

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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“BLAVATSKIANISM” IN AND OUT OF SEASON

[This thought-provoking article by W. Q. Judge has a message for the present-day student of Theosophy. It first appeared in *Lucifer*, Vol. XIII, pp. 303-308, for December 1893, 19 months after H.P.B.'s passing, and was reprinted in THE THEOSOPHICAL MOVEMENT for April 1950.—EDS.]

Theosophists! let us consult together. Let us survey the army, the field of battle, and the fighters. Let us examine our ways and our speech, so that we may know what we are doing in this great affray which may last for ages and in which every act has a future. What do we see? A Theosophical Society struggling as a whole against the world. A few devoted members struggling against the world and some opponents within its ranks. A Society grown to its eighteenth year, after the expenditure of much time and energy and fame by those who have been with it in infancy, those who have come in from time to time, those who worked and left it for this generation. It has its karma like any other body, for it is a living thing and not a mere paper organization; and with that karma is also woven the karma of the units composing it.

How does it live and grow? Not alone by study and work, but by propriety of method of work; by due attention paid by the members to thought and speech in their theosophic promulgations. Wise workers, like wise generals, survey the field now and then to see if their methods are good or bad, even though fully convinced of the nobility and righteousness of their cause; they trust not only to the virtue of their aim and work, but attend to any defects now and then indicated by the assaults of the enemy; they listen to warnings of those who see or think they see errors of omission and commission. Let us all do this.

It happens to be the fact that most of those who work the hardest for the Society are at the same time devoted disciples, open or non-

professed, of H. P. Blavatsky, but that leaves still a large number of members who, with the first named, may be variously classified. First, there are those who do not rely at all on H. P. Blavatsky while not distinctly opposed and none the less good members. Next are those who are openly opposed to her name and fame, who, while reading her works and profiting by them as well as by the work aroused by her in others, are averse to hearing her name, oppose the free assertion of devotion to her, would like now and then to have Theosophy stripped of her altogether, and opine that many good and true possible members are kept away from the T.S. by her personality's being bound up in it. The two last things of course are impossible to meet, because if it had not been for her the Theosophical Society with its literature would not have come into existence. Lastly are those in the world who do not belong to our ranks, composed of persons holding in respect to the T.S. the various positions of for, against, and indifferent.

The active workers may be again divided as follows:

(a) Moderate ones, good thinkers who present their thoughts in words that show independent and original thought on theosophical subjects, thus not referring to authority, yet who are earnest, devoted and loyal.

(b) Those who are earnest, devoted and loyal, but present Theosophy more or less as quotations from H.P.B.'s writings, constantly naming and always referring their thoughts and conclusions to her, thus appearing to present Theosophy as solely based on her as an authority.

(c) The over-zealous who err like the former, and, in addition, too frequently and out of place and time, bring forward the name of H. P. Blavatsky; often relating what it was supposed she had done or not done, and what she said, attributing infallibility to her either directly or by indirection; thus arousing an opposition that is added to any impression of dogmatism or authority produced by other members.

(d) Believers in phenomena who give prominence to the wonders said to have been performed by H. P. Blavatsky; who accentuate the value of the whole field of occult phenomena, and sincerely supposing, however mistaken the notion, that occult and psychical phenomena will arrest attention, draw out interest, inspire confidence; when, in fact, the almost certain results are, to first arouse curiosity, then create distrust and disappointment; for nearly every one is a doubting Thomas who requires, while the desire cannot be satisfied, a duplicate of every phenomenon for himself. In *The Occult World*, the Adept writing on this very subject says that the demand for new phenomena would go on *crescendo* until

at last one would be crushed by doubt, or the other and worse result of creating superstition and blind faith would come about. Every thoughtful person must surely see that such must be the consequence.

It is true that the movement has grown most in consequence of the effort of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H. P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present. Their enthusiasm is born from the devotion which the ideal arouses, their gratitude is a noble quality engendered by the untiring zeal of the soul who brought to their attention the priceless gems of the Wisdom-Religion. Ingratitude is the basest vice of which man can be guilty, and it will be base for them to receive the grand message and despise the messenger.

But does devotion, loyalty, or gratitude require that we should thrust our estimate of a person forward to the attention of the public in a way that is certain to bring on opposition? Should our work in a great movement, meant to include all men, intended to condense the truth from all religions, be impeded or imperilled by over-zealous personal loyalty? I think not. We should be wise as serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

Now it is charged in several quarters that we are dogmatic as a Society. This is extremely easy of disproof as a fact, and some trouble has been taken to disprove it. But is there not a danger that we might go too far on this line, and by continuing the disproof too long increase the very belief which we say is baseless? "The more proof offered the less believed" is how often true. Our constitution is the supreme law. Its being non-dogmatic is proof enough. Years of notification on almost every document have prepared the proofs which everyone can see. It would seem that enough has been said on the subject of our non-dogmatism.

But the charge then is altered, and "dogmatism" is supplanted by "Blavatskianism," and here the critics have a slight ground to stand on; here is where a danger may exist and where the generals, the captains, the whole army, should properly pay attention and be on their guard. In the words and methods of the various classes of members above mentioned is the cause for the charge. I am not directing any remarks to the question whether members "believe in Blavatsky or not," for the charge

made is intended to imply that there is too much said about H. P. Blavatsky as authority, as source, as guide; too little original thinking, too much reliance on the words of a single person.

In the years that are gone, necessity existed for repelling mean personal attacks on H. P. Blavatsky's character. To take up arms in her behalf then was wise. Now her works remain. The necessity for constant repulse of attacks on her does not exist. Judgment can be used in doing so. Loyalty is not thrown to the winds when good judgment says there is no need to reply. One of the best replies is to carry on the work in the noble and altruistic spirit she always pointed out. Take, for instance, the almost senile attacks periodically made by the Society for Psychical Research. What good can be possibly accomplished by paying any attention to them? None at all, except what results to that body by inflating it with the idea that its shafts have hit a vulnerable spot. Ever since their *ex post facto* agent went to India to play at psychical investigation, they have almost lived by their attacks, for by them, more than anything else, they gain some attention; her personality, even to this day, adds spice to their wide-of-the-mark discussions. Even at the Chicago World's Fair Congress their discussions were mostly given up to re-hashing the same stories, as if they were proud that, even though they knew nothing of psychic law, they had at least discovered one human being whose nature they could not fathom, and desired to forever parade her with the various labels their fancy suggested. But in districts or new publications, where a new attack is made, good judgment may suggest an answer bringing up the statement of charges and copiousness of former answers. Now our work goes on in meetings, in publications, in discussions, and here is where the old idea of repelling attacks may run into an unnecessary parade of the person to whom in heart we are loyal, while at the same time the voluminousness of her writings is often an excuse for not investigating for oneself, and this leads to quoting her too frequently by name as authority.

She never claimed authority, but, contrariwise, disclaimed it. But few of the theories broached by her were new to our day, albeit those are the key-ideas. Yet these very key-ideas are not those on which the quotations and personal references to her are made so often. She neither invented, nor claimed as new, the doctrines of Karma, Reincarnation, Devachan, Cycles, and the like. These are all exhaustively treated in various literatures — Buddhistic, Jain, Brahmanical, Zoroastrian. They are capable, like all theosophic doctrines, of independent examination, of

philosophical, logical, and analogical proof. But, if we state them parrot-like, and then bring forward a quotation from H. P. Blavatsky to prove them, has not an opponent, has not anyone, member or non-member, a right to say that the offending person is not doing independent thinking, is not holding a belief after due consideration, but is merely acting blindly on faith in matters where blind faith is not required? And if many members do the same thing, it is quite natural that a cry should be raised by someone of "*Blavatskianism.*"

If this were an age in the West when any respect or reverence existed as a general thing in the people, the sayings of a sage could be quoted as authority. But it is not such an age. Reverence is paralysed for the time, and the words of a sage are of no moment as such. H. P. Blavatsky came in this irreverent time, holding herself only as a messenger and indicator, not as a sage pure and simple. Hence to merely quote her words out of due place will but arouse a needless irritation. It may indicate in oneself a failure to think out the problem independently, an absence of diligence in working out our own salvation in the way directed by Gautama Buddha. What, then, are the right times and places, and which are out of place and time?

When the assembly and the subject are both meant to deal with the life and works of H. P. Blavatsky, then it is right and proper and wise to speak of her and her works, her acts, and words. If one is dealing with an analysis or compilation of her writings on any subject, then must she and what she wrote be used, named, and quoted. But even at those times her words should not be quoted as and for authority, inasmuch as she said they were not. Those who consider them to be authority will quickly enough accept them. As she never put forward anything as original investigation of hers in the realm of science, in the line of experiments in hypnotism, in clairvoyance, mind-reading, or the like, we ought to be careful how and when we bring her statements forward to an unbelieving public.

But in an assembly of members coming together to discuss the theosophical doctrines in general, say such as Karma, Reincarnation, the Septenary Constitution, and the like, it is certainly unwise to give quotation after quotation from H. P. Blavatsky's works on the matter in hand. This is not fair to the hearers, and it shows only a power of memory or compilation that argues nothing as to the comprehension of the subject on the reader's part. It is very easy to compile, to quote sentence after sentence, to weave a long series of extracts together, but it is

not progress, nor independence, nor wisdom. On the other hand, it is a complete nullification of the life-work of the one who has directed us to the path; it is contrary to the spirit and genius of the Society. And if in such an assembly much time is given to recounting phenomena performed by H.P.B., or telling how she once said this and at another time did that, the time is out of joint with the remarks. Meetings of branches are meant for giving to the members and enquirers a knowledge of theosophical doctrines by which alone true progress is to come to our movement. New and good members are constantly needed; they cannot be fished out of the sea of enquirers by such a process as the personal history of anyone; they cannot be retained by relations of matters that do not teach them the true aim and philosophy of life; they will be driven off if assailed with quotations.

