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सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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# THE THEOSOPHICAL MOVEMENT

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## THE TEACHINGS, THE TEACHERS AND THE LEARNERS

If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn.

—H. P. BLAVATSKY

Once again as students of Theosophy prepare for White Lotus Day on May 8, their thoughts centre on H.P.B. and on all she did for the world and for us. Looking afresh at her work, some points strike us which perhaps we have not paid sufficient attention to before. We come to see that the help she gives us is not only in the form of the Teachings; she also shows what the attitude of the learner should be, and points to the Teachers and the way to Them.

What qualified her to give this help? She gives her credentials at the very outset of her first work, *Isis Unveiled* (Preface, p. v): "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science."

She tells us that, when she first travelled over the East, two ever-recurring questions oppressed her thoughts: "Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?" "It was while most anxious to solve these perplexing problems," she writes, "that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear." This last declaration is very important and gives us a clue as to what our own attitude should be. We should note especially what H.P.B. goes

on to say about her receiving "the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self."

Her own faith and conviction in what she had learned made her offer the result of her study "to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face." There are two qualifications here: *willingness* to accept truth wherever it may be found, and *courage* to face popular prejudice. At the end of the first volume of *Isis Unveiled* (p. 628) she reminds us of the apothegm of Narada: "Never utter these words: 'I do not know this — therefore it is false.' One must study to know, know to understand, understand to judge."

Closing the second volume of the same work, she tells us what her motive in writing it was, and what its study will yield to us:

Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

Eleven years later, her second great work, *The Secret Doctrine*, was published. "It is written," she declared, "in the service of humanity, and by humanity and the future generations it must be judged." Once again, at the very outset of the work, she gives credit where it is due. She looks upon it as an advantage that, unlike her predecessors, "she need not resort to personal speculations and theories." For, as she declares, she is again passing on "what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation" (Preface, pp. vii-viii). What a hint we have here for the many commentators on the great scriptures of the world, the critics who mangle them with their own blurred vision, who impute motives to the writers, declare what the writer meant, or try to show how wrong he was! All this has been done to H.P.B.'s own books, even by those calling themselves her "students"!

What is this stupendous knowledge that she learnt and passed on to us? She says (*S.D.*, I. 269) that, as a whole, this knowledge cannot be found *in full* anywhere. "It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis — the seventh, which is the Occult doctrine." Those who taught her this Occult doctrine, likewise, were the followers, not of this or that aspect of Truth, but of its synthesis. Most so-called gurus emphasize one or another aspect of knowledge or way to the goal; hence the many systems of

thought, the many categories of teachers and of pupils. The Theosophical Mahatmas, as They are sometimes called, that is, Those who taught H.P.B. and who form the Brotherhood of Adepts, see the various systems of progress within the vast Whole, wherein there are as many ways to the goal as there are individuals on earth.

She gives us the wide sweep of evolution and reminds us that "Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature" (*S.D.*, II. 446). Therefore it is that she tried to help us "to fell and uproot the deadly upas trees of superstition, prejudice and conceited ignorance" (II. 797). For, we have to get rid of the religious ideas in which we were brought up, the prejudices based on our own personal inclinations, and pride in the little knowledge we possess, which, in fact, reveals our ignorance of the greater knowledge. Hence it is absolutely necessary that we should "Lead the Life necessary for the acquisition of knowledge and powers," for then and then only will true Wisdom come to us naturally.

Just as she herself recorded faithfully what she had learnt, so it is the duty of those who study her writings to teach and pass on what they have learnt from her. But, she warns: "Believers in, and the defenders of, the Secret Doctrine . . . will have to bear the accusation of madness *and worse*, as philosophically as for long years already the writer has done." (*S.D.*, I. 676)

With regard to the Teachers and the way to them, we know that "one of the prime objects of H.P.B.'s mission was to open up communication between the world of men and that of Masters, and to create a suitable Embassy in the former domain through which the work of the Lodge could be carried on." Her work was "to create an organism in which human egos would be drawn by a *natural* attraction to its principles and rules, and undertake the heavy labour of self-purification, self-education and self-attainment." (*Raja-Yoga or Occultism*, second ed., p. vii)

So, it is *we* who have to be willing to accept truth wherever it is to be found; it is *we* who have to be ready to defend it; it is *we* who have to get rid of our *own* prejudices, our *own* superstitious beliefs, our *own* conceited ignorance, not those of others. And it is *we* who have to get beyond being hurt by what the world calls us when we defend the Truth. Always it is individual *self*-effort which brings *self*-success. All of us working together in the above mentioned "organism," which

is a "brotherhood of Peace, Love and mutual assistance," can turn it into a suitable "Embassy" through which Masters' work can be carried on.

We are told that "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" (*S.D.*, I. 280). Even though most of us "are not ready to *practise* this true Occultism," yet "all are in a position *theoretically to study* the problems connected with the Divine Science" (*Raja-Yoga or Occultism*, p. x), and thus prepare our "mental luggage" for the next life, "so as to be ready at the first call" when we are once more reborn.

H.P.B. instructs us to put ourselves upon "the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires" (*Raja-Yoga or Occultism*, p. 16). Any one of us can start with this in mind, for all of us wish to know good from evil, to discriminate, and to gain the power which will enable us to do the good we wish to do. But let us remember that it has to be *self-effort* all the way; we must "first deserve, then desire"; for everything — knowledge, power, success — depends entirely upon each one.

We so often have fanciful notions of what we are capable of doing, and we get discouraged when success does not come to us at once. Let us try to learn first what we can do under the conditions in which we are at the moment, and do it with all our might. By doing to the best of our ability what we *can* do we shall strengthen our character and increase our knowledge and possibilities, until we are capable of doing more, and in this way we shall be in a condition of progressive contentment. As the Buddha pointed out when one of his disciples wanted to sacrifice himself, "The power of the Master is one thing; the power of a disciple is another." H.P.B. wrote: "Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry." (*Raja-Yoga or Occultism*, p. 30)

In H.P.B. we find a true guide and helper, as with humility and gratitude we continue her work in the world and on ourselves. The end is sure; "it is, once for all, 'To be, or Not to be'; to conquer, means ADEPTSHIP."

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## REPLIES TO AN ENGLISH F.T.S.

[The reply to Question VI, relating to the racial origin of "the old Greeks and Romans," was reprinted in our last issue from *The Theosophist* of October 1883. This "historical difficulty" is elucidated further in the "Leaflets from Esoteric History," the first part of which is reprinted here from the same issue of *The Theosophist*. The concluding part will appear in our next issue.—EDS.]

### LEAFLETS FROM ESOTERIC HISTORY

The foregoing—a long, yet necessary, digression—will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical *facts* that hangs the "historical difficulty" at issue; but rather on its degree of interference with time-honoured, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is, after the brainless assaults to which occult sciences have hitherto been subjected—assaults in which abuse has been substituted for argument, and flat denial for calm inquiry—to find that there remain in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them.

The records of the Occultists make no difference between the "Atlantean" ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed or recognized history, *their* records teach that of the ancient Latini of classic legend called Itali; of that people, in short, which, crossing the Apennines (as their Indo-Aryan brothers—let this be known—had crossed *before them* the Hindu-Kush), entered from the north the peninsula—there survived at a period long before the days of Romulus *but the name, and a nascent language*. Profane history informs us that the Latins of the "mythical era" got so Hellenized amidst the rich colonies of *Magna-Græcia* that there remained nothing in them of their primitive Latin nationality. It is the

Latins proper, it says, those pre-Roman Italians who by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric history, the Occult records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was *not* their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders.

While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the Occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, oft concocted by interested parties and found scattered hither and thither in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradations of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also to what particular group, and even small sub-group of the latter, belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any "inner-man" theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations Von Reichenbach proves. If one admits such a presence and realizes intuitively that, being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any, difficulty to conceive our meaning. For, indeed, if even the respective physical idiosyncrasies and special characteristics of any given person make his nationality usually dis-

tinguishable by the physical eye of the ordinary observer — let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families<sup>1</sup> in their anthropological division — there seems little difficulty in conceiving that the same, though far more pronounced, difference of type and characteristics should exist between the *inner* races that inhabit these “fleshly tabernacles.” Besides this easily discernible psychological and *astral* differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three *geological* primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our “Book of Numbers,” and other volumes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later — the strong admixture of the Hellenic and Kelto-Gaulic element in the veins of the primitive Itali of Latium — there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of *Alba Longa* by the son of Æneas, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the “legendary mythical age.” For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged *historical* Regal period of the earliest Romans.

