among all the things that could be done and should be done. Unless scientists are willing to give hard thought — indeed, their hearts — to this latter aspect of their social responsibilities, they may find themselves some day in the position of the Sorcerer’s Apprentice, unable to control the forces they have unleashed. And they may have to confess, like Captain Ahab in *Moby Dick*, that all their methods are sane, their goal mad.

—RENE DUBOS

SAT SANG—GOOD COMPANY

If asked, any one of us would say that we kept good company. But do we? Do we know what is good and what is evil company or what they really mean? There are many types of good and evil company.

Let us understand first that the word "company" is not limited to contact between human beings. It covers all aspects of the life of man — thoughts, feelings, actions, places and even the atmosphere itself. It means that which we are near to or in contact with, and this not merely in space. Do not the sun, the moon and the stars affect us? Much "company" from this point of view affects us unconsciously to ourselves and we cannot avoid it. Our emotions, thoughts, ideas, diseases, etc., affect and are affected by the world in its entirety to some degree, and if the seeds of these that we and others send out find suitable soil in any man where they can grow, then their effect on such will be great. We affect and are affected more particularly by our immediate surroundings, in the measure of our consubstantiality with those surroundings.

Few of us would voluntarily mix with what we know is evil company, but how many of us recognize evil when we see it? What, for instance, do we think of as evil? Actually, anything and everything that originates in selfishness, self-centredness, pride, the wish for power, the wish to hurt or humiliate another, is evil. Too much goodness is evil. Can we always recognize this kind of evil? Our own motives may be, and indeed often are, evil though we fail to recognize them as such. All life is probationary, we are told, and it is only as we progress on the Path that we are able to sense more clearly the evil lying latent at the heart of so much we had thought of as good.

From the Theosophical point of view we have to have a *norm* on which we can base our life of companionship with others, whether at the personal level or in the realm of ideas. That norm is inherent in the Declaration of the United Lodge of Theosophists, where reference is made to the idea of a nucleus of Universal Brotherhood based on the sure foundation of similarity of aim, purpose and teaching.

Our need, especially when we begin to tread more consciously the "Path of Return," is for companionship with those so striving, and for help from Those who have already arrived at the end of that Path. So the company we should keep and foster should be that of the Great Ones and of our fellow probationers. These are our permanent companions, companions because of the same aim and purpose in life and the same teachings.

This idea should also form the basis for cultivating other companionships. It is useless to say that we are forced into companionship with our family, with religious, national or racial traditions, etc. The warning we are given — not a dictum, a rule, but a warning — is: "Come out from among them, and be ye separate." The Buddha accepted family men as his *Bhikkhus*. Jesus said that a man could leave his father and

his mother and follow him. In our Theosophical Movement there is the instance of Damodar who left his caste to dedicate himself to the Masters and Their Cause. Once any kind of relationship has been outgrown it is no longer our *dharma* to continue in it. This has to be thought over and understood, for if karmically we are still bound to our family, traditions, etc., then to break away from them would be wrong. If the inner ties have broken, then the physical breaking away will follow naturally unless we create again the old tie. The *Dhammapada* tells us that "there is no companionship with a fool," and that we should "keep company with the best of men." If we have lost the inner tie with our family and friends and have recognized the greater tie with those who are like-minded and like-hearted, then we err if we try to keep company with that which we have outgrown.

Turning to evil companionship, we are taught why we should eschew it. "Familiarity breeds contempt," we hear, and we see before us in the world today that too great a familiarity with the idea of evil too much seeing of bad conditions, dulls our sense of right. The thoughts that lie behind evil actions and feelings are real entities which have a life of their own and batten on any soil that will feed them thus also making evil the nature of the owner of the soil. Just as contagious diseases can be carried from one to another provided the soil in that other is suitable, so can evil thoughts and actions. Evil here can also be thought of as ceremonies of magic, however disguised.

Evil companionship is also the companionship of the "fool," the idler, the liar, the gossip, the proud; of everyone, in fact, save the kind, the true, the helpful, the unselfish, the diligent.

All this refers to our ordinary life in the world. But we have two environments, the outer and the inner. The inner consists of our companions in the nature of our thoughts and our feelings. These are truly those with whom we are most familiar; they intrude on us when we would rather be silent, restful, or engrossed in other kinds of thought and feelings. They so often worry us and will not leave us when we want them to leave. Yet, it is possible for us to change this inner environment hard though it may be. We must refuse entry to the would-be "companion" who intrudes on our thought-feeling and disturbs us. We should send away from the door of the mind-heart thoughts of evil, of hatred, of sadness, of despondency. We should open the door of our mind-heart only to those companions whom we want to entertain. Only when we have begun to rule our own house, our own thought-feeling nature, can we go out to help others. Only as we conquer can we show others the way to win.

We have been told to make the sacred books our companions, to make the Eternal our companion, to have as our beloved guests our highest aspirations. Our present nature is like the inn in which there was no room for the Christ-child to be born; it was full of other guests. The Christ-child was born in the manger which was the home of the domesticated animals, symbolizing our tamed animal nature which

serves rather than demands. The animal nature in us, when brought under control, can alone provide suitable environment in which our higher Ego, the Christ-principle, can be born.