If there is power in a grateful loyalty to H. P. Blavatsky, as for my part I fully believe, it does not have its effect by being put forward all the time, or so often as to be too noticeable, but from its depth, its true basis, its wise foundation, its effect on our work, our act, and thought. Hence to my mind there is no disloyalty in reserving the mention of her name and qualities for right and timely occasions. It is certain that as Theosophy brings forward no new system of ethics, but only enforces the ethics always preached, the claim, if made, that our ethics, our high endeavour, are to be found nowhere else described save in the works left by H. P. Blavatsky, is baseless, will lead to wrong conclusions, and bring up a reaction that no amount of argument can suppress. No greater illustration of an old and world-wide religion can be found than that provided by Buddhism, but what did Buddha say to his disciples when they brought up the question of the honours to be paid to his remains? He told them not to hinder themselves about it, not to dwell on it, but to work out their own salvation with diligence. (See the *Mahaparinibbana Sutta*.)

That the views held by H. P. Blavatsky herself coincided with this can be seen by reading the pamphlet entitled *The Theosophical Society and H.P.B.*, being a reprint of articles that appeared in *Lucifer* of December 1890. She requested the reprint, and some of her notes are appended to the articles. In those Bro. Patterson took somewhat the same ground as this article, and she commended it in most positive terms.

—WILLIAM Q. JUDGE

H.P.B.—THE PERSON

Man is a soul plus a personality. Generally when thinking of H.P.B. we think of her as soul, that great soul who worked in and through the Theosophical Movement of our age. But we often forget that she worked through a personality, or if we remember it we think of the difficulties that personality seemed to make among those who worked with her.

Suppose we look at this personality and try to find out what and who it was.

How the personality obscures the real man is brought out in the *Bhagavad-Gita*. Arjuna did not realize at first that Krishna was anything other than his friend, the prince, the charioteer, and therefore when he was given the divine eye and saw who Krishna really was, he realized the enormity of his behaviour and confessed:

Having been ignorant of thy majesty, I took thee for a friend, and have called thee "O Krishna, O son of Yadu, O friend," and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive. (*Bhagavad-Gita*, xi. 42)

Have we erred in the past in our estimate of H.P.B.? The Mahatmas have said:

After nearly a century of fruitless search, our Chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own.

So we learn one fact: the body of H.P.B. was the best available for the purpose of the Theosophical Movement, the *only* one which could form a link between Masters' world and the Western world.

All of us know of her birth in Russia and all of us are familiar with her photographs in the years when she was acting as a link between the two worlds, and we see her sad face, her inconveniently bulky proportions, the mark left on her body by her illnesses, but few of us are as familiar with the photographs of her early life when as "the lovely young girl" she first went to the Masters. All we see and remember is the body engraved with the suffering caused by the very people she had loved and helped. Yet, in 1874, soon after her arrival in New York, the newspaper, *The Daily Graphic*, described her as "a remarkably good-natured and sprightly woman. She is handsome . . . dresses with remarkable elegance,

is *bien gantée* and her clothing is redolent of some subtle and delicious perfume which she has gathered in her wanderings in the Far East."

We hear a lot of her "temper" and her "outspokenness," but as we become more familiar with all that the Masters have written about her we get a different picture. Thus, for instance:

... her strange ways make her in your opinion a very undesirable transmitter of our messages. Nevertheless... once that you have learned the truth; once told, that this unbalanced mind, the seeming incongruity of her speeches and ideas, her nervous excitement... nothing of it is due to any fault of hers, you may, perchance, be led to regard her in quite a different light.

What is the truth? The Master continues:

This state of hers is intimately connected with her occult training in Tibet, and due to her being sent out alone into the world to gradually prepare the way for others... No man or woman, unless he be an initiate of the "fifth circle," can leave the precincts of *Bod-Las* and return back into the world in his integral whole — if I may use the expression.

All that was visible on the surface was her personality. Some may have glimpsed her real inner nature, but only if they were her peers. The Masters have said that the personality known to the world as H.P.B. was known to them "otherwise." Thus in one place Master K.H. says:

In the superficial details of her homely, hard-working, commonplace daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined.

We get an interesting sidelight on her character — and one of great value to her students and to all those who seek to live the inner life in the outer world, sacrificing their personal feelings. Said the Master:

She never stops one moment to consider the propriety of things when concerned in carrying out [Master's] orders. In the eyes of you... it is the one unpardonable sin; in our sight... it is the greatest virtue; for before it became with her a habit, she used to suffer in *her* Western nature and perform it as a self-sacrifice of her personal reputation.

We are told also that "there never was a woman more unjustly abused than H.B." Countess Wachtmeister wrote to Mr. Sinnett on February 17, 1886:

Do you know that ever since the 1st January, my first thought on waking in the morning has been "what impertinence or annoyance will the post bring today," and a feeling of thankfulness on going to bed if there has been nothing, which is *very rare*.

Just imagine what a life to lead, particularly for one who is in bad health, constantly suffering and has to write the "Secret Doctrine."... Just try for one moment and place yourself in her position; after so many years' labour for the Society which she created to find all the Theosophists either tearing herself or themselves to pieces — then wanting to write this book, which is to benefit the world by giving out truths hitherto unknown — and to find herself literally unable to do it through all the wounds and contusions she receives from all these stones so liberally shied at her from all sides, but the hardest from those whom she has loved so dearly.

What did she say of herself? She said that she was but the window through which the Light comes. She did not even admit her own great part in the Work but gave all the credit to her Master. She wrote:

... for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials.... Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom — collectively, of that grand, mysterious, yet actual Brotherhood of holy men — is my only merit, and the cause of my success in Occult philosophy. (*Raja-Yoga or Occultism*, pp. 14-15)

The following tribute to her by Charles Johnston was reprinted in the April 1964 issue of THE THEOSOPHICAL MOVEMENT:

There was something in her personality, her bearing, the light and power of her eyes, which spoke of a wider and deeper life.... That was the greatest thing about her, and it was always there; this sense of a bigger world, of deeper powers, of unseen might; to those in harmony with her potent genius, this came as a revelation and incentive to follow the path she pointed out. To those who could not see with her eyes, who could not raise themselves in

some measure to her vision, this quality came as a challenge, an irritant, a discordant and subversive force, leading them at last to an attitude of fierce hostility and denunciation.

When the last word is said, she was greater than any of her works, more full of living power than even her marvellous writings. It was the intimate and direct sense of her genius, the strong ray and vibration of that genius itself, which worked her greatest achievements and won her greatest triumphs. Most perfect work of all, her will carried with it a sense and conviction of immortality. Her mere presence testified to the vigour of the soul.

How explain H.P.B.? It has been said: "Those who cannot understand her had best not try to explain her." All we can do is to remember the mysteries of the human soul and its vehicles and be increasingly grateful to that Great Soul and to the personality through which it worked and suffered for our benefit.

How can we repay our debt? The advice given by the Mahatma should point to us the way in which we should think of her:

Do not forget that all the good results that are in store for our India . . . are all due to her individual efforts. You can hardly show her enough respect and gratitude, or more than she is entitled to. . . . You will have to carefully impress [her friends] with the sense of the exalted position she ought to — if she does not — hold among those Hindus who have remained true to the Past, care not for the Present, and work but for the Future, which will be great and glorious if she is only supported and helped by them. . . .

Those will honour my memory who live in accordance with the Way I have taught.

—GAUTAMA BUDDHA

A LETTER FROM H.P.B.

[The following is from a copy of a letter written by H.P.B., post-marked May 10, 1887, and is reprinted from THE THEOSOPHICAL FORUM for May 1935.—EDS.]

You say you are a “sad case” and yet you have in your heart so great a love for humanity and for the individual members of the race that you are haunted night and day by thoughts of their suffering, ignorance and pain. It is such as you who hold the human race from falling into that bottomless pit of emptiness where despair is forgotten and where effort is unknown.

My dear friend, for that you are, being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism and when an effort is made towards psychic life it results only in dragging that psychic life into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colours your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite true. The reason is that even those who are most in earnest among you have no true psychic aspirations. Remedy this in yourself and endeavour to remedy it in others by word and example.

Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share. But its existence is not credited by those who look only for power or success in material effort. (I include intellect in matter.)

Lean, I pray you, in thought and feeling away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air—undoubtedly. Only remember one thing—when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power—once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure.

THE THEOSOPHICAL IDEA OF GOD

It is useful for students to study over again the idea which Theosophy puts forward with regard to God, for familiarity with the words used often tends to stop fresh thought, as also application of what has been learnt. In these days, also, when belief in a personal God who can be prayed to still persists, it becomes more and more necessary for students to understand thoroughly this whole concept of God and religion, of priestcraft, ritual, ceremonial and prayers. It needs to be understood also why there is fear of breaking the "customs" to which we have been born, and just when and how we can break through these customs, social or religious, in the light of further knowledge.