It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the “Adepts” is *fact*, it must be understood at once that all

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<sup>1</sup> Properly speaking, these ought to be called “Geological Races,” so as to be easily distinguished from their subsequent evolutions—the *root-races*. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan physiological division of the human races into their quintuple group of Australioids, Negroids, Mongoloids, Xanthochroi, and the fifth variety of Melanochroi. Yet it says that the *triple* division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

(but the fanciful chronological date for the foundation of Rome — April 753 “B.C.”) that is given in old traditions in relation to the *Pæmerium*, and the triple alliance of the Ramnians, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external history accepts as *facts* during the Punic and Macedonian wars up to, through, and down the Roman Empire to its fall. The founders of Rome were decidedly a *mongrel* people, made up of various scraps and remnants of the many primitive tribes, only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining. And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions, the blood of the true Roman was *Hellenic blood* from its beginning. The famous Latin league is no fable, but history. The succession of kings descended from the Trojan Æneas is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Æolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the *dogma* that Shem, Ham, and Japhet were the historical, once living ancestors of mankind, by making a burnt offering of every really historical but *non-Jewish* tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners, instead of humbly grovelling at their feet as “absurd myths” and old wives’ tales and superstitions.

It will thus appear that the objectionable statements on pp. 56 and 62 of *Esoteric Buddhism*, which are alleged to create a “historical difficulty,” were not made by Mr. Sinnett’s correspondent to bolster a Western theory, but in loyalty to historical *facts*. Whether they can or cannot be accepted in those particular localities where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller’s unfavourable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, “the Greeks and Romans were small sub-races of our own Caucasian stock” (p. 56), and they were “the remnants of the Atlanteans (the modern belong to the fifth race)” (p. 62), show the real meaning on their face. By the old Greeks, “remnants of the Atlanteans,” the *eponymous* ancestors (as they are called by Europeans) of the Æolians, Dorians and Ionians are meant. By the connection together

of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by Magna Græcia. And by "the modern" belonging "to the fifth race" — both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood — it was implied that the *Mongoloid* fourth-race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two root-races: the Westerns do not. The "old Romans" were Hellenes in a new ethnological disguise; the still older Greeks — the real blood ancestors of the future Romans. In direct relation to this, attention is drawn to the following fact — one of the many in its close historical bearing upon the "mythical" age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the first, second and third Races), we may return to Poseidonis — its last surviving link 12,000 years ago. As the chief element in the languages of the fifth race is the Aryan-Sanskrit of the "Brown-white" *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kivang-ze — a language which was an admixture of the agglutinate and the monosyllabic, as it would be called by modern philologists. It was, in short, the language of the "Red-yellow" second or middle geological stock [we maintain the term "geological"]. A strong percentage of the *Mongoloid* or fourth Root-race was, of course, to be found in the Aryans of the fifth. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes, long before the final catastrophe, which has alone remained in the memory of men — thanks to some written records. Tradition says that one of the small tribes (*the Æolians*) who had become islanders after emigrating from far northern countries, had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of M. F. Lenormant — who invented a name for a people whose shadowy outline he dimly perceived in the far-away Past as preceding the Babylonians — we say that this Aryan race that came from Central Asia, the cradle of the fifth-race Humanity, belonged to the "Akkadian"

tribes, there will be a new historico-ethnological difficulty created. Yet it is maintained that these "Akkads" were no more a "Turanian" race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible, and absent from history.

With such remarkable *pacta conventa* between modern exact(?) and ancient Occult sciences, we may proceed with the *fable*. Belonging virtually, through their original connection with the Aryan, Central Asian stock, to the fifth race, the old Æolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection Mr. Huxley's disposition to account for his *Melanochroi* (the Greeks being included under this classification or type) — as themselves "the result of crossing between the Xanthochroi and the Australioids," among whom he places the Southern India *lower* classes and the Egyptians to some extent — is not far off from fact. Anyhow the Æolians of Atlantis were Aryans on the whole, as much as the Basques — Dr. Pritchard's *Allophylians* — are now southern Europeans, although originally belonging to the South Indian Dravidian stock [their progenitors having never been the aborigines of Europe prior to the first Aryan emigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the pillars of Hercules, and, sailing along the coasts, after several years of travel, to have landed on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly), to which they gave the name of Æolia. Thence they proceeded on business with the gods to Mount Olympus. It may be stated here, at the risk of creating a "geographical difficulty," that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far-away possessions, or colonies, of Atlantis. Hence, the "fable" proceeds to state that all along the coasts of Spain, France, and Italy the Æolians often halted, and the memory of their "magical feats" still survives among the descendants of the old Massilians, of the tribes of the later Carthago-Nova, and the seaports of Etruria and Syracuse.

And here again it would not be a bad idea, perchance, even at this late hour, for the archæologists to trace, with the permission of the anthropological societies, the origin of the various autochthones through their folklore and fables, as they may prove both more suggestive and reliable than their "undecipherable" monuments. History catches a misty

glimpse of these particular autochthones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the "accursed sorcerers" who departed, leaving as an inheritance behind them more than one secret of their infernal arts, the fame of which crossing the ages has now passed into history — or, classical Greek and Roman *fable*, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the "Father" expelled them from the Olympus, allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Ægean Sea.

Such is the oldest fable of the ancient Thessalonians.

*(To be concluded)*

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All this is Brahman. Let a man meditate on that visible world as beginning, ending, and breathing in it, the Brahman.

Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether, omnipresent and invisible, from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised, he is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary-seed or the kernel of a canary-seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that Brahman. When I shall have departed hence, I shall obtain him (that Self). He who has this faith has no doubt; thus said Sandilya, yea, thus he said.

—From the Upanishads

## TWO SUCCESSFUL DISCIPLES

Two significant events in Theosophical history are remembered in the month of April. One, the physical birth of William Q. Judge in 1851; and the other, the beginning of a new life, and in one sense a "new birth," for Damodar K. Mavalankar, who had the rare privilege of being called to Tibet to join the Ashram of his Master and get the training that would prepare him for more efficient service to the world in the future.

Both these events marked important milestones in the Theosophical Movement, and in the lives of two successful co-disciples, spiritual brothers and warrior-souls. Both had to fight, and fight hard, not for any personal gains and distinctions, but for the Movement they held dear, and for the Teacher they served with such unswerving devotion, H. P. Blavatsky.

There are interesting parallels in their lives; for, though far apart on the physical plane, born in different countries and different race bodies, they were yet united on the inner planes by a powerful bond — their mutual dedication to the Work, to H.P.B. and Those behind.

William Q. Judge was born in Ireland on April 13, 1851. At the age of seven he had a severe illness from which it was thought he would never recover; he was, in fact, pronounced dead by the doctor, yet strangely he recovered from his illness. It is interesting to note that from that time onwards his family noticed a change in him. He was the same, and yet not the same. He began to read, no one knew how, books on religion, mysticism and magic, trying to discover their real meaning.

Damodar K. Mavalankar, born in India in September 1857, also had a serious illness at the age of seven, and, when on the point of death, was saved by a Personage he saw in a vision. When he was older, he was saved a second time when he was seriously ill, by the same Personage.

Mr. Judge and Damodar contacted H.P.B. by different routes — the former at the age of 23, in 1874, and the latter at the age of 22, in 1879; one in America, the other in India. Mr. Judge's first meeting with H.P.B. is on record and leaves no doubt that this was not the first time they had met. In his own words:

It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common

end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages.

There is no record of Damodar's first meeting with H.P.B. However, on meeting her and coming in contact with the Theosophical Movement, he immediately forsook everything that men hold dear to become her faithful servant and chela, and in the ensuing years of his probation remained steadfastly loyal to her and her mission, "without variable-ness or the shadow of turning."

Three years after the Movement was launched in New York, H.P.B. and Col. Olcott left for India, arriving there in February 1879. This opened a new cycle for both Mr. Judge and Damodar — for the former, it was a time of great trial and loneliness; for the latter, it was the beginning of a new life.