We need to make our Christ-principle our companion. He is our true friend, the spectator in us, the admonisher, the sustainer, the enjoyer. But to make Him our friend and companion we need to cleanse and purify our animal nature, our personality. And to do this rightly we have to remember that He does not function in us now because our "inn" is full of other guests. We know of His existence, and we know that a portion of Him has been welcomed, for it makes us self-conscious, responsible beings. But we have to free Him from the bonds of our lower nature and let Him act in us. The link between Him and our personal consciousness is the *Antaskarana*, the path or bridge between the higher and the lower; and to move up along this path is, first, to follow the voice of conscience, and then to seek Him by thought, meditation and aspiration. Once we can grasp that His connection with us is only by means of His ray in us until we make a suitable vehicle for Him, we shall lose our pride and our feeling that our own higher-lower nature is He. We must learn about Him, feel devotion to Him and try to act in terms of what we are taught is His nature.

His greatest characteristic is service, universal service. Therefore we must try to emulate Him in this. He is part of the great pulsating Heart of the Universe. So are we, but we disturb that Heart; He is one with it; all Nature is one with it. To free ourselves from the limitation of "I" and "mine," and to learn to think and feel that the same Heart beats in the criminal as in the saint, is the task before us.

This realization gives us a new "home." *Sat Sang* is the company of the great Fraternity of the Servers of Humanity and those devoted to Them. It is the realization of Those Elder Brothers that gives us the basis on which to build other companionships. We want to be Their companions. To take our refuge in, or to keep company with, the Buddha (the Enlightened One), with the *Dhamma* (the Good Law), with the *Sangha* (the Order constituted of those who are like-minded and like-hearted) is to keep *Sat Sang* or good company.

We must remember the Great Fraternity and the *Ishwara* within and fill our mind-heart with those thought-feelings that pertain to the spiritual life. Two things can never occupy the same space, and the mind-heart that is constantly full of spiritual teachings cannot harbour evil. Great thoughts and aspirations must not only fill our mind-heart but also be put into practice. To remain living companions they need exercise, just as the body does. How shall we practise? By helping those who need help, those who know still less than we do. This is why repetition of sacred texts is recommended for spiritual living, and why Krishna points out in the last chapter of the *Gita*:—

There dwelleth in the heart of every creature, O Arjuna, the Master
—*Ishwara*. . . Take sanctuary with him alone . . . with all thy soul;

by his grace thou shalt obtain supreme happiness, the eternal place. . .

He who expoundeth this supreme mystery to my worshippers shall come to me if he performs the highest worship of me; and there shall not be among men anyone who will better serve me than he, and he shall be dearest unto me of all on earth. If anyone shall study these sacred dialogues held between us two, I shall consider that I am worshipped by him with the sacrifice of knowledge; this is my resolve. And even the man who shall listen to it with faith and not reviling shall, being freed from evil, attain to the region of happiness provided for those whose deeds are righteous. . . .

[Sanjaya says:] And as I again and again remember, O mighty king, this wonderful sacred dialogue between Krishna and Arjuna, I am delighted again and again. Also, as I recall to my memory the wonderful form of Hari, the Lord, my astonishment is great, O king, and I rejoice again and again. Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be there with certainty are fortune, victory, wealth, and wise action; this is my belief.

Ancient cave-men's drawings of monkeys, deer and wild cattle have been discovered on rock walls in the Kanchanaburi district by the Thai-Danish Prehistoric Expedition, currently conducting archæological work in the region. (*Free Press Bulletin*, March 2nd)

In *The Secret Doctrine* H.P.B. wrote:—

The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the "pithecanthropus alalus"—that very mythical Haeckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* reappearing. (I. 741 fn.)

In the same work (II. 720) is given a specimen of a reindeer engraving on antler by Palæolithic man—an engraving which

proves as eloquently as any fact can that the evolution of the race has ever proceeded in a series of rises and falls, that man, perhaps, as old as incrustated Earth, and—if we can call his Divine ancestor "Man"—far older still. (II. 721)

Enough evidence has been uncovered in recent times to corroborate that civilized people and rude savages lived together in the early ages of man's history as they do now. A great step forward would be taken with the recognition of this fact.

THE YOGA APHORISMS OF PATANJALI

VI.—OVERCOMING THE FIVE AFFLICTIONS

In Book II, entitled "Means of Concentration," Patanjali introduces "the afflictions which arise in the disciple." No doubt they affect also ordinary men in varying degrees, but Patanjali is dealing with them here as they affect the disciple, *i.e.*, one who has seriously set himself to overcoming his lower nature and making it fit to express the powers of the higher, under the guidance of a qualified spiritual teacher. The culture of concentration forms an important part of that effort and Patanjali, with the high sense of responsibility of the true spiritual teacher, is offering help to true aspirants in achieving it. He is not interested in helping worldly-minded and unscrupulous men to increase their power to prey upon their fellows; hence this specifying reference, so similar to the opening verse of *Light on the Path*: "These rules are written for all disciples: Attend you to them."

The "five afflictions," mentioned in passing in a preceding article which dealt with Patanjali's allusions to Karma and Reincarnation, are "Ignorance, Egoism, Desire, Aversion, and a tenacious wish for existence upon the earth." Ignorance is called the "field of origin" of the others, it being "the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good and soul."