Writing in the early days of our Theosophical Movement, a Master wrote that "the word 'God' was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them." Realizing this, we find the truth of the statement in *Isis Unveiled* that "a man can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity."

Today the idea of the personal, omniscient man-god with a long white beard, who sits in Heaven high up in the skies, surrounded by angels who sing his praises, and who created heaven and earth less than 10,000 years ago (though geologically it is well known that the earth is much older than that) is no longer widely held. But all the same the old conception still lives in minds hypnotized by those who, through implanting fear in the emotional nature of the ignorant, exert powers over them to their degradation.

Fear is a strong deterrent to thought, and it needs courage to live by what our minds tell us is true. But doubt is our greatest foe. People are apt to think, "After all, we may be wrong, and if so, by denying a personal creator-god we may be in danger of hell fire! Let us play safe."

Fear plays havoc with the wish to give up ceremonies and to do away with priests. The priest may say that if certain ceremonies are not performed this or that will happen, but we need strong faith to refuse the ceremonies, even though friends and family urge us to agree. For growth in the spiritual life requires obedience to our own conscience, not to that of others! But we must be sure of our conscience, whose dictates must be based on thought, logic, and common sense. Hence also we must be sure of just what Theosophy teaches with respect to God.

First, Theosophy points out that a personal being who creates something out of nothing is an absurdity. Creation itself is an absurdity. If God is a person, he is limited and therefore not omniscient. If he can forgive infringements of his laws, then the laws are not immutable and there is no order, no justice in the universe. The jealous God has not been replaced by the loving Father of Jesus. The God who shows partiality and bestows favours is still appealed to by Christians fighting each other. Most prayers continue to remain petitions for help. Jesus said that we should not pray in public but in secret; but few Christians have really understood what he meant. Certainly it is time that the Christian churches went back to Jesus, which really means going forward from where they are today! The same could be said of other religions as well.

What does Theosophy offer in place of the personal-God idea?

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE. (*S.D.*, I. 277)

Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. (*Transactions of the Blavatsky Lodge*, p. 138)

From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. (*S.D.*, I. 604)

We should meditate on these quotations until we can evolve the practical aspect of them as Emerson did. "The true doctrine of omnipresence," he wrote, "is, that God reappears with all his parts in every moss and cobweb."

Shelley saw the same truth with his intuitive perception:

I know
That Love makes all things equal: I have heard
By mine own heart this joyous truth averred:
The spirit of the worm beneath the sod
In love and worship, blends itself with God.

("Epipsychidion")

Shelley here brings out the idea of worship — the inner urge of the being to join itself with something higher which it feels is akin to it.

This can only be realized when we meditate on the following conception and make it a part of ourself:

Our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. . . . It is the one law, giving the impulse to manifested, eternal, and immutable laws. . . . (*The Key to Theosophy*, p. 65)

The practical aspect of the above is that if God is omnipresent he is within us and within every animal, plant and stone, in every star and planet, in the sun and the moon, in the storm and the rain, in the sky and on the earth and under the earth. As one of the Psalms says,

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. (*Book of Psalms*, cxxxix, 7-8)

The whole Universe is but the outer manifestation of God. All exists in us; all forms, from the smallest to the largest, are expressions of God. In the super-men, the Christs and the Buddhas, this inherent divinity shines forth fully; in the ordinary man it shines forth at times, in the animal still less, and in the plant and the earth in lesser and lesser degrees; but, though dormant, in all there is an aspect of the ever emanating or evolving Spirit or Life which is God. Shall we scorn that part of the Universe which is unenlightened because the God within it is still sleeping? Not so, for we are told that "*matter is nothing more than the most remote effect of the emanative energy of the Deity*" (*Isis Unveiled*, II. 35-36).

Let us ruminare on this. If it is true that we are innate Gods then we must have within us the power to emanate, to build, to mould matter, to help the evolving Life. We do indeed use the power today, but we emanate that part of ourselves which is our lower nature — still an aspect of Deity — whereas we should emanate the divine in us which has already begun to express itself. What we mentally learn we must put into practice. We must consciously "people our current in space" with good thoughts and acts instead of unconsciously peopling that current with anything less than the best we are capable of.

There is but one FORCE. Therefore when we use energy we are using the one energy which all have in common, the energy of the immanent and omnipresent God.

When we think, what we are actually doing is to use the power of

the Universal Mind, the sum-total of all the intelligence in the Universe. The sculptor visualizes mentally the image he wishes to create out of the stone, the potter visualizes the kind of pot he wishes to mould. Both have to use the one Force, of desire and will, to create what they want to create. We envision Universal Brotherhood, love among all creatures, not only between man and man. But our vision most often remains a vision and is not actualized, and finally it fades away, for we do not truly *desire* it, we do not work towards it, we do not use our energy and will to bring it into actuality because we do not sense that the basis of such a Brotherhood is true love, or union with the inherent God in all. This union starts with our attitude towards others — our family, our neighbours, our office companions, our servants. If we think and feel Brotherhood then we must use our energy to build it with that which is available around us, as the potter uses the clay he has. It is not enough to think it or to feel it. Our field of operation is at hand.

In fact Theosophy teaches that all we learn from it must be changed from thought to action, brought to vitality in our daily lives. That is making Theosophy a living power in life. We must try to realize that we emanate ourselves into our surroundings; our energy has to be given to people and to things without making distinctions on the basis of our likes and dislikes. That energy is not to be turned within for our own salvation, but has to be poured forth into the common reservoir of one Life, one Force, one Godhead immanent in all.

Are we then to act as unfolding Gods, as innately divine beings? Yes, but it needs to be recognized that if we are unfolding Gods then so are all others. We must remember that within us the deity is still almost sleeping, hidden deep behind the hard crust or rock of self. Even the truth that we must take the responsibility for our actions is misconstrued by us and we say, "I will do this or that and take the consequences." Only pride allows us to say this, for though we shall have to bear the consequences anyway, have we thought of the repercussions of our action on others, and that includes *all* beings? The God within has to be searched. For,

all are entitled to the grateful reverence of Humanity . . . and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar

on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (*S.D.*, I. 280)

What a way we have to go!

A “religion” does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relegere*, to “bind” or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion*. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavour is to test Theology by the theosophical *experimentum crucis*. The affliction of India is that it lost theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illumine the *Shastras*. . . . If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand, save on the foundation of philosophy and science. No religion can prove by *practical*, scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself — whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagawan, Ahura-mazda, Christ, or by whatever name — there is no such God outside of himself. The former — the one ideal outsider — *can never be demonstrated* — the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the “voice” of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shai-yin, and by the Christians — *Logos*.

—H. P. BLAVATSKY

THE SECRET OF SUCCESS

The majority of people consider that failure spells death and, on the other hand, that success spells all that life signifies. Success can be of different kinds, and so, to know the secret of success we shall have to investigate just what kind of success we mean.

There is social success, with which everyone is familiar. We know that people spend their lives trying to attain a certain prominence and position socially, but when they have attained it, are they really satisfied?

Then there is economic success. From a worldly viewpoint, success is ordinarily associated with material possessions. The more of these a person has, the more successful in life he is supposed to be.

There is another sort of success, that pertaining to professional or artistic lines. This type of success, too, is at the personal level, but a different aspect of the personality is involved. Though ambition enters in here also, it is a different type of ambition. And where the desire is to contribute to one's particular profession or art something of oneself, there is less selfishness in that as a rule than in the mere desire to gain money or possessions. A certain inherent feeling, perhaps a memory of the soul, is revived and expresses itself through art, or through a noble profession of some kind.

Thus there are many kinds of success from a worldly point of view. Everyone, unless he is a dullard or mentally sluggish, desires some kind of success. As the *Bhagavad-Gita* (IV. 12) states: "Those who wish for success to their works in this life sacrifice to the gods; and in this world success from their actions soon cometh to pass."

Would Theosophy state that it is wrong to have this desire for success? It all depends on what kind of success we have in mind. We have to consider the ethical factor and the inner motives, impulses, expectations, etc., of the one desiring success of some kind.

The dictionary defines success as the achievement of a desired aim, the prosperous conclusion of what is attempted. If we use the word success literally in that sense we cannot help but see that a criminal is successful from his viewpoint. Whether criminal or saint, each one who realizes his ambition along his or her particular line of achievement is a success. But how often we see those who seem to be successful during one phase of their life suffering reverses later on and *vice versa*! And again, success is sometimes attributed to those who least deserve it, those who take credit for the work done by others, which goes to show how

dreadfully misinformed we often are, and how falsely we estimate people and are carried along on the wave of what we call popular opinion, without caring to investigate.

We may well ask the secret of success, why it is that certain people seem to have the magical touch. Many of us think that there is an element of luck or chance in the success that people attain. If we use these words in the sense that people achieve that which in some way they have not worked for, have not deserved, then we are wrong. In this universe of law nothing is left to chance or accident. Therefore, we have to get beneath the surface of life, beneath the exterior of man, to discover the subtle and recondite laws which give one the ability to accomplish that which one aims at.

The secret lies in Man himself. Man is the creator and the destroyer. Man makes every circumstance. Man makes every opportunity for himself, and because life is a brotherhood he aids or defeats the purpose of his brother through ignorance as also through the wilful abuse of power and knowledge. We cannot extricate ourselves from the great law of cause and effect; we reap suffering or its reverse on the basis of what we have sown, selfishly or unselfishly, in ignorance or with knowledge.