For the next six years Mr. Judge was not to see H.P.B., but during that time, in those early days of the Movement in America, he showed his enthusiasm and devotion by holding meetings, whether or not anyone was present — always beginning with a reading from the *Bhagavad-Gita*. The fact that H.P.B. could leave the Movement in America only three years after its founding in the hands of one so young shows the trust that she and Those behind her had in Mr. Judge. The beginning of the Movement in America had its own significance, for it was a country which H.P.B. declared was the cradle of the new Race, and held the crest wave of advancing civilization. It must be apparent that for such a task there would be selected the one best fitted to lay down the lines needed for the great end in view.

For Damodar, the launching of the Movement in India, as we saw, proved momentous; not only did he leave his home and family, with their consent, for the new life, but set an example for all time by leaving his caste, thereby relinquishing all worldly wealth and position. He was to labour long and hard for the Theosophical Society, first in Bombay and later at Adyar, when the Headquarters were moved there. Not only did he handle much of H.P.B.'s wide correspondence throughout the world, under her direction, but the chief burden of getting out *The Theosophist* fell upon his shoulders. Mr. Judge wrote in *The Path* that Damodar worked "night and day, snatching his brief rest on skins spread upon the marble floor."

From October 1879 until 1884, in which year Mr. Judge came to India and he and Damodar met bodily for the first and only time, they

corresponded with each other. Mr. Judge, left alone in America after H.P.B.'s departure, was eager for news of her and of the Movement in India, where he longed to be. In his letter to Damodar in 1879 he wrote:

My hopes are all centred on India. There I am satisfied, my spirit first saw the light and was first imprisoned in the house of clay, how many years ago I know not but that I have been there my spirit tells me and that I shall be there again I am equally certain.

He wrote again in 1880:

I would give much, had I it, to be with you and see . . . H.P.B. and spend my time in work, and study of that subject which I see is equally dear to the heart of each of us.

In addition to their common devotion to H.P.B. and to the Masters, yet another bond between them was their deep love for India, the ancient land of Aryavarta. To H.P.B., India was the "Motherland of my Master"; to Mr. Judge it was the country where he had "such a profound desire to go"; and as for Damodar, it was the glimpse he had of "the ancient splendour and glory of my country," and of her later degradation, that filled him with the urge to put aside every personal consideration in order to work for it and help to restore it to its former glory.

As stated above, Mr. Judge's time of trial and loneliness and dependency came during the years he was left alone in America, after H.P.B. and Col. Olcott's departure for India. Damodar's was to come in 1884, when H.P.B. and Col. Olcott were out of India. This was the period of the Coulomb conspiracy and the investigations of the Society for Psychical Research. Damodar was to share with H.P.B. "the stigma of the Coulomb charges and Mr. Hodgson's investigating suspicions." Subsequent events ultimately led to H.P.B.'s departure from India; broken in body and spirit, she sailed for Europe on 30th March 1885, never to return.

This marked the end of a cycle for H.P.B., for Damodar, and for the whole Theosophical Movement in India. Damodar, next to H.P.B. "the most loved and the most envied of the Theosophists in India," was soon to be called by the Masters into Their direct service and company. He thus received the reward for his undying devotion and his uncomplaining endurance of the tribulations he had to face. Of him the Master K.H. wrote, "Before he could stand in the presence of

the 'Masters' he had to undergo the severest trials that a neophyte ever passed through."

H.P.B., in her letter of 1890 addressed to "my Brothers of Aryavarta" ("Why I Do Not Return to India": *THE THEOSOPHICAL MOVEMENT*, January 1954), enumerated the accomplishments of the Theosophical Society in India, and wrote:

Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but the one future Adept (Damodar) who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain.

In 1885, after Mr. Judge's return to America from India, began the real work of the Movement in the United States. In 1886 he established the magazine *The Path*, which H.P.B. described as "pure Bud-dhi"; in it he wrote under a variety of pseudonyms, thus hiding from the public his own large part in its publication. He was also a skilful organizer who knew how to help other men to develop their talents and take responsibility. The spirit of the work of the Movement in America is best discovered by reading the first ten volumes of *The Path*, Jasper Niemand's compilation of *Letters That Have Helped Me*, and H.P.B.'s Five Messages to the annual conventions of the American Section, from 1888 to 1891.

H.P.B. died in 1891, and from that time until his own death in 1896, Mr. Judge worked valiantly for the Movement, against many odds. His own health began to fail from 1893 onwards, and was made worse when the unwarranted attacks upon his character became virulent. He died in New York on March 21, 1896. His last words were: "There should be calmness. Hold fast. Go slow."

H.P.B. wrote of Mr. Judge that he had been a part of herself "for several æons." She also wrote of him:

W.Q.J. is the *Antaskarana* between the two *Manas(es)*, the American thought and the Indian — or rather the trans-Himalayan Esoteric Knowledge.

He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and *at a great sacrifice*, for the spread of the Movement.

H.P.B.'s words say all that needs to be said about both William Q. Judge and Damodar K. Mavalankar; little more can be added.

What shows itself more clearly perhaps than anything else in the lives of these two outstanding successes in the life of discipleship or chelaship is their unfailing zeal and strict adherence to the duty that fell upon them, and their undying devotion and loyalty to their Teacher, H. P. Blavatsky. We also see the truth of the statement that it matters not where we find ourselves placed in our physical bodies, because it is on the inner planes that our real life is to be led. It is this inner life of devotion and aspiration and the development of our inner qualities that is the uniting bond for all who desire to become disciples. The truth of this is seen in the lives of both Mr. Judge and Damodar; two people could not have been born farther apart physically, grown up in more completely different backgrounds, and been less likely to meet. Yet, it was the desire to tread the path, to fight the fight which only fortune's favoured soldiers may obtain, that led them to the Movement, to H.P.B. and ultimately to the Masters, to know whom we must know Their philosophy, and to serve whom we must serve Their humanity.

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It should not be forgotten, moreover, that to spread a knowledge of philosophical truths forms but a small fraction of the important work the occultists are engaged in. Whenever circumstances compel them to be shut out from the world's view, they are most actively engaged in arranging and guiding the current of events, sometimes by influencing people's minds, at others by bringing about, as far as practicable, such combinations of forces as would give rise to a higher form of evolution, and such other important work on a spiritual plane. They have to do and are doing that work now. Little therefore do the public know what in reality it is that they ask for when they apply for *Chelaship*. They have to thus pledge themselves to assist the MAHATMAS in that spiritual work by the process of self-evolution, for the energy expended by them in the act of self-purification has a dynamic effect and produces grand results on a spiritual plane. Moreover, they gradually fit themselves to take an active share in the grand work. It may perhaps be now apparent why "THE ADEPT BECOMES; HE IS NOT MADE," and why he is the "rare efflorescence of the age."

—DAMODAR K. MAVALANKAR

## REINCARNATION: ITS RELATIONSHIP WITH KARMA AND ETHICS

However much we may accept reincarnation as a fact mentally, it is exceedingly difficult for us to realize it as a fact on the plane of action. This is mainly because we do not apply the knowledge that action is threefold. Our acts are objective on this plane, but they are ensouled by desire-feeling and thought. We do not realize sufficiently that no action can take place without a thought at its base, and no thoughts can arise without desire at their base. Because we are weak in desires and will, therefore it is that we find it so difficult to alter our actions or to act in the way we wish to act.

Let us, then, seek the cause of which action in the present is the effect. But the interrelationship that exists between thought, desire-feeling and action is so complex that it is difficult to disentangle them. The desire even to gain spiritual knowledge or to aspire to a better life has to arise before thought is devoted to that knowledge or aspiration, and without thought desire would die unfulfilled. Therefore our prime need is to see the importance of thought and not to look on it merely as a means of acquiring knowledge; it should rather be seen as the amanuensis of our desire-feeling nature.

The phrase, "A man can have no attachment to that on which he does not think," should become a *mantram* which rises in the mind when we awaken to the fact that we are suffering through *remembrance* of some tragedy, insult or cause of despair. "Kill in thyself all memory of past experiences," we are taught. This will help us to meet the events of life which disturb us, but it will not help us to seek the true base of action and our reactions.