Egoism is "the identifying of the power that sees with the power of seeing." The soul being the Perceiver, "vision itself, pure and simple," "unmodified" and looking directly on ideas, egoism is the confounding of the soul, the real knower and experiencer, with its instruments of body or mind.

The naming of Egoism so early among the afflictions of the would-be Yogi points to the importance of motives in seeking to develop latent powers. For the dangers of the "lower *Iddhi*" or *Siddhis*, referred to in the first verse of *The Voice of the Silence*, are very real. The path that leads to the development of abnormal powers brings one very early to a parting of the ways. H.P.B. has warned in her article, "Practical Occultism," that

it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it.

Shall the warning frighten us out of the idea of ever acquiring concentration and the potentially beneficent powers to which it leads? No; if our conscience is clear and we are sure of the purity and altruism of our motive, now and as we proceed, we can with confidence apply Patanjali's rules if we have properly grasped them. Mr. Judge has written:—

...no earnest one who feels himself absolutely called to work persistently to the highest planes of development for the good of humanity and not for his own, need fear aught that heaven or hell holds.

Desire, the dwelling upon pleasure, and Aversion, the dwelling upon pain, are the next two afflictions. We saw in considering one of the obstacles to concentration — “addiction to objects of sense” — the part played by desire and aversion in strengthening this obstacle. But they have a wider field of action. The universe, Krishna declares “is surrounded by this passion . . . the constant enemy of the wise man formed from desire which rageth like fire and is never to be appeased. He calls upon Arjuna to restrain his senses at the very outset and to “conquer this sin which is the destroyer of knowledge and of spiritual discernment.”

The complete overcoming of desire and aversion is implicit in the “Resignation to the Supreme Soul,” which, in the first verse in Book I Patanjali includes in “the practical part of Concentration.” Mr. Judge defines this resignation, in his note on that verse, as “consigning to the Divine, or the Supreme Soul, all one’s works, without interest in the results.” This, surely, is none other than the implication of Krishna’s repeated emphasis in the *Bhagavad-Gita* on freedom from attachment to the fruits of action, as one quotation out of many on the subject will show. Krishna says:—

Those who have spiritual discrimination call him wise whose undertakings are all free from desire. . . . He abandoneth the desire to secure a reward for his actions, is free, contented, and upon nothing dependent. . . . he is not solicitous of results. . . . (IV. 19-21)

In other words, as Mr. Judge writes in his *Notes on the Bhagavad-Gita*, pp. 45-6:—

...once resign and all is possible. . . . We must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being.

The only way to learn from the passing shows of life, Mr. Judge tells us, is “through the heart’s resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches.”

The last of the five afflictions, “a tenacious wish for existence upon the earth,” a specialized expression of Kama or desire, is explained by Patanjali as inherent in all sentient beings and reproducing itself through all incarnations. This powerful tendency, Mr. Judge explains, helps to cause incarnations, and reproduces itself in each, acting through the physical basis common to all sentient beings. For, he says, it is only through manifesting on the material plane that the spiritual monads can attain their development. Elsewhere he writes, “Complete knowledge must be attained in the triune man: body, soul, and spirit.”

All these afflictions are to be evaded, when subtle, by producing "an antagonistic mental state," *e.g.*, seeking knowledge to overcome ignorance, cultivating altruistic thoughts to starve out the overweening sense of personality and resignation to overcome aversion and desire, while trying to act for and as the Self of all creatures to weaken the crude wish to live. When the "afflictions" become too persistent, Patanjali's prescription for getting rid of them is meditation.

The February *Reader's Digest* (Indian edition), publishes, under the heading "I Can't Believe in God" (condensed from "*Dear Mr. Brown*" by Dr. Harry Emerson Fosdick), the eminent clergyman's reply to a young man who finds the idea of a good God intellectually untenable and proposes to content himself with living the good life — an attitude shared by many young men in our age.

Dr. Fosdick holds goodness to be "the most mysterious thing in the universe" and right living to be "a challenging affair." Conscious goodness is not as simple as it seems. "It involves," he writes, "a constant and sometimes devastating struggle against temptation. It costs self-discipline, self-sacrifice, self-control, courage to refuse conformity and to stand up against popular wrongs."

Goodness, moreover, does not just involve the performance of right action; it also implies bravely enduring and surmounting trouble. The ultimate test of character comes when we have to face trouble. "Then the question is not so much," says Dr. Fosdick, "whether we will do a right deed as whether we can stand up with integrity of soul under what life does to us." Goodness also involves right repentance and restitution, for there come times in the lives of all of us when we do wrong.

A student of Theosophy has no difficulty in agreeing with Dr. Fosdick that "goodness" *per se* will not lead us very far, but will "a recovery of faith in God," which he recommends for creating and sustaining goodness, make us better human beings in the absence of knowledge of who or what God really is? Between total disbelief and faith without understanding or knowledge there is not much to choose. No word has perhaps been more abused than the word "God." The personal God of theology, who is but a gigantic shadow of man, can easily be proven to be a bundle of contradictions, a logical impossibility, and thinking man is right in rejecting such a concept. God begins to assume meaning for him when understood as a Universal Divine Principle which pulsates in every atom of the visible and the invisible Cosmos — the mysterious power of evolution and involution, the omnipresent, omnipotent and even omniscient potentiality which is the incessantly evolving builder of the universe. It is absolute LAW and gives the impulse to all manifested, eternal, immutable laws.