We need to ask ourselves: What is the purpose of evolution? What is Man? What is the object of earning a living and to what extent should it be carried? What is the fine line between necessity and indulgence, not just according to someone's opinion or religious beliefs, but in fact? All of these questions, if answered truthfully, would reveal that man is not primarily a material being. His physical body, his personality, does demand a certain amount of care and protection; but what are the real needs of Man? Just clothing our bodies and feeding our stomachs and securing the various acquisitions that pertain to so-called civilized life? That apparently seems to be the logical conclusion of most people, looking at the effort that they put forth for the fulfilment of those needs.

Man's success in any achievement depends upon the energy he puts into it. Desire is energy; energy is desire. Whether criminal or saint, each uses power and energy. The difference is that one uses it destructively and the other constructively. Both reap results. Man in his lower nature is nothing more than an animal, passing through all the material phases of life. Man in his higher and spiritual nature has unlimited power, energy, knowledge. The lower needs the energy of the higher to rise, to acquire discrimination, to achieve true success.

Man in his real essence is not material. He has lived in the past, has

generated causes whose effects he is now reaping; therefore, when we find someone attaining outstanding success which is out of all proportion to his present efforts, it merely means that in some past life he has put forth effort in the same direction. We have here a certain aspect of soul memory. Because man does not realize that in his higher nature he has this great reservoir of exhaustless energy, he is ceaselessly deceived, and in living his life and performing his duties he goes round and round, in a weary treadmill of birth and rebirth, none the wiser.

Success — what is it? What is the secret of success? Can we honestly state that the gaining of that which we desire brings us the happiness and satisfaction that we expect? If we are fully satisfied with our wealth, possessions, home, luxuries, we are apt to feel pity for those who have not what we possess, and perhaps to say, "Poor Jack, he could never make any money; he is a total failure!" A failure only according to material standards; as Theosophists we take a different position. If Jack, though not able to make a great deal of money, merely manages to keep body and soul together, and is putting into his honest work all that he is capable of, without desire of reward, spiritually speaking he is better off than the man who makes a lot of money. It matters not how "menial" one's work may be, as the world understands it. Epictetus, though a chained slave, was yet a great philosopher. In anything that we undertake, let us therefore examine first if the basis is an honest one.

It is said that one of the greatest of sacrifices is to give of oneself. What more could we give than the essence of our aspirations? Until we learn the great law of sacrifice, we shall never be able to eliminate from our minds the idea of getting; we shall never reach contentment or peace.

There is but One Self, one great energizing, beginningless and endless power, call it what you will. Being omnipresent, it is within man, though many, alas, do not realize this. Until we learn that the secret of all success is Man himself, until we know what we are in reality, we cannot call upon the inner Self to aid us in our endeavours. As long as we turn for help outside ourselves, to particular persons, or to religion, science, political parties or one or another "ism," we have not yet developed the ability to think for ourselves. Rare is the individual who has any conception of how to think. If we have no knowledge, no true basis, how can we really think, or have any higher aspirations or ideals? Until we take the position of the real being, who is indifferent to success or failure, we shall never know that living which as souls we were intended to live.

THE FIGHT IS IN THE MIND

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H.P.B. reiterates the occult truth that the events in the material world are shadowy reflections of events in the super-material or astral world. Happenings in the life of the individual or of humanity have their roots in the invisible world of causes and what is visible is the effect, in part or in full. The phrase which the student often uses, "precipitation of karmic effects," is a fit subject for study and meditation.

The world of mind is a reality. Yet, one of the most striking examples of the working of the principle of Maya or Illusion is connected with that world. We are deceived into believing that this world of deeds, tangible and visible, is *the* reality. Actions which have evil or weak motives pass for good deeds; people and movements are dubbed wicked or dangerous without any attempt to ascertain their hidden motives, which may be and often are good and noble.

Today everyone is again talking about the war which must come, but who perceives that it is already going on? When the scientist of one country is endeavouring to outstrip his confrère in another in the search of more and more powerful poison gases, they are not preparing for a future war; they are actually engaged in one. When manufacturers of armaments are busy they are actually participating in a war. The fierceness of the struggle to come is blossoming now, for those who have eyes to see. Just as in actual war on the physical plane, the generals behind the scenes are greater realities than soldiers in the field, who are puppets moved by the strings the generals pull; more, just as the War Offices command in their turn the generals themselves, so always and ever the controlling cause lies behind the visible effects and produces results both as regards space and time. War is raging now on the plane of mind; what will eventually transpire in the visible world will be its effects, and they may take one shape or another. Financiers, politicians, economists, with the aid of professors and scientists are now engaged in a world war; the visible results will come, must come, in some form or another. The activities of the minds of today will precipitate the activities of the body tomorrow.

The Theosophical student and aspirant is familiar with the functioning of this occult law. But he, too, is often glamoured and falls under the dominion of Maya. We seek many times for the causes of karmic

precipitations in the deeds of former lives, instead of looking for them in the mind processes of the present incarnation. Every deed is a visible body which has its invisible principles—its mould, its vitality, its desire and thought principles; every deed is either soulless or soul-full. And H.P.B.'s remark that we elbow soulless men all the time is equally true of deeds. Our streets and cities are full of soulless deeds—evil or useless—affecting others to their fall. Soul-full deeds of soul-full people bring instruction and inspiration to others. Often we speak of purely kamic action or purely personal action; these are but the results of purely kamic or personal, *i.e.*, soulless, people. Such soulless people are active kama-rupas, and may be fitly compared to drifting elementals or nefarious elementaries, according to their nature. Such human beings exist—that, the student of Theosophy knows. What he does not often recognize is that he himself may bring himself for a short while to that state. In depression or in anger, in fear or in jealousy, the student becomes soulless for a minute or more. This state is precipitated from within outwardly. He will use his reason and his knowledge to regain his lost balance, but unless he goes to the region of his lower mind, kama-manas, and eradicates the roots of such precipitations, they will occur again and again. It is little use to say, "I will not come into this awful state again"; he will, unless when in a calm and soul-full condition he proceeds to seek out the roots of evil and destroy them. Fancy and imagination are potent and beget results on the visible plane of deeds. Moods are children of personal and kamic thinking and the mothers of methods of mischief. Clear thinking is thinking cleansed of kama; clear vision is vision freed from kama. So our ordinary moods, fancies and day-dreaming have to be not only avoided but killed altogether.

How shall we do it?

Two beneficent forces enable us to accomplish this task.

First, by study of metaphysical and impersonal truths we purify the mind. There is no other remedy equally good for the purification of the mind as the study of metaphysics, of philosophy, of science. But that metaphysics must not be merely a juggling with words and expressions; that philosophy must not be merely speculative; that science must not be devoid of ethics. Theosophy is superior to, and more practical than, what ordinarily passes under the titles of metaphysics, philosophy and science. These branches of study have each a great value, but unless they are related to the problems of daily existence

they remain unpractical. So a study of Theosophy, which is the great philosophy of the impersonal but which offers clues and keys to every person to better himself, is the very first step. And, in revealing the truth about the precipitation of karmic effects from the plane of mind to the plane of brain, senses, and the body, it offers the right instruction to be practised by the aspirant.

Secondly, the student of esoteric philosophy is called upon to control his faculty of criticism — not to kill it, not even to deaden it, but to control it. To find flaws in other personalities is as easy as finding shells on the sea-shore. We have to learn to look for pearls and they are hard to find and are never on the sands. We have to enter deep waters. Living as a personality in the world of personalities, it is easy to pounce upon flaws, real or imaginary. Acting as souls, *i.e.*, acting as soul-full personalities, we dive deep to the plane of souls behind personalities and find every time that there is a pearl of hidden beauty. Personalities have their defects and limitations; if the Self is in all men and women, behind and beyond the uglinesses there must abide some aspect of the Self which is ever the Beautiful. We are always advised to seek the Self, to see the Self, to act as the Self, for the Self. It does not mean that pettiness and selfishness and cruelty and ugliness do not exist or that we must be blind to their existence. The manifestations of kama are as real as are those of Atma, and the smoke of the former ever accompanies the Fire of the latter. The person who sees evil in another and talks about it while he is ignorant and unable to help, instruct or enlighten his brother, himself is rooted in evil, very probably in the same type of evil, and sees it in his neighbour because he is consubstantial with it. The Adept also sees flaws and mistakes but is capable of making adjustments according to His own methods.

Because we live personally in the world of personalities we see the cause of our troubles, worries and limitations in other personalities. Even students who theoretically accept the doctrine that Karma is the Law of Laws fall prey to this illusion. The fight is not with other persons, the fight is with our own personality; the warrior within is the Buddhi, mind is the field, and the fact to note is that kama provides the host of soldiers and is in occupation of the field. By activating Buddhi we have to clear the mind of kama, free the field of its occupants, and then the grass and flowers will begin to grow where the heavy-footed soldiers have been.

REFLECTIONS ON "THE SECRET DOCTRINE"

VI

Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. . . .

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body.

—*The Secret Doctrine*, I. 643-44

When we begin to discover the life of all beings within ourself, we are caught up in a revolution not laid along the same lines as political or social reform, for it is a work whose invisible roots and inner incubation give it the power to stretch into the lives of future generations. For a life patterned after the more universal part of ourself carries an overtone that hangs on even in the midst of intense change, producing its effects long after the visible man is gone, or as H.P.B. so succinctly phrased it:

. . . when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried — through the ever-interchanging currents of energy between the two worlds, the visible and the invisible — from one succeeding age to another, until it affects a large portion of mankind. (*Isis Unveiled*, I. 181)

However, with most of us our mental life is so diffused that we need the reorienting influence of daily study to bring us back to a singleness of purpose. In this sense we might say that our mind-life is like a house that must be cleaned and swept each day.