It is only the teaching of reincarnation which helps us to see that all our miseries, hatreds, etc., are the due effects of actions performed by us either in past lives or in this life. All hatreds or displeasures should, therefore, be seen as unjustifiable, for what happens to us is only what we have "desired" at some time or other, though then we desired without knowing accurately what the results would be. The Buddha taught:

All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts.  
(*Dhammapada*, verse 1)

And *The Secret Doctrine* (I. 643) reminds us:

It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

But all this seems negative! We need to remember that if the present is the result of past incarnations, then this present incarnation will be, or rather is, the cause of the effects which will appear in our future incarnations. Hence *The Voice of the Silence* reminds us that the effects which come to us in this life as the result of past causes must be accepted with the right attitude and allowed to work themselves out. "The ripple of effect, as the great tidal wave, thou shalt let run its course." We can do nothing to prevent their coming to us, but the manner in which we greet them, or work with them or against them, brings to our mind the educative aspect of these effects, for as we deal with them they become causes for future effects.

With the usual paradox in matters spiritual, we are told also to "teach to eschew all causes." How, then, can we deal with effects? The use of the imagery of the "tidal wave" is interesting, for we all know full well that we can do nothing against it when it comes. Whatever can be done in preparation against it has to be done *before* the wave comes. But while it brings suffering, we can do much by always remembering, "Rigid Justice rules the world." Only this firmly rooted concept will help us to see the "wave" as the "mighty sweep of never erring action . . . the karmic progeny of all our former thoughts and deeds" (*The Voice of the Silence*, p. 37). By our right attitude to the wave we may "exhaust the law of Karmic retribution."

But there is a positive side to this question of retribution; that is, we can "create this 'day'" our chances for our "morrow." "In the 'Great Journey,' causes sown each hour bear each its harvest of effects." We can "gain Siddhis" for our future births by our present actions. The Buddha pointed out that our only real possessions are our actions. They are the one thing that we possess which we cannot lose or have taken away from us.

It is with this creative aspect of action, the building of the future by our present actions, that we should be more concerned. Also, the knowledge of the threefold aspect of action must be applied practically.

Life is made up of effort. It is an effort to learn to walk, to talk, to be what we plan to be. Without effort, apathy will take hold of us and we shall "drift into the eddies" of life and be lost. Effort has, therefore,

to be applied to our *thoughts* if we would alter our mode of action.

We are told: "Thy Soul cannot be hurt but through thy erring body." This body is the field of action for our thoughts, feelings and desires; hence it is necessary to deal with our thoughts and emotions, with the picture we have of ourselves in the mind, lest the senses which produce desire-feeling "make a playground" of the mind. The Soul itself, we are told, is a stronghold, and we have to chase all our foes away from it. The Soul is the permanent part of ourselves, and it will last through all "tidal waves" that may destroy the body and sweep away all desire-feelings and actions. But it can be "hurt" through our erring body, the field of action for the Soul's foes.

The foes that we have to drive away are the qualities that pertain to the body, to the desires-emotions and the thoughts. Hence *The Voice of the Silence* asks us to chase away "ambition, anger, hatred, e'en to the shadow of desire."

Desire lies at the root of ambition; anger comes when we are thwarted; hatred is directed against the people or the conditions that prevent us from getting what we want. Hence, since ambition is the result of thought devoted to a desire, we have to get at our thoughts, lest they bring our desires to fruition and breed thought-children which harm us.

On the creative side, in order to avoid being slain by these thought sensations which "swarm round humankind," we have to make our own thoughts harmless. Realizing that that which makes these thoughts harmful is the sense-organs and sensations which produce desires and feelings, we must refuse to let these senses and remembrances "make a playground of the mind." We have to "withhold internal images" also, which are mostly born of remembrances which tempt.

A few moments spent in looking at our thoughts when we are not thinking of anything particular will show us that our sense-impressions and desire-feelings have been receiving pleasure from the possession and use of our mind. At times we allow them to do so consciously, and breed dreadful consequences for ourselves in the future.

Control of our thoughts will aid us at the further stages on the Path, for we have to reach that state where no thoughts can disturb us. We have to reach that fixity of mind in which "all earthly thoughts fall dead before the fane" — "e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold."

Control of thought helps towards the control of feelings and desires

and even actions. It is by thinking about feelings and desires that they are strengthened.

The use of the will in all this is important, for, without effort either in right or wrong direction, nothing can be achieved. What is will? The *Glossary* tells us that it is sevenfold in its degrees of manifestation, and at our stage it is mostly locked up in desire. Thought plans a line of action towards the goal decided upon by desire, but only through the will aspect of desire, forcing the mind to execute the plan, will result its fruition in action. Therefore we are told to will to desire the right.

The Path is strenuous, but we need not fear, for impersonal LAW is the one aspect of life that is completely trustworthy.

Our efforts, though they do not yield any result in this life, will not be wasted, but will form the basis or starting point for success in other lives. What we clear off of our debts from the past will not come again to us. If we can keep our vision clear, if we can keep alive in us the inherent idea of perfection attained by becoming one with the highest, and then see that this is not isolation but union, we can pass through heart-breaking circumstances undisturbed. We must keep in mind that only by the tears we shed for the troubles of others can action follow to relieve the causes of others' woes. To live to benefit mankind, not ourselves, is the first step. All the help we can get to achieve progress, whether in life's daily journey or in the journey of an entire lifetime, are means to this end. We have to water the seed, the inherent idea, and take away the weeds, so that the former may grow until all life is seen as an education in the art of helping.

This is not easy, for remembrances of past pleasures and pains flood the mind. At every moment of conscious awareness we should think of the purpose of life — to live to benefit mankind; not the chosen few, but the whole of mankind that suffers and toils, and whom we can help by letting more of the true Spirit of Life manifest through our earthly life. Becoming one with all, clearing away all disharmonies of the past and creating only harmonies in the present and the future, we shall be brought into the Company of the Servants of Humanity to whose Work we are dedicated.

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## THE STREAM

“O Master! I am afloat on a great river, the source of which I know not, nor where it ends. I hear the rush of the storms and the roar of the waves. I hear a million voices cry, ‘Save!’ I struggle, carried by a current I do not see, knowing not whither I am going nor why. I pray you, enlighten me, who cry so in the deep.”

“Dear Son, I bid you stand apart, stand apart from the roar of this Universe of which you are a part. Stand apart and look on, where the seeker searches thorns for flowers, the traveller scours the desert for water.”

“O Father! as I look I see a great stream passing. It is so broad it covers the whole horizon. I see myriads of figures that swim on the water, groaning and struggling. They pass like shadows, now cast into the whirlpool, now lashed by the icy waves, and are finally carried yonder, into the yawning cave, to vanish into its depths. O Father! that dark tunnel looks so hideous that I shudder to gaze at it.”

“Look on, Son, where millions go to the cave of Death, carried by the currents of Karma, struggling on the waves of existence, on this Stream of Life.”

“I look on again, Father, but I see the same figures returning. They rush out again and again, wearing different forms and apparel. Torn and bleeding, they are carried again and again into the selfsame cave. They fight amongst themselves, tear at one another and, shrieking and groaning, writhing with pain, wounded, maimed, float spiritless on this Great Stream, to be swallowed once again into the Hollow of Death.”

“Look close, Son, where the swimmer takes the raft for a sturdy boat, the hungry takes spiny growths for fruit, and the thirsty takes mirages for water.”

“As I look, Father, I see a wondrous boat. It waits and shines with brilliant light. But alas! those that rush do not see. None hears its echoing call. Could they but see and hear! Their sobs mingle with the gurgling stream; some clutch a splinter and some a straw for support. Yet they see not the boat standing by their side. See how in their hurry they dash past it and run!”

“See you not those who try?”

“Yes, Father, I see some swimming boldly towards the boat! But alas! the dreadful current carries them away! Alas! some are pulled

down by those still in the water as they clutch at the boat. All wail and cry, 'Help!' Oh, cannot someone reveal the sacred boat to the Seeing Blind and take them to the other shore?"

"What do you see there?"

"O Father! I see a garden of peace. I also hear a resounding call. I see the Few that stand, with tears in their eyes, pointing at the shining boat. But alas! the Mad Rush heeds not. They rush on and on, to crash within the hollow."

"Enough, my Son! You have seen this day the Hollow Struggle of which you are a part. You have seen the Roaring Stream on which you float, and the Ferry-Boat. Now you may go."

"Where, Father? Shall I who saw this moment the self-imposed struggle of Madness on the Stream of Existence go back to be buffeted by the waves? Who would climb a falling tree? Who would pluck a withered flower? Ah, Father! I cried to you in darkness and you gave me light. I go but to swim to the Other Shore, where Immortal Life reigns. I plunge but to rise, and sink but to save!"

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Here is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

When I try to bow to thee, my obeisance cannot reach down to the depth where thy feet rest among the poorest, and lowliest, and lost.