WHO ARE WE ?

“Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the ‘Ancestors,’ the lowest Dhyanis, or Spirits of the Earth” (*S.D.*, I. 224); for “the first Dhyanis, commissioned to ‘create’ man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon” (*S.D.*, I. 225). These “Pitris, the progenitors of mankind... come... from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves.... The first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless.” (*Transactions*, pp. 100-101)

But mankind is something more: “for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings” (*S.D.*, I. 224) “Men are made *complete* only during their third, toward the fourth cycle (race). They are made ‘gods’ for good and evil, and responsible only when the two arcs meet (after $3\frac{1}{2}$ rounds towards the *fifth* Race). They are made so by the *Nirmanakaya* (spiritual or astral remains) of the Rudra-Kumaras, ‘*cursed* to be reborn on earth again; meaning—*doomed in their natural turn to reincarnation* in the higher ascending arc of the terrestrial cycle’.” (*S.D.*, II. 255 fn.)

Now man, “endowed with divine powers, and feeling in himself his *inner* God... felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the ‘Sons of Light.’ Those who fell victims to their lower natures, became the slaves of Matter. From ‘Sons of Light and Wisdom’ they ended by becoming the ‘Sons of Darkness’.” (*S.D.*, II. 272)

As for ourselves where we now are, we learn that “the impressions projected into the physical man by the Ego... constitute what we call ‘conscience’; and in proportion as the Personality, the lower Soul (*Manas*), unites itself to its higher consciousness, or Ego, does the action of the latter upon the life of mortal man become more marked. This Ego... is the higher *Manas* illuminated by *Buddhi*; the principle of self-consciousness, the ‘I-am-I,’ in short. It is the *Karana-Sarira*, the immortal man, which passes from one incarnation to another.” (*Transactions*, p. 63)

To sum up: “Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.” (*S.D.*, I. 224)

THE PATH OF THE MASTERS

II.—TRUE SELF-EXPRESSION

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. III, pp. 37-38, for March 1933.—Eds.]

In our last article we spoke of the Path of Woe which all must tread without exception, and indicated that it is a common and a universal experience. But why, oh why, a Path of Woe? — ask a hundred good friends. Why not share our joys and our lights and call it a Path of Weal?

It is the Path of Woe because what we have gathered in the past are seeds of anguish from which pleasure and peace do not sprout forth. The Path of Woe is the other half of the Path of Pursuit; to give up what we gathered with pain, labour and mighty effort is a Karmic retribution and in proportion as we pained others in gaining our ends, in securing our possessions, and using what was gained and secured, pain now comes back to us.

There is, however, another factor: our sincere desire for spiritual living, being an energy of the Occult World, where Life is eternal and immortal, forces into smaller fields of space and shorter spans of time the process of quick payment of debts incurred during generations of lives, all over the world. Spiritual birth is attended with its pangs, and inner growth has its pains of teething, walking and all the rest. For the earnest and enthusiastic aspirant these uncomfortable experiences are crowded together, and thus the sum total of previous Karma shows the balance in the currency of woe on our debit side.

The method of the payment of past debts is mercifully devised by Wisdom; it enables us to transform woes into joys in the very process of payment. That method, to be pursued as we tread the Path of Woe, is living the life of self-expression. In fact, the debt in question cannot be met otherwise. Deliberate practice at living differently than we have hitherto done has to be undertaken. Leaving alone the life of the senses and the mind, refusing to be energized by feelings and emotions, ever watchful, continuously heedful, to live in terms of the soul is the high enterprise in which we are engaged. To pursue that task by the old method of haphazard and ever-moving, ever-changing existence is an error many of us commit. Self-collectedness is the watchword of the new method. To move in a deliberate manner from within, which is the region of the Soul, to the without, which is the sphere of sensuous existence, is the first necessary qualification. To collect together the scattered forces, and to reflect on them by the aid of the Light of the Higher Self, so that they are animated and enlivened by it, is our *Dharma*. All of us understand this in some measure, but what most of us do not seem to grasp is the fact that this process has to be regular, persistent and continuous. They are not religious ceremonies to be performed periodically, nor are

they like sacred festivals which fall on a few occasions in the year. They are not even like unto heroic acts which men perform to the glory and renown once, perhaps twice, in their lives. This watchfulness and this self-collectedness have to be observed and applied every hour of the day, fifty-two weeks in the year; they must manifest their power in all our labours undertaken for profit or pleasure, in work or recreation, in small activities or in important ones. All the while to energise our environment by the Power of Wisdom within us is the first step which aspirants have to take. This no doubt is irksome, exhausting the feelings and fatiguing to the mind. To persist successfully is to pass the first great test that the Wardens of the Portals of the Occult World present to us; they do so because of *our* resolve, *our* enthusiasm, *our* earnestness, *our* sincerity — because we ourselves put ourselves on the Path, and are attempting to “force” the Masters to accept us as their pupils and servants.