It is an interesting clue to our sense of values that we willingly spend considerable time in keeping our visible life clean and neat, but disregard this same daily need on the mind level. Maybe it is our long habit of valuing the visible world of sensation beyond its proper worth that causes us to disregard the world of ideas and reflective thought, thinking the latter not so necessary, or even burdensome; for how often when a crisis arrives do we sacrifice reflection and study to appearances?

It may be that this strengthening of our inner life and the erasure of our personal life, in order to replace it with disinterested work for others, represents a kind of abyss we have to cross. Whence comes the power to cross this abyss? How do we get the beginnings of change, the initial pivot in a new direction? What is it that sees us across that void in which, having left the mundane world, we have not yet discovered what it is we owe humanity?

It may be that there is a "Centre" within us which is unvarying in both our worst and our best moments, something that could be called a *Presence* or a "conviction" — a "voice" that needs only a listener to be heard and asks no qualifications of the weary soul, or as Plotinus once said:

... imagine a voice sounding over a vast... waste of land, and not only over the emptiness alone but over human beings; wherever you be in that great space you have but to listen and you take the voice entire....

Thus we are always brought back to The One.

Maybe we could say that this "help" which comes to all alike if they would only listen is of a nature that can neither tell us how to cross the abyss nor help us to avoid the crossing, but that somehow there is implanted the conviction that the crossing *can be made*, that another sort of life *is possible*.

As we come alive to the Oneness that hangs over all alike, we are gradually led to see why Plotinus felt compelled to say:

The Intellectual-Principle in us must mount to its origins: essentially a thing facing two ways, it must deliver itself over to those powers within it which tend upward... it must become something more than Intellect.

The partial Soul is illuminated by moving towards the Soul above it; for on that path it meets Authentic Existence. Movement towards the lower is towards non-Being: and this is the step it takes when it is set on self; for by willing towards itself it pro-

duces its lower, an image of itself — a non-Being — and so is wandering, as it were, into the void, stripping itself of its own determined form.

This quotation may bring into more perfect focus the idea that self-reform begins from the unknown within us, that specific measures of duty are born from the abstract duty; or as Plotinus said of our Mind, "before . . . intellection in Act, there is another intellection, one at rest, so to speak."

When this concern for the condition of the environment begins to overcome our personal life, impelling us to leave the herd, there comes the time when we must face the agonizing questions: What do those people do who do not follow the crowd? What kind of life is led on that road where few people walk? What is the difference, for example, between the ersatz self-reliance labelled "leadership" and the self-reliance of one following the dictates of Conscience? Is it the difference between the one who draws many under his influence, sacrificing the herd to his own ability to lead, and that one who sacrifices his personal specific being to Universal Being, who wants so badly to guard and nourish the autonomy of his fellows that he is willing to die in such a task, to die a little each day of life's entirety? How, in the market-place of apathy and devotion to non-essentials, do we move through oblivion without becoming oblivious?

The longing to discover one's duty to the race, a duty that — while hard or poorly done — is innately ours, may be that which causes us to turn inside ourself and look within instead of outside; for, now the question is no longer "Do I live as the world wants me to live?" but "Who am I and what am I capable of doing for this sphere of life in which I find myself?" It might well be that the very arousal within our mind of such desires will awaken the beginnings of an answer. We may suddenly see a trait or capacity which we have been using personally, or in a degrading way, that can be turned to natural and unselfish work. Thus, there may be a sense in which we can say that when one begins to reflect upon what duty he owes the environment, that very consideration will begin to unfold the work which is naturally his to do.

Such a one as this who is trying to live from within outward may begin to find a certain fortitude and fulfilment within the "now" of each moment, giving little thought to the supposed advantages or disadvantages under which he labours. As Theosophists, it may help us to think of ourselves as little vortices inside a larger one, or maybe we

could think of the Theosophical Movement functioning in the exoteric world as the visible part of a sevenfold organism in which individuals who wish to serve the race rather than control it can do so.

Maybe we could say that that part of us which is temporary, such as the physical body and its personality, has a specific work to do, one that depends upon its "ability to listen" and "willingness to do." To the extent that it does this excellently, by participation it becomes an ambassador of the WHOLENESS, an unobscured mirror of that which it can never be in reality. When, like the wind-swept waters of a stormy lake, the personality has ceased its own activity, the bliss of widening perception may unfold.

If, with the help of *The Secret Doctrine*, we can discover an interlocking web of ideas, who knows but that here is a tool we might use in convincing and taming our ever-doubting earthly mind? This might be the rope by which we bind ourselves more tightly to the ONENESS of the Movement, lending strength and endurance to others who bend this way as well.

For instance, if we had "something" that could outwit, or bring to light, or destroy — call it what you will — the ulterior motives which we carry with us as so much more or less unconscious baggage, it would be a valuable aid indeed, would it not? If *The Secret Doctrine* were such a tool, then one might say that every time we picked it up and spent x quantity of energy on it we would be changed for the better; and we would have to keep on changing for the better or drop it. If this is so, then it means that, as it stands, it cannot be used in a degrading way.

When we read a book, any book, have we done only that and nothing more? The continuing effect of thoughts and ideas is a testimony to the fact that we have done much more. It might be said that we have entered into the author's stream of force; that we are borne along with him into time, and have made an alliance of the mind. We are fohatically at one with the mind-life he lived. If this is so, in a way, with anything to which we turn our mind, might it not be much more so with *The Secret Doctrine*? And if so, why?

If, for instance, *The Secret Doctrine* could achieve scientifically — that is, with plan, purpose and conscious direction — the communion with its readers that all books seek at haphazard, then we might begin to see why this work would be tenfold more potent in its transforming leverage than another. Especially would this be so if its communion is

aimed at the Higher Mind rather than "the ordinary comprehension of the physical brain" (I. 21). This last might be a union pointed toward disinterested enlightenment rather than entertainment for its reader or profit for its author.

We come to *The Secret Doctrine* for a confrontation, and not to be entertained or bored; for sometimes it will entertain us, and sometimes it will bore us, but behind this it is always doing something else; and it is that something else which circumvents the capacity of the personality and becomes an "outer ally" to our Inner Self. With this outside help our Higher Nature can really go at the personal man in earnest.

It almost seems that the only requirement for a student's transformation is rhythmic and disinterested inspection. However, we need care in using such broad simplifications, for what *The Secret Doctrine* really does may more nearly be this: (a) it changes the way in which we experience whatever we do during that part of the day in which the book is not being studied, and (b) it gradually transmutes our evaluation of what is important, unimportant, or to be avoided.

Thus, we might see our whole life coming under relentless inspection from daily study of *The Secret Doctrine*, yet it is the type of inspection whose results may defy a sensible description. We might say that the results come in the form of an increasingly ineradicable conviction that arises from the study. Once this conviction begins to take root in our mind-life, its ameliorating and sustaining nature becomes as real to the mind as our daily meals are to the body.

And even our daily meals for the body are a mystery, are they not? Can we describe, or do any more than point to the passage of food into energy for the body? We can know what science has discovered about the process of digestion, which is marvellous enough, but the reality of the change from a glass of milk to a sense of renewed vigour eludes us. So with *The Secret Doctrine*, we can describe what rhythmic and disinterested study can accomplish, or we can visualize the transformation brought about by such study, but the reality of actual firsthand experience has to be felt by each for himself.

ANSWERS TO QUESTIONERS

[Reprinted from *The Path*, Vol. X, for December 1895 and February 1896.—EDS.]

T.T. — In the November *Path* there is a reply about Buddhism. May I ask whether reference was intended to the outside exoteric form of the religion or to the esoteric side?

The answer was intended to refer solely to outer forms of Buddhism, because the esoteric teachings of Buddha, if known, would undoubtedly be found to be the same as those of Jesus and the Brahmans — since we hold that both had secret doctrines for the few. The old Jews had their secret religion — the Kaballah — and Jesus, following his Jewish teachers, taught his disciples many things in private which were not recorded. But there is a good deal of evidence that that secret teaching was in all probability like Gnosticism. What Buddha secretly taught we do not know.

If all the superstitions and gross absurdities of outer Buddhism were fully known in the West you would see why it will not be adopted; just as you would be convinced that we will not adopt Brahmanism either, with all its idolatry and superstitions.

—W.Q.J.

P.B. — The other evening, after a day of great activity, and being very tired, not thinking of my friend X, but rather of the pressing business I had been in, I had a vision suddenly of X with whom I seemed to have a long conversation of benefit to both. Now how was this when I had not been thinking of him at all?

In the first place, experience shows, and those who know the laws of such matters say, that the fact of not having thought of a person is not a cause for preventing one from seeing the person in dream or vision. It makes no difference if you haven't thought of the person for twenty years.

Secondly, being wearied and much occupied during the day with absorbing business is in general likely to furnish just the condition in you for a vision or dream of a person or a place you have not thought of for a long time. But extreme and absolute fatigue, going to the extreme, is likely to plunge one into such a deep sleep as to prevent any such experience.

