

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE NEOPHYTE'S PROBLEM

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ONE very early sign of the awakening of human consciousness is the mental recognition of man's dual nature. Though many only notice the fact, a few probe further. Whence these devilish desires and these divine aspirations? Why does a man compromise with his good resolutions, going back temporarily on what he has determined? He feels pushed into action that he would rather not do; he is held back from righteous deeds which he aspires to perform. This is a problem in the early life of every neophyte. The third chapter of the *Gita* records Arjuna's lament:

By what... is man propelled to commit offences, seemingly against his will and as if constrained by some secret force?

Again, the great Apostle Paul writes on this psychological problem. We quote at length because the arguments and ideas that he advances are of practical value to every aspiring devotee who is seeking to integrate his being:

For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that it is good.

Now then it is no more I that do it, but sin, that dwelleth in me.

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not: but the evil which I

would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death? (*Romans*, VII. 14-24)

*The Secret Doctrine* throws light on this problem. A student must comprehend the philosophical and universal basis of this personal psychological problem.

The Demon of Pride, Lust, Rebellion, and Hatred has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (II. 274)

Modern knowledge attributes this duality of human nature in a superficial manner to the little-understood laws of heredity and atavism. It is groping in the dark; physiology, biology and psychology (in the last we include psychiatry, psycho-analysis, etc.) suggest explanations and remedies without offering a reasoned and convincing explanation of the phenomenon.

The causal aspect of the problem of good and evil in the human kingdom is given in *The Secret Doctrine* in numerous places. Above we give but one quotation, but the vexed question of the Origin of Evil can be correctly understood if the clues given in the above-quoted passage are meditated upon. That "man himself is the separator of the One into various contrasted aspects" is a statement which needs careful study and examination.

The why and how of the Origin of Evil are questions pertaining to the plane of causes. What about the plane of effects? What makes the task of the neophyte so confusing and so arduous? That task is well-

nigh as difficult as the Labours of Hercules. Which teaching of the Esoteric Philosophy will enable us to understand the evil inherent in the personal man? In this phrase lies the solution: "... the feeling of personality and of the *human* emotional nature — two purely earthly characteristics." (I. 275)

The feeling of the separated "I" which creates and sustains egotism may be compared to the matter aspect, and the "*human* emotional nature" to the spiritual aspect of the embodied self-conscious man. The personal man is not good or evil only — he is part good and part bad; his human emotions help him to grow because he curbs, controls and elevates his personality by affection, sacrifice and devotion.

This takes him part of the way. Very soon, however, his unenlightened virtues in action reveal to him that where he had meant to do good he did harm, that his help has turned out to be a hindrance, and that the lessons of the science of true sacrifice are very different from what mother-love, friendship, etc., teach. Human emotions tend towards the sense of unity of the clique, be it a political party, a social club, a creedal church, or the family held together by the ties of blood, thicker than water.

The problem of the neophyte is not such a simple one as: Shall mother-love be allowed to grow till it hardens into selfishness and becomes competitive on behalf of the progeny? Shall a friend's loyalty to his friend permit him to injure others because he wants to help his friend? Shall a patriot condone wrongs inflicted by his native land on the children of other soils? These questions lead to the fundamental problem and its consideration. In the language of St. Paul, there is a "law in my members warring against the law of my mind." What is to be done about this archetypal or root strife — the struggle between the feeling of the separated egotistic personality growing in pride and selfishness, on the one hand, and the unfolding *human* emotions, demanding the light of divinity of the United Spirit of Life? Should Pride or Humility rule the Will? Only true knowledge can unmask the former and reveal the strength of the latter. When the Will follows Humility the spirit of self-surrender grows and the Divine energizes, instructs and inspires the embodied self, who says to the Inner God: "Not my will but thine be done."

Human Will is to be so awakened that it compels action from within. We are not to follow impulses from without, moving further and further away from Spirit and allowing the mind-soul to be in bondage to the

material forces of the universe. That is the Triumph of Delusion.

In the *Mahabharata* there are two well-known characters representing the two positions — the blind king Dhritarashtra and the great elder, Bhishma. In the *Udyogaparva* we find the former saying: “My understanding is capable of seeing the defects, but when I approach Duryodhana that understanding of mine turneth away.” The impulse from without, the sight of his evil son, finds the king’s will unready and he succumbs to his weakness. Who does not know the great exclamation of Bhishma, lying on his bed of arrows, awaiting the day when the sun shall move northwards, when only he will willingly cast off his body? — “Exertion is greater than Destiny.”

The problem of the earthly man is different from that of the neophyte. The laws governing these two are very different. The good man eschews evil where and as he sees it; but he does not always see it. The spiritual man’s mind sees evil, even where it lurks in what ordinarily passes as good. The subtle matter which envelops the good hides the Universal from the good man’s vision. Only the Light of Universality leads the good man to seek the spiritual world.