We should so live and act, so love and labour that every experience is perceived by our Inner Ruler and is forthwith assimilated by him. All our experiences ought to be flowers from which the bee sucks the honey of knowledge and stores it away for feeding in sweetness and strength the hungry and the weak. Here is another factor to be noted. Aspirants miss assimilating their experiences. How many of us truly assimilate what we contact in the world? To assimilate in as full a measure as possible what we contact, is a necessity of the spiritual life; thus the life of self-expression begins.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

For thence, — a paradox
Which comforts while it mocks, —
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink i' the scale.

What is he but a brute
Whose flesh has soul to suit,
Whose spirit works lest arms and legs want play?
To man, propose this test —
Thy body at its best,
How far can that project thy soul on its lone way?

Yet gifts should prove their use:
I own the Past profuse
Of power each side, perfection every turn:

Eyes, ears, took in their dole;
 Brain treasured up the whole;
 Should not the heart beat once "How good to live and learn"?

In these lines from Robert Browning's "Rabbi Ben Ezra" we come across the gospel of self-expression which is a requisite of the spiritual life. Pondering over them we see how mistaken are the notions in people's minds who glibly talk of self-expression. It is not a matter of one of the fine arts — it is a matter of daily life, which people name drudgery, and desire to run away from. The life of self-expression is Drudgery made Divine.

Be cheerful also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

If nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense and cares for mankind — if thou findest everything else smaller and of less value, give place to nothing else.

How much trouble he avoids who does not work to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure.

In the morning when thou risest unwillingly let this thought be present — I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or am I made for this, to lie in the bed-clothes and keep myself warm?

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me go on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods.

Such as are thy habitual thoughts, such also will be the character of thy mind.

In one respect man is the nearest thing to me, so far as I must do good to men and endure them.

Reverence that which is best in the universe and in like manner reverence that which is best in thyself.

Let it make no difference to thee if thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep.

—MARCUS AURELIUS ANTONINUS

EXTRACTS FROM UNPUBLISHED LETTERS

Who *was* H.P.B.? — “known otherwise to us,” said a Master. What kind of a divine incarnation was hers? Some spoke of her as even less than a chela. Like the housemaids in Kipling’s poem, “They talk a lot of loving, but what do they understand?” Her recorded Message radiates its knowledge to our lower mind, can radiate it to our Higher Mind, can further make our Buddhi active, and so forth. The more I learn the greater is my amazement at what she knew. And think who or what keeps us going when we know our foibles and frailties, our errors of omission and commission! When assailed one’s whole temptation is to give up. What keeps us going? I, for one, am convinced it is her compassion. H.P.B.’s knowledge, its memory, its depth and her magnanimity and love protect and guide in the darkest hour. Consider this viewpoint calmly and dispassionately. But for her record of the Teachings and the Masters, I would feel lonely.

To understand the real H.P.B. is difficult and it does take time. Her *avatara*, appearance or personality was and is apt to mislead. The Masters Themselves wrote of her and Her and it requires some *viveka* [discrimination] to evaluate Their words and accord them the right place. What was hidden behind the “peculiar mannerisms” of her personality? She had a purpose every time — to help, to instruct, to guide, to protect; always an unselfish purpose founded upon Compassion Absolute (see the clauses in the *Voice* on pp. 75-76). The testing of people’s fidelity was rare. She wanted them to be faithful to the Teachings and to the Real Pitris and Masters. My own view is that as an Occultist she was deliberate and purposeful every hour and in every event. She was *Dharma-pravin*, knew not only what to say but also how to act. Her deeds were small and great *yagnas*, sacrifices. Holiness was in her heart. To my way of thinking she made no mistakes. The safe way to proceed is from the Teachings to the Teacher. No doubt H.P.B. baffles, but every time calm consideration reveals her as a Being of Light and Sacrifice, the Justice which is Mercy and Mercy ever just.

She did not belong to our *Kali Yuga* or even to our Fifth-Race evolution, though she was affected by both. An incarnation like hers cannot be evaluated by our rules, our cycles, etc. Herein is a clue to understand her. Her motives and methods were hers, deliberate in wisdom and in compassion.

H.P.B. is our anchor when we are in harbour; our compass when we are travelling abroad, to high heaven or to dark hell. We have to find our *Dharma* as an inner force to shape our outer Karma. You are wise in determining that every day and in whatever way you can you will strengthen your perception about H.P.B. The more you study the more you will find what a Personage she is.

Devotion to H.P.B., if it is of the right type, and so enduring and lasting, must be rooted in her recorded message. It is as we assimilate her writings that we see the breadth and depth of her mind and the magic power of her heart.

Among us who look upon H.P.B. as our Guru there ought to be a bond of love and devotion. It seems to me that among our students, if they in their own consciousness *truly* regard H.P.B. as Teacher, there ought to be the sign or omen of mutual affection and trust. Where this is absent, real attachment to H.P.B. remains to be born.

About devotion to H.P.B.: you are bound to develop this virtue as you study and serve. She did not love Humanity because she taught the race; she loved all mankind and therefore she came to teach, for ignorance is the great foe. You will have slowly to deepen as well as widen your sphere of service. That also will come.