Pride can never approach to where thou walkest in the clothes of the humble among the poorest, and lowliest, and lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest, the lowliest, and the lost.

—RABINDRANATH TAGORE

## WORDS

*The Secret Doctrine* (II. 42) tells us that “*Evolution*, not *creation*, by means of WORDS is recognized in the philosophies of the East, even in their exoteric records.”

We are familiar with the idea that there is no *creation*, and that all is evolution, but perhaps we fail to grasp the implication that evolution is by means of WORDS. That is to say, as it started by the WORD, so is it continued by means of WORDS.

The question arises, how can words cause the continuous process which is evolution?

If we look up the meaning of “word” in a dictionary, we find that it is defined as a “unit of spoken or written language,” and “language” is “any method of expressing thoughts.” A word is, therefore, a means of expressing thought.

Perhaps we can see why all manifestation began with the WORD, *i.e.*, by thought expressed. “Desire first arose in IT,” we learn, and awakened to activity the Thought in the Universal Mind. This Thought was expressed in the WORD. The result was Sound, the Sound being of the nature of that Thought, itself the result of past Manvantaras. This Sound vibrates throughout infinitude, and is the cause of evolution.

Again, *The Secret Doctrine* (I. 93) speaks of “the mystery of Sound and Speech, as an effect and corollary of the cause — Divine Thought.” And H.P.B. quotes P. Christian who, she says, expressed “an esoteric teaching accepted by all the Eastern Schools of Occultism” when he wrote:

To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us....

Evolution means the process of unrolling, or unfolding, or developing, which gives us the idea of the unfolding or working out of the

expressed Thought. Hence everything is developing or unfolding Thought.

Sound is the sensation produced through the organs of hearing, a vibratory disturbance in the atmosphere, a tone or note produced by regular vibrations. We have the idea that every unit in manifestation vibrates in response to the WORD, for that WORD does not cease at the dawn of manifestation; it is inherent in the whole. Its continuation is through the units of manifestation, for all things emit a sound. As human beings use language, *i.e.*, words, they are also the agents carrying out the work of evolution by this means. It is for this reason that we are warned to be careful of our words.

*...the spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." ... Sound and rhythm are closely related to the four Elements of the Ancients; and such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (S.D., I. 307)*

By trying to realize the connection between the WORD, our own words and the sound pertaining to all parts of manifestation, we shall be helped once again to get an idea of the UNITY of and through all, including the highest and the lowest. Also to see that from one point of view all is ruled by thought. The devotion and reverence due to the Highest has to be felt also for the lowest atom.

Draw a deep line in your thought between that ever-incognizable essence, and the, as invisible, yet comprehensible Presence (*Mulaprakriti*), or Schekinah, from *beyond and through which* vibrates the sound of the *Verbum*, and from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings, whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms*... every physical point is but the phenomenal expression of the noumenal, metaphysical point. (S.D., I. 629-30)

This brings home to us the potency of the Word, which is expressed thought. We are the expression of our thought, but it is expressed through language, whether of articulate sounds, of the emotions, or of spiritual symbols and emblems. H.P.B. speaks of "Abstract Thought and concrete Voice" (S.D., I. 99 fn.), and of "the mystery of Sound and Speech" (S.D., I. 93). Thought, Voice, Sound.

Quoting Pymander, *The Secret Doctrine* (II. 488) says:

"THOUGHT, the divine, which is LIGHT and LIFE . . . produced through its WORD, or first aspect," the *other, operating* THOUGHT.

This "*operating* THOUGHT" is explained to us (II. 490) in a way which, if applied, will be very useful to us in our daily life:

There was *no* "EVIL thought" that originated the opposing Power, but simply THOUGHT *per se*; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn.

Applying this, we see that all our thoughts should be cogitative, having design and purpose. That is to say, we must cogitate, think over, meditate or ponder; we must design or plan what we want to do; the purpose to be kept in mind is rooted in the desire-sponsored thought. Reflected in our own thought process is that which took place in the beginning:

. . . absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human consciousness, results in Cosmic Energy (*Fohat*). (I. 328)

Further,

The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. (II. 25)

Any desire, therefore, must be mirrored in thought before energy can be born. The combination of these, working in matter on all planes — for no thought or desire can be formulated without a basis of matter — produces a sound which results in the vibrations thrilling through matter, bringing construction or destruction.

It is good to remember that conscious thought should precede our words. If we regret our words we must realize that it is our conscious thought which has become sub-conscious and has produced those words. Our regret for them must make us search for the underlying thought so that we can change it.

Secondly, we must begin to value more the tone of our voice, for

sounds are destructive as well as constructive. It is interesting to note the kind of music that is so popular today — jarring, coarse, disturbing to the inner thought as to the outer atmosphere — for it gives us knowledge of the kind of thought that is at the base of our present civilization. Our own harsh sounds, angry words, horse-laughter, loud voices, all should show us that we can be destructive agents. The great sounds of Nature which vibrate through the apparent silence cannot be heard when our own sounds are loud and harsh. When silence seems to drive us mad, we need to stop and think. One of the destructive aspects of present-day life is noise, *e.g.*, that of machines. Periods of silence are essential, and therefore we find that quiet reflection is recognized today to be essential to mental health.

Thirdly, *what* we speak, the words used, are important. Therefore the *Gita* recommends the repetition of sacred texts. If study purifies the brain-mind, words of Truth and Wisdom purify our whole character and our surroundings.

Finally, let us try to remember that whatever we say is but the expression of the Divine Thought through the instrumentality of our sevenfold nature. Our abstract thought becomes concrete through our words and their sound.

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A good thing in regard to control of speech is from the *Laws of Manu*. In Occultism, speech is regarded as an act, and the most difficult of all acts to control. To control speech, regular and persistent efforts are required. The rule for speech is given as:

Let him say what is *true*.

Let him say what is *useful*.

Let him say what is *pleasant*.

Let him utter no *disagreeable truth*.

Let him utter no *agreeable falsehood*.

In the same line is Judge's admonition: "Let us use with care those *living* messengers called words." These are good things to bear in mind at all times, without making so much of them as to neglect other things quite as important.

—ROBERT CROSBIE

## “LUCIFER” CORRESPONDENCE

### WHAT SHALL WE DO FOR OUR FELLOW-MEN?

[THE THEOSOPHICAL MOVEMENT last month reprinted from *Lucifer* for July 1889 H.P.B.'s Notes on a letter from Dr. Hübbschleiden. He continued his argument in a second letter, which H.P.B. published with her answers in October 1889. As before, we republish here only such passages from Dr. Hübbschleiden's long communication as are necessary to connect with H.P.B.'s replies.—EDS.]

As the purport of my former communication has been misunderstood, I have now made this question the title of my present letter, in order to emphasize the point. My friends and I did not ask: Shall we do *anything* for our fellow-men or *nothing*? but: *What* shall we do for them?

You agree with us . . . that the ultimate Goal which the mystic or the occultist has to strive for is not perfection IN existence (the “world”) but *absolute being*: that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the “world” and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc. — or, on the other hand, shall we . . . only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?

*Answer.* As the undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one — *namely, the esoteric teachings of ethics and philosophy of those she calls “MASTERS”* — answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live — not “happily” — but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life, to the wretches they

meet — whether these are starving physically or morally — that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in “Socialism” and the third in a “longing only for eternal peace,” there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about “cosmology, the evolution of man and of the Universe.” — H.P.B.

According to our opinion the latter course is the right one for a mystic . . . you say: “Paranirvana is reached only when the Manvantara has closed and during the ‘night’ of the universe or Pralaya.” If the final aim of paranirvana *cannot* be attained individually, but only solidarily by the whole of the present humanity, it stands to reason that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but that we have to work first for the world-process to hurry all the worldly interests of Hottentots and European vivisectors. . . .

*Answer.* According to our opinion, as there is no essential difference between a “mystic” and a “Theosophist-Esotericist” or Eastern Occultist, the above cited course is *not* “the right one for a mystic.” One who, while “yearning to be delivered from all selfishness,” directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very *selfish* but is guilty of prejudice and partiality. When saying that *Para*, or *Parinirvana* rather, is reached only at the Manvantaric close, I never meant to imply the “planetary” but the whole *Cosmic* Manvantara, *i.e.*, at the end of “an *age*” of Brahma, not one “Day.” For this is the only time when during the *universal* Pralaya mankind (*i.e.*, not only the terrestrial *mankind* but that of every “man” or “*manu*-bearing” globe, star, sun or planet) will reach “solidarily” Parinirvana, and even then it will not be the whole mankind, but only those portions of the mankind which will have made themselves ready for it. Our correspondent’s remark about the “Hottentots” and “European vivisectors” seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed *Terrene* mankind! — H.P.B.