In consequence of bodily and brain fatigue those organs are temporarily paralysed, sometimes, just enough to allow some of the astral

senses to work. We then have a vision or dream of place or person, all depending upon the extent to which the inner astral person is able to impress the material brain cells. Sometimes it is forgotten save as the mere trace of something that took place but cannot be identified. When we are awake and active the brain has such a hold on the astral body that the latter (very fortunately) can work only with the brain and as that organ dictates. And when we fall naturally, unfatigued, into the state when it might be supposed we would have a vision, it does not come. But the pictures and recollections of the day pass before us because the brain is not tired enough to give up its hold on the astral body. Fatigue, however, stills the imperative brain and it releases its hold.

—W.Q.J.

C. — I have heard some members talking about attracting elementals, and of this or that place being full of elementals. Not seeing these beings myself, and not knowing much about it, I would like to know if the phrases used are correct.

It is quite probable that these persons never saw an elemental, and know still less, perhaps, than yourself of the subject and of the laws that may govern such entities. So do not be abashed by their assumption of knowledge. It is incorrect to talk of one place being more full of elementals than another place. We might as well say there is more of space in one spot of space than another. Elementals are everywhere, just as animalculæ fill the air; they obey the laws peculiar to themselves, and move in the currents of ether. If now and then they make themselves manifest, it does not hence follow that an additional number have been attracted to the spot, but only that conditions have altered so as to cause some disturbance.

—W.Q.J.

T.C. and *F.O.R.* — In some formerly published articles something is said of a future date marking the withdrawal of certain portions of the influence of the Adepts, and that those who have not gotten past the obstacles before that will have to wait until next incarnation. Is it necessary that one should be aware of having passed sufficiently far; must one be conscious of it? If so, I, for one, am "not in it."

It is not necessary to be conscious of the progress one has made. Nor is the date in any sense an extinguisher, as some have styled it. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious.

We may not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure." Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical-brain men, not be conscious of it on this plane.

—W.Q.J.

One man, when he has done a service to another, is ready to set it down to his account as a favour conferred.

Another is not ready to do *this*, but still, in his own mind, he thinks of the man as his debtor and he knows what he has done.

A third, in a manner, does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit.

As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.

Must a man, then, be one of these, who in a manner act thus without observing it? Yes. What more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something comfortable to thy nature, and dost thou seek to be paid for it, just as if the eye demand a recompense for seeing, or the feet should demand a recompense for walking?

—MARCUS AURELIUS

POSTHUMOUS VISITOR

[Reprinted here is a true story contributed by Gustave Zorn, F.T.S., to *The Theosophist*, Vol. V, pp. 64-66, for December-January 1883-84. It is followed by H.P.B.'s own Editorial Note.—Eds.]

Having read in *The Theosophist* for September last "A Story of Thirty Years Ago," I am tempted to lay before the reader the account of a somewhat strange occurrence. It was related to me some time ago by the daughter of the lady who witnessed the facts when fifteen years of age, and whom for the purpose of this narrative I shall call Mrs. A——. Second sight and other psychological peculiarities seem to be running in the family, but I must abstain from giving real names, as the near relatives of the parties concerned are still alive and in high social standing.

Mrs. A——, then a girl of fifteen, had just come home during a vacation of her school. Opposite her parents' house was the mansion of her mother's relatives, an old historic family, then represented in the direct line by two unmarried brothers, the elder past forty and the younger about twenty years of age. For some time previous to the events about to be narrated, the elder brother had noticed that considerable sums of money frequently disappeared from his cash-box in a mysterious way, which led to his successively dismissing several of his servants on suspicion and without telling anyone of his losses. These measures, however, proved of no avail, and the money kept on disappearing just as before. The younger of the two brothers led a rather dissipated life, sowing his wild oats, as the saying goes, as fast as he could, but as his senior furnished him with all the money he asked for or needed, there was no reason to suspect the young man of spending more than he acknowledged to, least of all, of resorting to dishonourable means to meet his extravagance.

The parents of Mrs. A——, leading a quiet, patriarchal life, were either completely ignorant of the dissipations of their young relative or unwilling to comment upon them. During Mrs. A——'s stay at home, it so happened that the younger brother was killed in a duel and was for several days laid out, according to custom, in the family stateroom, covered for the mournful occasion from ceiling to floor with sable hangings. As Mrs. A——'s mother was the only female relative of the two brothers then resident in the town, it fell to her duty to visit daily

the house of mourning. Mrs. A—— having expressed the desire to bid a last farewell to her deceased cousin, was taken there on the day previous to the funeral ceremony. The mother having had to speak to the surviving brother about some arrangements for the following day, the girl was left for a short time alone in the mortuary chamber. Standing at the head of the dead man, she was soon lost in a train of melancholy thoughts.

All of a sudden she saw the drapery hanging over the door, opening into the private room of the deceased, lifted up and an old gentleman, whom she met for the first time, emerge out of it with a book under his arm. Moving about in a deliberate and steady manner, as if he was the master of the house, the figure went straight to the catafalque and stood at the foot of the coffin. He gazed earnestly at the dead man, and casting on him a long look of mingled reproach and contempt, said in a calm and loud voice: "May thy offence be forgiven thee for the sake of thy mother!" Then moving round the head of the bier, just opposite the girl—a mute witness of all his doings—the old gentleman bent down and kissed the forehead of the deceased. After this—and taking all the while as little notice of the bewildered spectator as if she were not there, he brushed past her, and crossing over the room to the opposite wall—the lower half of which (as it is still the custom in many a mansion of the German aristocracy) was wainscotted—he pressed a knob hidden among the carved woodwork, and two panels sliding audibly apart in the wainscot discovered a recess full of books and documents. Taking a pencil, the old gentleman wrote for some time on a page, torn out of the book he had brought with him, holding it with his left hand under the paper while writing with the right; then placed both book and paper in the recess and pressed the knob again which made the two panels slide back into their previous position, leaving no trace behind them of the existence of any such hidden recess in the wall. After this, he went out as firmly as he had entered, by the same door through which he had made his appearance, lifting up and letting down the drapery again.

During the whole scene the young girl stood spellbound, unable to move or utter a single cry. After the old man had left the room, she rushed out of it into the arms of her frightened mother, who had just returned to see why her daughter was lingering so long in the mortuary chamber. Unable to speak and explain what had happened, she was carried home, where, at last, her parents having succeeded in quieting

her, she described minutely the old gentleman, repeated the words pronounced by him, and related all that he had done.

“Good Heavens! that is Theodore,” exclaimed her astonished father; but quickly checking himself for fear of disturbing his frightened daughter still more, he tried to soothe her into the belief that it was all a dream or a hallucination, nor did he ever speak to her after that of the occurrence. It was not until several years later, after she had been married, that her mother could be induced to relate to her the event that had followed her vision. “Theodore” was the father of the two brothers, long dead, and whom the girl had never known. The old gentleman, an old friend, had been instantly recognized from her description by her father, who at once proceeded to the surviving brother and told him what had happened. Neither of them had knowledge of any secret recess hidden in the wainscot of that room, but guided by the young girl’s faithful description, they succeeded in finding the knob concealed among the carving. In the recess, they found the book as well as the paper on which the father, so long dead, had penned some lines on that memorable day.

The memorandum contained the startling discovery that the real thief of the abstracted sums was the deceased brother himself; that he had moreover given letters of exchange for a large sum to a person in another town, whose exact address was given as well as the amount of the debt and the due time for the payment thereof; the whole ending with an earnest injunction that the surviving brother should pay the bill and thus save the honour of their ancient and hitherto unsullied name.

The book which the old gentleman had brought under his arm, proved to be the private account book of the young man killed, containing proofs of the statements made in the note by the apparition. The address of the holder of the bills proved to be quite correct as well as the amount and date of which nobody had the remotest suspicion. In the same recess were found several family documents which had been considered as lost since the death of the old master of the mansion. The elder brother married some time after this occurrence. The above-mentioned posthumous letter in the old gentleman’s handwriting is still in the possession of his daughter, now married in her turn to a man of very high social standing. The name of the lady who told me the above facts as well as those of the two brothers, and the married name of the daughter of the elder, are given to the respected editor of this journal.

EDITOR'S NOTE.—We have the pleasure of personal correspondence with the husband of the “young lady's” daughter, a gentleman of Odessa, personally known to, and highly respected by, the writer's friends and near relatives. The facts, as above given, and coming, as they do, from a thoroughly trustworthy source, would seem to checkmate the king on the Theosophical side, and put the doctrines of the Theosophists in an awkward predicament. Nothing of the kind, however, need be confessed to by one capable of looking beneath the surface, although the facts disclosed in the above narrative are not quite sufficient to allow us to come to a definite conclusion. This plea of insufficient data may appear rather strange at first sight, but the strangeness on closer examination will disappear entirely. No information is given above as to the age of the younger brother at the time of the father's death; nor as to the latter's feelings and anxieties at the time of death with regard to his motherless boy. We are, in consequence, obliged to make some assumptions, which all the surrounding circumstances most clearly suggest; if, however, they are unwarranted by facts, we beg further particulars will be forwarded to us. It is but natural that the father should have felt unusually strong solicitude for the future of his young son, deprived, at a tender age, of both his parents; and the more so if his apprehensions for the continued honour of the family, of which, like all German aristocrats, he must have been extremely jealous, were roused, by early indications of the vicious habits which subsequently developed in his son so strongly. After this, the explanation becomes easy enough. The dying thought of the father, worked up to its highest pitch, under the circumstances described, established a magnetic link between the son and the astral shell of the father in *Kamaloka*. It is a well-known fact that fear or great anxiety for everything left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth's atmosphere than it would in the event of a quiet death. Although the shell when left to itself is incapable of acquiring any fresh impressions, yet, when galvanized, so to say, by *rapport* with a medium, it is quite capable of living for years a vicarious life and receiving all the impressions of the medium. Another fact must always be borne in mind in seeking for an explanation of the phenomena of mediumship — namely, that the average stay of shells in *Kamaloka* before final disintegration is sometimes of very long duration; 25 to 30 years would not be too long, with a medium to preserve its vitality. With these preliminary observations, the present problem becomes easy of solution. The young man who met with such a tragic end was probably a medium to his father's shell, and thereby gave it a knowledge of all the incidents of his wild and sinful career. The mute witness of the shell's materialization in the mortuary chamber

must also have been a medium herself, and thus helped that phenomenon to take place. The dying young man's contrition for his vicious life and anxiety to save the honour of the family were reflected upon the father's astral shell with all the intensity of dying energy, and gave rise to all that followed.