As to an intermediary on the Way to Chelaship, even Lay Chelaship, for this cycle it is H.P.B. and remains so. She is akin to our Higher Manas joined to Atma-Buddhi. She is *alive* in her instructions. Then, she has said that Judge is the *Antahkarana*, the Bridge, and the implication is that our own *Antahkarana* is the principle of right personal action.

Chelaship in this cycle, especially the beginning of such a life, *is* different, thanks to the sacrifices of H.P.B. She has done a tremendous beneficence to all devotees and aspirants by opening a regular door to the Masters. The knock at the door becomes necessary.

That H.P.B. is the Guru is not a truth to be spoken from the platform as is so often done. What I mean is that so often students speak without any real feeling or true understanding. Reread Judge's article "Blavatskianism In and Out of Season." That H.P.B. was an Adept-Soul who can doubt if he is a student of the *S.D.*? But how many of those who repeat "our Guru H.P.B." from the platform are real, intelligent devotees?

As to the biographies of H.P.B., there are several attacks written by or under the inspiration of the Roman Catholic Church. There is not a biography of hers which is, from my point of view, very reliable; even those which are favourable and are written by her friends naturally are partial and do not do justice to her colossal mind and her lion heart. These will have to be read for what they are worth, for it is one thing to know about the events and incidents in the life of a person and altogether another thing to understand their real significance and interpret them accurately. I am saying this because my approach to H. P. Blavatsky has been through her works. Her *Secret Doctrine* has been

a constant companion for over half a century; and, knowing her mind, not only versatile but profound, I have come to the conclusion that her personality was but a mask and that a really powerful intelligence worked within it.

Of course all students want to know about the real H.P.B., but there is hardly anything that is printed which would give you an absolutely clear picture. You can read several books, but between the facts and the interpretation there is a hiatus, and we shall have to bridge that gulf. It seems to me that the very best we at the present hour have to do is to study her writings, because invariably the law of the spiritual life is: From the teachings to the teacher. It is only by an elevated mind that we can understand the great mind of H.P.B. So the study of *The Secret Doctrine* and the promulgation of its doctrines is very necessary for the purpose of reading the books on H.P.B. to determine what is what.

In the case of the martyrdom of a great soul like Jesus or Gandhiji, however, or the sorrows and persecutions visited upon our H.P.B., another aspect of Karma has to be taken into account: the Karma of the group, nation or race which they are trying to help and for which they become, as it were, a focus, drawing upon themselves the opposition of all reactionary forces. Is there a Prophet anywhere who does not have the priests of all creeds in league against him? It was Jewish orthodoxy that martyred Jesus as aggressive Hindu orthodoxy martyred Gandhiji. Gandhiji's martyrdom, like the crucifixion of Jesus, was his own deliberate action. Both clearly foresaw what was ahead; both acted in the knowledge of the forces they were challenging and both were therefore willing martyrs. Suffering may be voluntarily undergone, not only for self-purification and self-development, but also for the sake of others — in the case of H.P.B. and Gandhiji, for the sake of the world.

The CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

A glimpse into the "Medical Problems of the Future" is provided by Dr. René Dubos in a chapter of the book, *The Dreams of Reason*, condensed in the February *Science Digest*. It is claimed today that we can control many of the diseases that "our grandparents and parents took for granted." But Dr. Dubos rightly draws attention to the fact that

this does not prove that we know how to control the disease problems that will be encountered in the future, or even, for that matter, those of the present. It is seldom recognized that each type of society has diseases peculiar to itself—indeed, that each civilization creates its own diseases.

Dr. Dubos is of the view that the burden of disease is not likely to decrease in the future, whatever the progress of medical research. Threats to health he considers to be "inescapable accompaniments of human life." For, while methods of control can be found for any particular ailment, we can take it for granted that diseases will change their manifestations according to social circumstances.

Thus, for example, the nutritional requirements of man are well known today and in some countries people have the means to satisfy them. Yet nutrition is bound to present problems in the immediate future, even in those parts of the world where economic prosperity is expected to continue. One reason for this is that modern agriculture and food technology have come to depend more and more on the use of chemicals to control pests and to increase the yields of animal and plant products; and several of these chemicals eventually reach the human consumer in objectionable concentrations. More and more of these substances are used every year and, as brought out by Dr. Dubos, it is becoming practically impossible to test them all with regard to their long-range effects on human health. The possibility of toxic reactions would, therefore, have to be accepted as the inevitable risk of "progress."

Many infectious diseases are today more or less under control, but others are becoming more prevalent. And, more than ever before, people are suffering from chronic disorders which do not kill outright but often ruin life. It is being realized that the continued "advance" in medicine produces more problems than it solves. Various health measures have today greatly reduced the number of early deaths, but this has given rise to a whole range of problems. Some national economies have not been able to make adjustments to the new state of affairs and the increase of population has become a major problem.

Dr. Dubos refers to the "soul-destroying mechanization of our everyday life" and to the new social and mental health problems arising out of automation and regimented life. "We can anticipate," he writes, "a period when boredom and mental frustration will have consequences

worse than the scars that used to result from inclement weather or physical exertion." "Selfish motives," Dr. Dubos concludes,

agree with modern ethics and religious ideals in making the preservation and prolongation of human life the ultimate goal of medicine.