You have the great advantage over us, that you speak with absolute certainty on all these points, in saying: “this is the esoteric doctrine,” and

"such is the teaching of my masters." We do not think that we have any such certain warrant for *our* belief; on the contrary, we want to learn, and are ready to receive wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us: this, nevertheless, is likely to be true, we try our best to make our understanding follow our intuition.

*Answer.* I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority," let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H.P.B.

... It was not, nor is it, our intention "to inflict any criticism on you" ... we owe you great and many thanks for your having originated the present movement and for having made popular many striking ideas hitherto foreign to European civilization. We should now feel further obliged to you if you (or your masters) will give us some reasons which could make it appear likely to us why paranirvana could *not* be attained by any *jiva* at any time, and why the final goal can only be reached solidarily by the whole of the humanity living at present.

*Answer.* There is some confusion here. I never said that no *jiva* could attain Parinirvana, nor meant to infer that "the final goal can only be reached solidarily" by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of *pralayas* as also of Nirvanic or "Moksha" states, Dr. Hübbe-Schleiden has evidently confused the *Prakrita* with the *Naimittika* Pralaya, of the Visishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his "Brahmin Guru," in short, of whom

there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya than with that of Sri Sankaracharya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to "Cosmology" and other sciences including theogony, and as contrasted with "Ethics" pure and simple, dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden *salto mortali* from esotericism — too difficult to comprehend and therefore to teach — to *ethics* which anyone who knows a Southern language or two of India can impart by simply translating his texts from philosophical works with which the country abounds. The result of this is that my esteemed friend and correspondent talks Visishtadwaitism as unconsciously as M. Jourdain talked "prose," while believing he argues from the Mahayana and Vedantic standpoint — pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of *Jivas* as though these were *separate* entities and independent of JIVATMA, the one universal soul! This is a purely Visishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual! He asks "why parinirvana could *not* be attained by any jiva at any time." We answer that if by "jiva" he means the "Higher Self" or the *divine ego* of man only — then we say it may reach Nirvana, not Parinirvana, but even this, only when one becomes *Jivanmukta*, which does *not* mean "at any time." But if he understands by "Jiva" simply the *one life* which the Visishtadwaitas say is contained in every particle of matter, separating it from the *sarira* or body that contains it, then we do not understand at all what he means. For, we do not agree that Parabrahm only *pervades* every Jiva, as well as each particle of matter, but say that Parabrahm is inseparable from every Jiva, as from every particle of matter, since it is the *absolute*, and that it is in truth that Jivatma itself *crystallized* — for want of a better word. Before I answer his questions, therefore, I must know whether he means by Parinirvana the same as I do, and of which of the *Pralayas* he is talking. Is it of the *Prakrita* Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the *Naimittika* Pralaya occurring after each *Brahma Kalpa* equal to 1,000 Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation; Dr. Hübbe-Schleiden argues from that of — let him say *what* system, for, lacking omniscience, I cannot tell. — H.P.B.

... The unselfishness of the Altruist has a very different character according to which of the two views he takes. To begin with *our* view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Altruist, because... in proportion as he feels his own *avidya*, *agnana* or unwisdom, so does he feel that of other entities, and has compassion with them on that account.

*Answer.* To feel "compassion" without an adequate practical result ensuing from it is not to show oneself an "Altruist" but the reverse. Real self-development on the esoteric lines is *action*. "Inaction in a deed of mercy becomes *an action* in a deadly sin." (*Vide* "The Two Paths" in *The Voice of the Silence*.)—H.P.B.

To take now the other view: Is not the altruism of an occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? For is not at the bottom of his "unselfishness" the knowledge that he cannot work out his own salvation at any lesser price?... Altruism is certainly considered one of the first requirements of any German Theosopher. We can or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice *for* the "world"), but only in the latter sense of self-sacrifice to the eternal.

*Answer.* An Occultist does not feel "himself tied to the Karma of all his fellow-men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone. Witness the *Nirmanakaya*—the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the Hind and Hird Treatises in *The Voice of the Silence*. Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikaya*, the triple power of Buddha's embodiment, and of Nirvana in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself "theosopher"

in preference to "theosophist" he escapes thereby any idea of *sophistry* connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction. — H.P.B.

It is a misunderstanding, if you think in your note *e*,<sup>1</sup> that we are advocating entire "withdrawal or isolation from the world." We do so as little as yourself, but only recommend an "ascetic life."... But the consequence of your view seems to lead to joining the world in a *worldly* life, and until good enough reasons are given for it, we do not approve of this conduct. That we should have to join our fellow-men in all their *worldly* interests and pursuits, in order to assist them and hasten them on to the solidary and common goal, is contrary to our intuition.

*Answer.* It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where I have advised my brother Theosophists to join men "in all their *worldly* interests and pursuits! Useless to quote here again that which is said in note *e*, for everyone can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. "Not nakedness, not plaited hair, not dirt, not fasting or lying on the earth... not sitting motionless, can purify one who has not overcome desires," says *Dhammapada* (verse 141). "Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted hair, etc., etc., will cleanse a man not free from delusions" (*Amagandha Sutta*, 7, 11). This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth. — H.P.B.

... We make no secret of our aims or our striving; we lay our views and our reasons before *anyone* who will hear them, and we are ready to receive amongst us *anyone* who will *honestly* join us. Above all, however, we are doing our best to live up to our highest ideal of wisdom; and perhaps the good example may prove to be more useful to our fellow-men than any organized propaganda of teaching.

*Answer.* So do we. And if not all of us live up to our highest ideal of wisdom, it is only because we are *men*, not gods, after all. But there

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<sup>1</sup> This note "*e*" is numbered (5) in the reprint in the MARCH THEOSOPHICAL MOVEMENT.—EDS.

is one thing, however, we never do (those in the esoteric circle, at any rate): *we set ourselves as examples to no men*, for we remember well that precept in *Amagandha Sutta* that says: "Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness"; and again, as in the *Dhammapada*, "The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one's own fault one hides, as a cheat hides the bad die from the gambler." — H.P.B.

By the bye, in your note<sup>2</sup> you couple together *Schopenhauer* and *Eduard von Hartmann*. In this question, however, both are of opposite opinions. . . . Hartmann verges much more towards your opinion, for he does not believe in *individual* consummation and deliverance from the world; he thinks all mysticism, and particularly that which is now known as Indian philosophy, an error. . . .

*Answer.* As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If, however, as you say, Hartmann thinks "Indian philosophy an error," then he cannot be said to *verge* toward *my* opinion, as I hold quite a contrary view. India might return the compliment with interest. — H.P.B.

There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours. . . . Lord Buddha . . . expressly abstained from teaching cosmology or any worldly science; he never meddled with the worldly affairs of men, but every assistance he rendered them was entirely restricted to showing them the road to deliverance from existence. And just the same with Vedanta. It prohibits any attachment to worldly views and interests, or enquiries after cosmology or evolution *a fortiori* socialism and any other world-improvement. All this Vedanta calls *Agnana*. . . .

*Answer.* It depends on what you call Vedanta — whether the Dwaita, the Adwaita, or the Visishtadwaita. That we differ from all these is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads*, when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his *exoteric* biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the

<sup>2</sup> Numbered (7) in the March THEOSOPHICAL MOVEMENT—EDS.

method of his rendering it. Buddhism being simply esoteric *Bodhism* taught before him secretly in the *arcana* of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke in public. But this shows in no way that he did not teach them to his Arhats. Again, between "attachment to worldly views or interests" and the study of Cosmology, which is *not* "a worldly science," however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study of *Occultism* — which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles), no occult psycho-physics or *knowledge of man* as he truly is, is possible. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism. — H.P.B.