The man who cannot see "spooks" and whom they do not bother is fortunate in respect to that mere fact of not *seeing* or *feeling them*, for then he is never annoyed by such things.

But, if from that non-impression from spooks he argues that there are none at all, he is thereby shut off by his own mind from a knowledge that may be acquired through the experience of others. *E.g.*, if one who has never experienced clairvoyance denies its existence, he cuts himself off from the knowledge that the inner faculties exist in man that permit clear-seeing and that there is a second element through which that clear vision acts — the astral light, for instance. These two facts of knowledge are obtainable through the experience of others without ourselves having to realize them in our own practice.

In the same way with "spooks" — for there is no difference in the argument — to the man who never saw or felt them they are not facts in his experience, but as many others have that real knowledge of such matters — even being dull otherwise as many a medium and sensitive is — then the non-seer is bound to profit by those who have the facts and to deduce if he can laws or propositions from them.

As to why one man may not see "spooks," it is because of *density* of the aura that relates to them — not density of perception, for the perception operates after the impact is made through the aura. It is not a question of repelling because that belongs to quite another thing. Another will be less dense and not thereby more fortunate, because it is no blessing to be what I call a "spook catcher"; it is very disagreeable. Spiritual knowledge is not gained from larvæ of the air but from within; and thus one may be very dense as to these outside influences but very capable of getting spiritual knowledge from *within*, which is the only true way. So then it follows that if you are open to spooks you have the more to fight in that direction than the man who is not thus open.

EXTRACTS FROM UNPUBLISHED LETTERS

The individual is neglected by the State which considers itself important. Between the Welfare State and the Communist one there is only a little difference, but that little is vital. The power of the vote and free expression of views is possible in the former. This *is* a gain for the upholding of the ideal of the Individual. To change and transform that individual, self-education through discipline is necessary, and here the State falling prey to the force of the cycle begins to go wrong. Educating and disciplining the Kama-Manas is the duty of the State to the citizen. It is, alas! wrongly performed.

Of course present-day democracy is only mobocracy and Welfare State is for the State and not for the citizen. Totalitarianism may overtake poor India. Educating the individual in the *right* way is not done; that would require Theosophical perception in the education officers at New Delhi and elsewhere.

Economic and other conditions in the country, and especially in big cities like Bombay, are worsening. The astral light is bound to be affected, and in turn to affect people. There will be an increase of unemployment among the youngsters and a great deal of discontent. You will have to keep very calm and steady in the midst of all this.

What you say about education having undergone a change is true, but the whole philosophy of living has considerably changed since the two wars — whether the change is for the better is another matter. It is certainly true that the present system of education has its drawbacks; the children, the parents, as well as the teachers are overburdened. Not only that, but wrong education has contributed a great deal to the confusion of thought and the turmoil that prevail in the world, and we very much need to change the present imperfect educational system with its competition basis, over-specialization and lack of synthesis. Pupils today are taught “subjects” instead of how to think for themselves and to handle the tools of learning, with the result that few of the graduates which our schools and colleges turn out can be said to be truly educated. And this is because we do not pause to consider the aim of education, to which H.P.B. has pointed in *The Key to Theosophy*. The pressing need of our civilization is Theosophical education. In several U.L.T. Centres an important piece of work is carried on — educating the chil-

dren, not so much teaching them the tenets of Theosophy as helping them to acquire a Theosophical attitude to the whole of life and enabling them to see that each one has the power to educate himself. It is better never to urge the young, but rather to encourage when they ask for help, and guide them when we see the opportunity without their knowing that we are acting.

Who cares in our real circle — Masters and chelas — about originality? “Thus have I heard” is our programme, policy and also process. The more you “plagiarize,” the better. Listen to these words of Mahatma K. H.: “From the right point of view, if you will know, it is only the expression of another person’s *original* ideas, some independent sentence, a thought, which in its brief completeness is capable of being constructed into a wise motto or maxim that could be constituted into what is regarded as *plagiarism* — the pilfering of another person’s ‘brain property’. There is not a book but is the shadow of some other book, the concrete image, very often, of the *astral body* of it in some other work upon the same or approximate subject. I agree entirely with Dr. Cromwell when he says that ‘true talent will become original in the very act of engaging itself with the ideas of others’; nay will often *convert the dross* of previous authors into the golden ore that shines forth to the world as its own peculiar creation. ‘From a series of extravagant and weak Italian romances, Shakespeare took the plots, the characters, and the major part of the incidents of those dramatic works which have exalted his name, as an *original* writer, above that of every other in the annals of literature.’” So there you have it.

In your articles for *The Theosophical Movement*, keep it in mind to combine both thought and aspiration. The *T.M.* is for the student and some substance for his mental teeth is necessary. Nobody ever grew on the sweetness and light of good sentiment. A little of the latter to mellow the hard cold facts of reason and thought makes a fine chemical combination. And please distinguish between mechanical mixture and chemical combination! Try to aim at simplicity in Theosophical writing.

You should try to improve your writing by suitable study. Gathering of ideas and thoughts is one thing; developing of style, lucid, clear, economical, is another. For acquiring style, one should study different good styles. You will need to give some time to proper reading — I mean

literature. I have often thought that Addison's *Spectator* provides an excellent basis for the formation of style in writing. The Bible as literature, Shakespeare and such viable writings will prove valuable to you. Then, important, there is osmosis. As we saturate ourselves in reading our chosen model we osmose his elementals and assimilation takes place. Your reading of good literature should be varied. Have you ever read Longinus' "On the Sublime"? It is full of the art of real writing.

I know you are slow at writing, but speed is not all; in fact, is speed even desirable? What is needed is calmness within and steady pen-motion without. Compactness and frugality in words, grace of sentence, links between the paragraphs of an essay, all emerge when the mind is free of mundane affinities. For our work this mental state is necessary. Study-preparation, collection of points, etc., naturally come first and take time, but then the "blessed mood" must be evoked and undisturbed conditions must sustain it till we write to the end, or to a suitable breaking point. It will all come to you.

You need a calm interior whence emerge real thoughts and the grace of graciousness. We are aiming not at spasmodic calmness, now and then, such as intuitive poets have when they pour forth their verse and song. We are trying to get a condition for the Inspiration which comes from within because the body has become "agitated" by and in sensitiveness, and the mind a calm lake in which fall the unbroken images of *Akasha*.

There is only one standard by which we may judge true literature. Whatever the style in which it is written or whatever its objective, it is real literature only if it raises mankind to higher levels of life.

—RAJENDRA PRASAD

IN THE LIGHT OF THEOSOPHY

Are some people endowed with psychic powers, with extrasensory perception? Or are such powers merely a coincidence? These questions were recently examined and discussed by psychiatrists and psychologists at a symposium on "ESP as a Challenge to Scientific Research" on the Los Angeles campus of the University of California (*Think*, November-December 1964).

One psychiatrist at the meeting, Dr. Sidney Cohen, recalled the case of a man who regularly communicated with his wife by telepathy while on trips. "Sometimes the couple would phone each other merely to check whether their telepathic thoughts were accurate." Dr. Cohen believes that scientists should take a careful look at experiments in parapsychology.

Dr. Jule Eisenbud, associate clinical professor of psychiatry at the University of Colorado Medical School, said that "As a psychiatrist over the past 20 years, I've come to the conclusion that the world and a good deal of human behaviour doesn't make too much sense without some of the assumptions that parapsychologists provide.

Taking a long-range view, Dr. Gardner Murphy, director of research at the Menninger Foundation and president of the American Society for Psychical Research, expects that ESP research may have to go through four stages in the years ahead. First, researchers will have to gather the historical records of psychic phenomena. Second, all relevant conditions under which such phenomena occur will have to be examined. Third, research will have to show the relationship between current time and space concepts and psychic phenomena. The fourth step may be a revision of established concepts.

Today, parapsychologists insist that the fact of extrasensory perception and kindred phenomena is beyond debate, and they are therefore working more and more toward *understanding* these phenomena with regard to their processes and their relations to other parts of scientific knowledge. H. P. Blavatsky gives examples after examples of psychic phenomena in *Isis Unveiled*, and accounts of other and more recent cases are given wide circulation in newspapers and magazines. The emphasis has shifted since H.P.B.'s time from the mere piling up of evidence to finding a valid basis for explanation.