It must be realized, however, that fitness achieved through constant medical care has grave social and economic implications which are commonly overlooked. . . .

The belief that disease can be conquered through the use of drugs deserves special mention here because it is so widely held. Its fallacy is that it fails to take into account the difficulties arising from the ecological complexity of inevitable human problems. . . .

The accounts of miraculous cures rarely make clear that arresting an acute episode does not solve the problem of disease in the social body — or even in the individual concerned.

As pointed out time and again in this magazine, the control of disease involves many factors which are not amenable to drug treatment, and Dr. Dubos does well to draw attention to this fact. Are we not but "replanting diseases for future use," in Mr. Judge's striking phrase, in resorting to many of the present-day "cures"?

It would be an interesting study to examine the operation of the law of cycles under which a particular panacea for the cure of bodily diseases appears, disappears and reappears. In the February *Harper's Magazine*, Hayes B. Jacobs, writing on "Oral Roberts: High Priest of Faith Healing," states that "the ancient ritual of 'laying on of hands,' with prayers to restore health to the sick and dying is being widely revived." Sceptics of a few years ago are now said to be willing to give "faith healing" a try, and the press, the radio and television in America are giving it increasing publicity. The 23-member commission of clergy, educators and physicians appointed by the Archbishop of Canterbury to investigate "spiritual healing," in its report issued in 1958, admonished the church to take up "with vigour its divine commission to heal the sick."

The Reverend Oral Roberts, the world's foremost proponent of "faith healing," has convinced many thousands of people that he can recognize and cast out the "demons" which made them ill. Demons, he believes, cause men to become whatever they themselves happen to be, and he claims to "see and smell" them in people. He is supposed to have cured the lame and deaf, cancer victims and schizophrenics, and many others, by placing his hands on them and praying. The money collected at his largely attended healing services is said to run up to several thousand dollars a night.

"Faith healing" and allied practices are current also in India. Self-styled "fakirs" and "sadhus" are busy responding to the appeals of the credulous and the superstitious to alleviate the ills of the body.

Faith, no matter in what form and to whom, *does* cure and the history of medicine from the remotest times is full of examples of "faith cures." Ignorant patients of good faith do not recognize the price they pay, not only in money (against which much can be said), but also in their psychic nature; even if the "cure" is permanent, are they always sure that it has not brought to them other diseases, psychic upsets, psychological debility? "Faith healing" professes to cure, but it cannot prove that the cause is destroyed and not merely palliated.

"Faith healing" involves very often the use of the power of suggestion or of hypnosis; it is impressed on the mind of the patient that he has no ailment. Of such practices as these Mr. Judge wrote:—

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to. (*The Path*, January 1892)

Buddha and Jesus — two great teachers — performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said, "Sin no more." Both taught that the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one's eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition. (*The Theosophical Forum*, March 1892)

"The Case Against Blood Transfusion" by Geoffrey L. Rudd (*The British Vegetarian*, January-February 1962) sets forth the serious warnings given by medical authorities against this practice. To quote but a few:—

Of all the ridiculous medical practices of the past and present times, this present blood craze is the worst. . . . Blood once removed from the living body becomes a loathsome substance no matter how fractionized or preserved. It can serve no purpose whatever in sickness of any kind. In place of blood transfusions, one should use normal saline, which is the natural basis of all blood. . . . in performing upwards of 20,000 surgical operations I never gave a blood transfusion and never had a patient die from the lack of it. I have given many "transfusions" of normal *Salt Solution*. It is better and safer. I have used it in cases of all degrees of exsanguination and none died. Some were

white as chalk and cold as stone, but they lived. (Dr. A. J. Shadwell in *Who Is Your Doctor and Why?* April 1958)

The diseases most commonly transmitted by transfusion are syphilis, homologous serum jaundice, and malaria... measles, smallpox, typhus, influenza, tuberculosis, gonorrhoeal arthritis and fatal encephalitis. (Dr. Victor A. Drill in *Pharmacology in Medicine*, 1954)

No method has been found to eliminate the hazards of hepatitis following the use of blood in certain of its products... the failure of ultra-violet irradiation in the sterilization of plasma makes the use of whole blood and plasma a risky procedure. (Dr. Robert H. Unger in the *New York State Journal of Medicine*, 1955)

Medical progress is a study of trial and error, of false paths, of whole generations under the sway of wrong ideas leading to wrong treatment and God knows what in the way of casualties — and the old tale yet goes on. A friend of mine said to me the other day, "In the 18th century hundreds of people lost their lives through blood being taken out of them needlessly; today people are being killed through blood being put into them needlessly." And I, who only that morning had seen the body of a young man, dead as a result of an incompatible blood transfusion, given after an operation of convenience, could only agree with him sadly. (Dr. J. H. Dibble, Professor of Pathology, London, in the *Postgraduate Journal*, Vol. 29)

The real figures concerning the number of deaths caused by blood transfusion do not come to light, one of the chief reasons being that if a patient suffering from an injury, or being operated upon for some organic disease, is given a transfusion which causes death, the death certificate names the injury or disease as the cause of death.