*Agnani* (misprinted in the July number, page 436: *agnam*)<sup>3</sup> signified just the same as what is rendered by "fool" in the English translations of the *Dhammapada* and the *Suttas*. It is never understood "intellectually" and certainly does not mean an *ignoramus*; on the contrary, the scientists are rather more likely to be *agnanis* than any "uneducated" mystic. *Agnani* expresses always a relative notion. *Gnani* is anyone who is striving for the self-realization of the eternal; a *perfect gnani* is only the *jivanmukta*, but anyone who is on the road of development to this end may be (relatively) called *gnani*, while anyone who is less advanced is comparatively an *agnani*. . . . It is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Goethes, Humboldts, etc., may yet linger on the descending side of existence tied down to it by their individual wants and desires.

*Answer.* *Agnam*, instead of *agnani*, was of course a printer's mistake. With such every journal and magazine abounds, in Germany, I suppose, as much as in England, and from which *Lucifer* is no more free than the *Sphinx*.<sup>4</sup> It is the printer's and the proof-reader's Karma. But it is a worse mistake, however, to translate *Agnani* by "fool," all the Beals, Oldenbergs, Webers, and Hardys to the contrary. *Gnana* (or, *Jnana*, rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it — and which saves the *Jivanmuktas* who have mastered both Karmayoga and

<sup>3</sup> March THEOSOPHICAL MOVEMENT, p. 208—EDS.

<sup>4</sup> Dr. Hübbe-Schleiden was editor of *The Sphinx*, a quasi-theosophical magazine in the German language.—EDS.

Jnanayoga. Hence, if all those who have not *jnana* (or *gnana*) at their fingers' end are to be considered "fools," this would mean that the whole world save a few Yogis is composed of fools, which would be *out-carlyleing* Carlyle in his opinion of his countrymen. *Ajnana*, in truth, means simply "ignorance of the *true* Wisdom," or literally, "Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is, to say nothing, or worse, an Irish bull, as, according to every etymological definition and dictionary, a *fool* is one who is "*deficient in intellect*" and "destitute of reason." Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of *Lucifer's* readers, not for myself, as I knew all he says, *minus* his risky new definition of "fool" and *plus* something else, probably as early as on the day when he made his first appearance into this world of *Maya*. No doubt, neither Bacon, Humboldt, nor even the great Hæckel himself, the "light of Germany," could ever be regarded as *gnanis*"; but no more could any European I know of, however much he may have rid himself of all "individual wants and desires." — H.P.B.

As we agree that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conception of the true reality: how can it appear to us worth while to assist and to promote this process of misconception?

*Answer.* Precisely because the term *maya*, just like that of "*agnana*" in your own words, expresses only a *relative* notion. The world . . . "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality *everlasting eternity*, no better than the productions and tricks of *maya*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions — human life in the universal *mahimaya* — for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one "illusion" does not help another "illusion" of the same kind to study and recognize the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya*. — H.P.B.

... From the *agnana*-view, that is to say, taking existence for a reality, there can never (in "time") be an end — nor can there have been a beginning — of causality. It makes, therefore, no difference whether any world is in *pralaya* or not; also Vedanta rightly says that during any *pralaya* the *karana sharira* (causal body, *agnana*) of Ishvara and of all jivas, in fact, of all existence, is continuing. And how could this be otherwise?

*Answer.* This is again a *Visishtadwaita* interpretation, which we do not accept in the esoteric school. We cannot say, as they do, that while the gross bodies alone perish, the *sukshma* particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Sankaracharya school would agree in uttering such a heresy. For this amounts to saying that *Manomaya Kosha*, which corresponds to what we call *Manas*, mind, with its volitions, feelings and even *Kamarupa*, the vehicle of the *lower* manas, also survives during *pralaya*. See page 185 in *Five Years of Theosophy* and ponder over the three classifications of the human principles. Thence it follows that the *Karana Sarira* (which means simply the *human Monad* collectively, or the reincarnating ego), the "causal body," cannot continue; especially if, as you say, it is *agnana*, ignorance or the *wisdomless* principle, and even agreeably with your definition "a fool." The idea alone of this "fool" surviving during any *pralaya* is enough to make the hair of any Vedanta philosopher and even of a full-blown Jivanmukta turn grey, and thrust him right back into an "agnani" again. Surely as you formulate it, this must be a *lapsus calami*? And why should the *Karana Sarira* of Iswara, let alone that of "all Jivas"(!), be necessary during *pralaya* for the evolution of another universe? Iswara, whether as a personal god, or an *intelligent* independent principle, *per se*, every Buddhist, whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm *plus* MAYA only, *i.e.*, a conception valid enough during the reign of maya, but not otherwise. That which remains during *pralaya* is the eternal potentiality of every condition of *Pragna* (consciousness) contained in that plane or *field* of consciousness, which the *Adwaita* calls *Chidakasan* and *Chinmatra* (abstract consciousness), which, being absolute, is therefore perfect *unconsciousness* — as a *true* Vedantin would say. — H.P.B.

... Summing up, I will now give three instances of the difference in which, I think, a Mystic or (exoteric) Buddhist, Bhikshu or Arhat, on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. ... Supposing they meet a poor, starving wretch, with whom they share their only morsel

of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this destination is nothing less than getting rid of all existence, and, at the same time, of all wants and desires. . . . Not so the occultist. He will know that he himself *cannot* finally realize the eternal, until every other human individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will, therefore, try to assist this poor wretch first in his worldly affairs; he will perhaps teach him some trade or handicraft by which he can earn his daily bread, or he will plan with him some socialistic scheme for bettering the worldly position of the poor.

*Answer.* Here the "Mystic" acts precisely as a "Theosophist or Occultist" of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe-Schleiden has studied "Occultists" of the type he is describing! If it is in Germany, then pitying the Occultist who *knows* "that he himself *cannot* realize the eternal" until every human soul has been weaned from "worldly aspirations," I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the "Occultist" in such case and thus show his nationality? Our correspondent mentions with evident scorn "Socialism" in this letter, as often as he does "Cosmology." We have but two English Socialists, so far, in the T.S., of which two every Theosophist ought to be proud and accept them as his exemplars in practical Buddha- and Christ-like charity and virtues. Such socialists — two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help — are decidedly worth ten thousand Mystics and other *Theosophers*, whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent's second instance. — H.P.B.

Secondly, supposing further the mystic and the occultist meet two women, the one of the "Martha" sort, the other of the "Mary" character. The mystic will first remind both that everyone has, in the first instance, to do his or her duty conscientiously. . . . But, on the other hand, the mystic will, just for this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. . . . Not so the occultist. He may also say all that the mystic has said and which fully satisfies "Mary"; as "Martha," however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on.

*Answer.* Is the cat out of the bag at last? I am asked to “oblige” our correspondent by answering questions, and instead of clear statements, I find no better than transparent hints against the working methods of the T.S.! Those who go against “esoteric cosmology” and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they, too, were started by a certain “Guru” we are both acquainted with, when that learned “Mystic” had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale. — H.P.B.

Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient’s mind to the eternal if they can; they will try to make him see that everything in the world is only the *just* effect of some cause, and that, as he is consciously suffering from his present illness, he himself *must* somewhere have consciously given the corresponding and adequate cause for his illness, either in his present or in any former life; that the only way of getting finally rid of all ills and evils is not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). . . . If the patient cannot see the force of this train of argument or does not like it, the mystic will leave him to his own further development. . . . Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal and to aspire to it. . . . In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. He will make him see that vegetarian or rather fruit-diet is the only food fully in accordance with human nature; he will teach him the fundamental rules of esoteric hygienics; he will show him how to make the right use of vitality (mesmerism), and as he does not feel any aspiration for the nameless and formless eternal, he will meanwhile make him aspire for esoteric knowledge and for occult powers.

Now, will you do us the great favour to show us reasons *why* the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its *own* karma has been burnt by *gnana* in *samadhi*, and independent of the karma of any other individual or that of humanity?

Neuhaugen bei München, September 1889.

Yours sincerely,  
HUBBE-SCHLEIDEN

*Answer.* As no Occultist of my acquaintance would act in this supposed fashion, no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering suppositious cases and fictions. When our prolific correspondent tells us *whom* he means under the name of the "Occultist" and *when* or *where* the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T.S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question, I believe it was sufficiently answered in the earlier explanations of this reply.

Yours, as sincerely,  
H. P. BLAVATSKY

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You give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them tomorrow?

And tomorrow, what shall tomorrow bring to the over-prudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself?

Is not dread of thirst when your well is full, the thirst that is unquenchable?

There are those who give little of the much which they have — and they give it for recognition, and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all.

These are the believers in life and the bounty of life, and their coffer is never empty.