The recent respectability of psychic phenomena is due in large part to the work of investigators who have been collecting data, conducting

experiments, and issuing information on a scientific, rather than “sensational,” level. They have shown that clairvoyance, clairaudience, telepathy, premonitory dreams, precognition, levitation, visions of events occurring elsewhere in time or space, materialization, movement of objects by non-physical means, etc., are neither uncommon nor unnatural, but may very well occur in the lives of ordinary people. In the context of such thinking, one would hope to find many minds hospitable to the Theosophical interpretation of mental and psychic phenomena.

In the June 1964 issue of *Harper's Magazine* appears an article on “The Secret of Stonehenge” by Dr. Gerald S. Hawkins, Associate Professor of Astronomy and Director of the Boston University Observatory. The researches of this astronomer are directed to obtaining the answer to the question: “*Why* was Stonehenge built? Buried bones indicated that it had been a mortuary, also a crematorium, and it almost certainly was a temple, though not necessarily Druid. But was it more?” A visit to the actual site of this Cyclopean structure on England's Salisbury Plain indicated to him the possibility that it was designed, with astonishing skill, as an observatory, and that it could have been used for many astronomical purposes.

Working on this hypothesis, Dr. Hawkins asked himself, “What, if any, correlation is there between Stonehenge alignments and the rise and set points of any heavenly bodies?” and he found out, with the aid of modern computers, that “not only was Stonehenge aligned to the sun — it was also oriented to the moon.” Thus this “lone astronomer” arrived at the conclusion that

Stonehenge was an astronomical observatory. And a good one, too. It could have formed a reliable calendar to predict change of seasons. It could also have signalled danger periods for eclipses of the sun or moon. It could have formed a dramatic setting for observation of the interchange between the sun — dominator of summer — and the moon — ruler of the winter.

Dr. Hawkins first published an account of his discovery in the British magazine *Nature*, and in response to that, among the letters he received was one by Mr. R. S. Newall, an English archæologist, who agreed that “Stonehenge is oriented to the winter solstice setting sun in the great central trilithon as seen from the centre or anywhere else on the axis.” He also suggested that “Stonehenge could align to an astro-

onomic point, the point of sunrise at equinox." This, Dr. Hawkins was able to verify with the help of computers.

Because of the sepulchral plan of Stonehenge, Mr. Newall remarked that "it is in some way the mortuary temple to the sun in his old age when he goes down to the lower world at the end of the year or life." And he quoted the first-century B.C. writer Diodorus, who had said that in the mysterious northern region of "Hyperborea" there was a "spherical temple" to Apollo, which "the god visits every 19 years, the period in which the return of the stars to the same place in heaven is accomplished...." Dr. Newall wondered if this could refer to Stonehenge. "Could the full moon do something spectacular once every 19 years at Stonehenge?" Led on to further investigation by this query, Mr. Hawkins discovered that "moon eclipses in December-January, the approximate time when the eclipsed moon would rise over the heelstone [at Stonehenge], occurred mostly at intervals of 19 years." All this is reminiscent of H. P. Blavatsky's statement in *The Secret Doctrine* (II. 770) that the Hyperboreans celebrated the resurrection and descent of Apollo (Sun) to their country every 19 years at the renewal of the lunar cycle.

In 1901, Sir Norman Lockyer promulgated the theory that Stonehenge was a place of sun-worship. The alternative theory as to the purpose of Stonehenge, the sepulchral theory, was supported by the *Encyclopædia Britannica* (1951 edition), though it admitted that "all is surmise and analogy our only guide." H. P. Blavatsky's view of 1888 that Stonehenge was not intended to be a sepulchre (*S.D.*, II. 754) but was a "symbolic record of the World's history," and that its gigantic rocks were arranged with mathematical precision and given the form of the Dandera planisphere and the signs of the Zodiac (*S.D.*, II. 344) is now nearer to being proved.

For the antiquity of Stonehenge those interested may be referred to *THE THEOSOPHICAL MOVEMENT* for August 1960 (Vol. XXX, pp. 399-400).

It has been said that the best way to judge the condition of a society is to find out the status of its women. Taking this criterion, the demographic survey on "Widowhood" carried out by the Institute of Economic Growth is encouraging. The survey, which found that 38.5 per cent of the widows remarried, concluded that traditional social taboos on widow remarriage were generally breaking down among the Hindus (*The Times of India*, March 11).

This trend is closely related to legislation to improve the status of women. The Hindu Widows' Remarriage Act was passed as long ago as 1856, but it was the Hindu Code Acts of 1955-56 which effected the vital legal breakthrough. Nevertheless, legislation alone is not sufficient. The eradication of religious prejudices, the rooting out of the custom of child marriages, the education of women, the recognition of the true position of woman in society and of the ideal of Home-Building, are all allied problems. In the pre- and post-Vedic periods, the woman was as free as the man. The lowering of the status of womanhood proceeded side by side with the fall of India from her ancient grandeur.

In a letter of June 3, 1882, to Dewan Bahadur Raghunath Row, printed in *A Modern Panarion*, Madame Blavatsky wrote:

I have not made a study of Hindu law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious Founders. I regard the former as almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original Smriti. In my judgment, the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon, as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as occurred in the case of Suttee, the burning of widows. The marriage laws are another example. To marry a child, without her knowledge or consent to enter the married state, and then to doom her to the awful, because unnatural, fate of enforced celibacy if the boy-child to whom she was betrothed should die (and one half of the human race *do* die before coming of age), is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that any one of those star-bright human souls called Rishis had ever consented to such a base and idiotic cruelty....

"In the Light of Theosophy" for July 1964 had quoted extensively from an article by Boris de Zirkoff, editor of *Theosophia*. Continuing the same trend of thought in the Winter 1964-65 issue of his magazine, Mr. de Zirkoff deploras "the wide-spread ignorance of the basic teachings of Theosophy" on the part of many in the Theosophical organiza-

tions of today, including some of the "officials" in these organizations and those who lecture from their platforms.

Mr. de Zirkoff looks into the causes of this situation and suggests the remedy:

Some there are today in the ranks of Theosophical Officials in various lands who are quite busy trying to find minor faults and errors in the works of H. P. Blavatsky and other early pillars of the Movement, and to discredit, if possible, the nature of their writings, while at the same time accepting without question the pronouncements of various "seers" whose literary productions have flooded the Theosophical bookshelves for years.

What these wiseacres should ask themselves instead, is whether they are reasonably acquainted with the purport, nature, bearing, and substance of the teachings, precepts, and doctrines enunciated by the Founders and their immediate disciples and co-workers, and whether they can explain these teachings at least in their general outline, to those who are seeking for a nobler philosophy of life. . . .

The reason for this state of affairs is very simple: it is because these original teachings have been overlaid with an incoherent mass of psychic impressions and imaginings which have been allowed to play the role of a most attractive façade behind which there was no substantial building at all. . . .

There are those within the framework of the Theosophical Organizations who are trying to make others believe that H. P. Blavatsky and the other early workers were good enough for their own day, but that now we have gone forward, don't you see, and need something else, something new, something more modern. How very wise!

It is our considered judgment that the truths of the Sermon on the Mount and of other passages in the Gospels are as true today as they were two thousand years ago; that the sayings and discourses of Gautama the Buddha are as deep and vital today as they were earlier yet; that the Upanishads, the Vedas, the Tao-te-Ching, and the sayings of innumerable ancient writers and sages, are as applicable today as they were of yore; and so it is somewhat surprising that the writings of H. P. Blavatsky and others, suffused with the spiritual glow of their immediate and direct contact with the Teachers, could have so suddenly fizzled out, as to their meaning and worth! . . .

We challenge all Theosophists, young and old, wherever they

may be, to go back to the origins of our Movement, and find that in so doing they are *moving forward*; to reassert their dedication to the Principles of that Movement, and to tap within themselves hidden springs of enthusiasm and inspiration for the work that lies ahead.

The increasing respect for the life and work of William Quan Judge on the part of some Theosophical organizations which until a few years ago had ignored his very existence was noted in "In the Light of Theosophy" for July 1964.

Further evidence of the growing recognition of the important position he held and still holds in the Theosophical Movement is provided by the recently published Italian translation of his *Ocean of Theosophy*. This book, published by the "Sirio" Publishing House in Trieste, is having a good reception, and some of the T.S. Lodges intend taking it up as a textbook for group study. If the example set by the Theosophical Society in Italy is followed by other Theosophical groups, it would help considerably in dispelling the ignorance of the basic teachings of the Esoteric Philosophy that Mr. de Zirkoff regrets (*vide supra*).

How many people the world over would have known anything about the *Bhagavad-Gita* but for the work of Theosophists — and especially of William Q. Judge, whose published rendering many regard as the best in English? A mere handful at most. Even Gandhiji has admitted in his autobiography that it was two Theosophists who first enthused him to read the *Gita*, which he came to regard later on as "the book *par excellence* for the knowledge Truth." Today it is familiar to countless men and women the world over, and there is scarcely a person who could rightly be called "educated" who does not know of "the Song of the Lord" — first written down more than 5,000 years ago, and as vital a human document today as it was then.

The first Indian edition of Mr. Judge's rendition of the *Bhagavad-Gita*, which he sub-titled *The Book of Devotion*, is at last out. It is published by Theosophy Company (India) Private Ltd. and is a photographic reprint of the Los Angeles edition. The Indian edition has been necessitated by the growing demand for the book in this country.