The *British Vegetarian* article also makes reference to "the 'vital' and magnetic qualities of the blood" and warns against the transmission, from the donor to the recipient of the blood, of "peculiar tendencies... sex abnormalities, passions and vice," adding that "massive transfusions have been known to completely change the personality" — a fact that Theosophy corroborates.

Many leading thinkers of our time have voiced the view that humanity is passing through a critical stage. Man has been taught to believe that he has reached a stage of progress never reached before and yet he knows no peace. India's philosopher-Vice-President, Dr. S. Radhakrishnan, has called the crisis facing modern man a "crisis in spirit."

Shankarrao Deo, in his article, "The Great Crisis," in *Bhoodan* for February 17th, holds that this crisis in spirit or in consciousness can be resolved only by the right type of education, for education alone can fulfil the need of the times. Education, he writes,

has the power that can transform the human mind, force it out of it

old ruts and grooves and provide it with a strength of its own to meet all challenges. Education will enable man to see Life in its totality, and regulate its activities in purposeful direction and make it flow like a majestic river proceeding towards the all-embracing ocean.

The purpose of education is to educate man to live a free and harmonious life within and without. The failure of the present education precisely lies here. It does educate man and enable him to earn his livelihood or to cross lands and the seas and the space. But he remains in his heart of hearts "unregenerate." No doubt, man has accumulated knowledge; but he lacks wisdom. He has knowledge of things and articles glutted in the market, the laboratory and the workshop, but neither has he the intelligence nor the art to understand or establish right relationship with Life. He controls or regulates the most complicated machines, knows the physical laws that govern the movement of bodies and locates the astronomical positions of the stars and the planets. But he cannot attune himself to the universal rhythm, the symphony that runs through the movement and music of the universe all around; nor can he understand the symphony of his soul within and its harmony with the universe without. Education today produces the fragmented, not the whole, individual.

The article quotes from the Report of the Radhakrishnan University Education Commission:—

However well informed we may be in general knowledge, however technically efficient we may be in our special vocations, if we are not acquainted with the roots of our past, if we do not have an understanding of what is called the "wisdom of the ages," our education falls short of its true ideals.

Our concept of education is dwarfed to the extent we believe that it is imparted only in schools and colleges. In its wider aspect it is the leavening of the whole mind of the century in which we live and of the race of which we form a part. The knowledge which can effect such a change is available; it is the "wisdom of the ages" referred to above.

In *Harper's Magazine* for January, William C. Vergara writes of the new tests now under way on how to make rain to order and even to fend off lightning. The title of his article is "Weathermaking: A Dream That May Come True"—a dream man has entertained for a long, long time.

For the last 15 years scientists have been experimenting with the technique called cloud-seeding. The tests directed by Dr. E. G. Bowen of Australia's Commonwealth Scientific and Industrial Research Organization consist in the putting of rainmaking "smoke" directly into the clouds with the help of airplanes. The experiments have shown that cloud-seeding can produce worthwhile increases in rainfall provided large,

suitably cold clouds are available. The most important seeding agent used is silver iodine, whose particles, burned in a "smoke generator," can freeze a cloud and make it produce rain.

In the allied field of hail suppression, too, results are said to be encouraging. The hail-suppression theory of Dr. Irving P. Krick, head of the Department of Meteorology at the California Institute of Technology, is that seeded clouds will spill their water long before it can be used to form the huge hailstones that damage crops and buildings. Wind storms and other kinds of severe storms are also said to have been brought under control. Scientists are seeding potential storm clouds with silver iodine in the hope that this will change the clouds sufficiently to prevent lightning. Other scientists are working toward fog dissipation and even rain prevention. Still others are testing the effect of electricity on rainfall and cloud formation.

It is acknowledged that "part of controlling the weather lies in learning when and how to co-operate with it."

One of the enigmatic and suggestive remarks in W. Q. Judge's *Ocean of Theosophy* is that the Adepts "have mastered the mysteries of sound and colour through which alone the elemental beings behind the veil of matter can be communicated with, and thus can tell why the rain falls and what it falls for. . . ." To modern conceits the full answer may appear to be known; but ancient writings reiterate the teaching that rain is produced by sacrifice to the "gods," *i.e.*, to certain powers and properties of Nature. The Ancient Wisdom teaches that man is intimately connected, physically and psychically, with wide ramifications of conscious and semi-conscious powers in Nature, and that weather and all natural phenomena faithfully reflect back the internal states of the mass mind.

One of the Masters of Wisdom wrote to a correspondent far back in 1882:—

Rain can be brought on in a small area of space — artificially and without any claim to miracle or superhuman powers, though its secret is no property of mine that I should divulge it. . . . We know of no phenomenon in nature entirely unconnected with either magnetism or electricity — since, where there are motion, heat, friction, light, the magnetism and its *alter ego* . . . electricity will always appear, as either cause or effect — or rather both if we but fathom the manifestation of its origin. . . . By directing the most powerful of electric batteries — human frame electrified by a certain process, you can *stop* rain at some given point by making "a hole in the rain cloud," as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area — rain can be produced artificially. . . . There is the strongest connection between the magnetism of the earth, the changes of weather and *man*, who is the best barometer living, if he but knew to decipher it properly.