—KAHLIL GIBRAN

## IN THE LIGHT OF THEOSOPHY

The recent meeting of the American Association for the Advancement of Science in Washington provided an impressive body of evidence that many scientists now are indeed worried about their social responsibility. (*The Sunday Standard*, February 5)

The announced theme of the sessions was "How Man Has Changed His Planet," and the phrase provided far more than a take-off point for bragging. It made scientists look into their duty and view with concern some of the uses to which their findings are put.

Thomas F. Malone, a scientist engaged in weather research, told one session that the possible consequences of weather modification must be weighed "before we are called upon to deal with them." He continued:

The point is that there is still time for reflective thought, for setting objectives, for weighing alternative courses of action — in short, to act responsibly....

If the exploration of weather modification adds one more small brick to the edifice that contains world conflict and supports world order, science will have served a noble purpose by enriching human life. The burden of responsibility for seeing that this happens is, I believe, on scientists....

We must turn our attention to the structure and the foundations of the moral and ethical framework within which we seek assistance in deciding WHY we must do those things that science tells us HOW to do.

Other aspects of man's effects on his environment — notably air and water pollution — were also discussed. Questions from the audience at a session on pest control, for instance, indicated wide-spread worry about the use of chemical pesticides whose residues last a long time, such as DDT.

The impact of science on man's social environment drew concern, too, as the sessions on the races of humankind showed. The most heated area of dispute was on the question of how scientific inquiry would do least to feed the fires of racial animosity. One school held that the best thing to do was to stay away entirely from investigations of the differences between the races, which one scholar labelled "pseudo-scientific"; the other held that inquiry should go forward but that researchers have the obligation to denounce erroneous interpre-

tations drawn from it. Geneticist Theodosius Dobzhansky, an exponent of the latter argument, added: "In our world a scientist has no right to be irresponsible." The audience applauded his sentiment.

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In her *Secret Doctrine* (II. 330-31), Madame Blavatsky mentions that towards the end of the current sidereal year, *i.e.*, about 16,000 years hence, cataclysms can be expected which will change the face of the earth as has happened many times in the past.

Interestingly enough *Science News* for November 26, 1966, reports the following corroboration of this statement:

Immense glaciers of a new Ice Age may start creeping across the land in a few thousand years, with a peak about 15,000 years from now, according to new studies of ocean cores.

We are approaching another glacial period similar to those which have advanced over the earth eight times in the past 425,000 years, said Dr. Cesare Emiliani of the Institute of Marine Science, Miami, Fla.

As a result of recent studies based on ocean and land cores, it appears almost certain that the simple scheme of four or five major glaciations will have to be abandoned.... In its place is apparently emerging a picture of many alternating high and low temperature states, fluctuating in waves as much as 18 degrees Fahrenheit over an average wave length of 50,000 years....

Temperature oscillations during the past million years have been studied by means of isotopic, chemical and micropaleontological analysis of fossil remains in deep sea cores from the Caribbean Sea and the equatorial Atlantic Ocean....

To Occultism and the Wisdom-Religion of the ancients it has always been known that a series of cyclic changes, including cataclysms of various kinds, punctuate the beatings of humanity's progress. "Our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the earth's axis.... In Occultism this inexorable law is referred to as 'the great ADJUSTER.'" (*S.D.*, II. 329)

Let one, well acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective

rises and falls with what is known of astronomical cycles — especially with the *Sidereal year*, equal to 25,868 of our solar years. If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. (*S.D.*, II. 330)

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Speculations are rife already as to what life a hundred years from now will be like. According to Professor John Lyman, Professor of Engineering and Psychology at the University of California and Los Angeles, by 2067 human beings will be as far advanced in knowledge and abilities compared to us as we now are in comparison with the cavemen (*The Sunday Standard*, February 19). Dr. Lyman, head of the UCLA bio-technology laboratory and president-elect of the Human Factors Society, believes that the progress of the next century will not be limited to things we today consider technology; advances probably will be evolutionary as well.

Man, Dr. Lyman says, has always been able to modify his environment, but many of these modifications have been for the worse. By 2067, the professor believes, man will have begun modifying the environment for the better. Besides getting rid of the wastes that pollute the air and water, he will have actually begun to improve the weather, instead of merely predicting it.

A hundred years from now, inherited disease may be entirely eliminated, says Dr. Lyman, and it may prove possible to eliminate certain undesirable characteristics and behavioural problems as well. He is optimistic that man will overcome all obstacles in his way, even those most difficult to get rid of — the ones he puts up himself by prejudice and stupidity.

Another prediction is that by 2067 man may have developed artificial kidneys that will work better than the ones he is born with, and artificial hearts more reliable than the real ones! He may have artificial brains to which real human brains can be coupled or uncoupled at will, and which will easily digest masses of information so vast they would overwhelm a real brain!

If current trends are an indication of what is to come, then one may well expect in the future an era of artificiality — artificial hearts, artificial brains and artificial living. Is this progress?

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It is estimated, on the basis of studies done by the Public Health Service in the United States, that at least 125 million medical laboratory tests a year—about one out of four of the total done in the United States—are erroneous. (*New York Herald Tribune*, February 7)

The Senate Antitrust subcommittee chairman, Philip A. Hart, said that to delay federal action while waiting for the states to start regulating laboratories will “keep the undertakers and cemeteries busier than usual, earlier than usual.” He said he is drafting a remedial bill aimed at “the only aspect of medicine that is unlicensed.”

Dr. David J. Sencer, director of the National Communicable Disease Centre in Atlanta, gave the subcommittee “actual examples in which clinical laboratory errors resulted in mis-diagnosis, mistreatment, prolonged illness or death.”

The findings of Dr. Sencer and others are indeed alarming. But will the alarm be so “pervasive” as to bring about reforms? If in an “advanced” country like the United States there is so much of mis-diagnosis and mistreatment, what can be said of other less developed countries?

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It is said that the path of discipleship is eventually a lonely one where the aspirant is himself the only key to the final door that leads to Wisdom supreme. No one is entirely and utterly alone until he reaches this last and supreme stage, where he alone, unaided, must be the conqueror. Until that time there is always the band of the Companions, the assistance, visible and invisible, sensed or unsensed, of the Mahatmas (perfected men).

Beer-Hofmann, a contemporary poet in Germany, seems to have caught the concept of the final “loneliness” in this poem which is reproduced in *The Search Within*, edited by T. Reik (Grove Press):

All the paths we tread are leading  
 To the one, the lonely way.  
 Never-weary hours are weeding  
 All that grew: once sad and gay.  
 All misfortune and all pleasure  
 Pale, as in reflection shone.  
 What we suffer, what we treasure  
 Fades—leaves us with us alone.

Was I not in dancer's round,  
 And what struck, struck not me only?  
 Is no hand stretched out? — no sound?  
 Silence looms. The road gets lonely....

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Apropos of the current agitation in the country for cow protection, the following note on "Cow-worship" in H.P.B.'s *Theosophical Glossary* will be of interest:

The idea of any such "worship" is as erroneous as it is unjust. No Egyptian worshipped *the cow*, nor does any Hindu worship this animal now, though it is true that the cow and bull were sacred then as they are today, but only as the natural physical symbol of a metaphysical ideal; even as a church made of bricks and mortar is sacred to the civilized Christian because of its associations and not by reason of its walls. The cow was sacred to Isis, the Universal Mother, Nature, and to Hathor, the female principle in Nature, the two goddesses being allied to both sun and moon, as the disk and the cow's horns (crescent) prove. (See "Hathor" and "Isis.") In the *Vedas* the Dawn of Creation is represented by a cow. This dawn is Hathor, and the day which follows, or Nature already formed, is Isis, for both are one except in the matter of time. Hathor the elder is "the mistress of the seven mystical cows" and Isis, "the Divine Mother," is the "cow-horned," *the cow of plenty* (or Nature, Earth), and, as the mother of Horus (the physical world) — the "mother of all that lives." The *outa* was the symbolic eye of Horus, the right being the sun, and the left the moon. The right "eye" of Horus was called "the cow of Hathor," and served as a powerful amulet, as the dove in a nest of rays or glory, with or without the cross, is a talisman with Christians, Latins and Greeks. The *Bull* and the *Lion* which we often find in company with Luke and Mark in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols — which is indeed the fact. Why not admit the same in the case of the Egyptian sacred Bulls, Cows, Rams, and Birds?

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