Study of Theosophy commences the holy task of application and the consummation is in promulgation. It is knowledge which enlightens virtues and these two are the parents of sacramental deeds. Progressive meditation produces both penance and enlightenment — penance which purifies the lower and enlightenment which is the descent of the higher.

The Human Personality carries within itself the Power of Impersonality; human emotions carry within themselves the seeds of the divine *Paramitas*. Our body is the shrine of our sensations; within it is the Power which is universal and impersonal. That Power is Life which kills to regenerate. Left to itself it brings to birth everything and then destroys to cause birth once again. But when the awakened Will of man controls that Power he is able to live without Death intervening. That Power, which is controllable by the perfected human Will, is the opener of the golden gate of our own Divinity; that Human Divinity enshrines in its own innermost recesses the Dhyani Buddha — the Wise and Contemplating Father of our own Individuality.

Every neophyte, now and here, can awaken his slumbering Will by acquiring soul-knowledge and rendering soul-service, and can then pass onward into the Sanctuary where abide the Light of Peace, the Power of Compassion, the Sacrifice of the truly Great.

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## WHAT IS OCCULTISM?

[The author of this article, T. Subba Row, a Brahmin, was a man of extraordinary learning. H.P.B. referred to him as "one of the best metaphysicians and Vedantic scholars in India." He recognized the importance of the Theosophical Movement, joined the Theosophical Society in 1882, and for a while contributed articles to *The Theosophist*. These articles bear evidence not only of his great learning, but even, perhaps, of his occult discipleship. Some years before his death he was asked by an American student to define "modern occultism," and in reply he wrote the following, reprinted here from *The Word* for January 1905.—Eds.]

THERE IS no difference between ancient and modern occultism. So far as I know all real "occultism" is founded on the same principles though the terms in which they have been expressed have varied in different ages.

By occultism I understand that science, or rather wisdom, that gives a true and accurate explanation of the workings of the laws of nature, together with their application, throughout the universe.

Since all truth is one, its teachings must necessarily accord with all the proved facts of science, whether ancient or modern. It must further explain all the facts of history, or the laws that govern the relation of men to each other, all mythologies, and the relation in which man stands to the rest of the universe.

It is, in fact, the science of the origin, destiny and powers of the universe, and all things therein.

The salient point of difference between occult and modern science is that the former works by using the forces and materials of Nature in their natural condition, while the latter makes use of them in a limited and separated condition on the lowest plane of their manifestation.

For instance, the occultist uses the invisible forces of Nature themselves when he wishes to produce currents of heat, electricity, and the like, as *elements* in their higher and more spiritual forms, while the scientist is obliged to have recourse to materials as light, water, etc., and must first split these up, as they exist on the lowest material plane, into what are called primary substances before carrying out his experiments.

The occultist looks upon all Nature as a unity, and attributes all diversity to the fact that this unity is composed of manifestations on

different planes, the perception of which planes depends on the development of the perceiver.

He believes that the one law pervading all things is development by evolution, to an almost infinite degree, up to the original source of all Evolution — The Divine Logos: hence that man, as we know him, is capable of almost infinite development.

He also believes in the absolute original unity of all forms and modes of existence, and that all forms of matter are interchangeable just as ice may be converted into water and *vice versa*.

While scouting the idea of miracle, he believes that the developed man may attain additional faculties of perception and action, and thus be able to control the elements — in fact, become possessed of almost all the powers attributed to a personal God.

Believing that Nature and its laws are one, the occultist knows that all action contrary to those laws will be met by opposing forces and destroyed, hence the developed man must, if he would attain divinity, become a co-worker with Nature. This he must do by training himself into conformity with Nature. This conformity with Nature will lead him to act invariably with benevolence to pursue unswervingly the highest good, for what is called good is but action in conformity with the one law. Hence "Occultism" gives a rational sanction for right conduct such as is offered by no other system, for it erects morality into a cosmic law, instead of basing it on superstition. Moreover, the realization of the unity of Nature leads the occultist to recognize that the same one life that pervades all, is working within himself also and he is thus led to find in "conscience" not merely a criterion of right and wrong, but the germ of a higher faculty of perception, a light to guide him on his way, while in the Will he recognizes a force capable of indefinite increase and extension.

All mythologies are pictorial representatives of the laws and forces of Nature, as creeds are but partial expressions of the universal truth, and, by intuitive study of the oldest of these, occult knowledge can be attained. This knowledge in its purity has been handed down from time immemorial from teacher to pupil and carefully guarded from abuse by a refusal to impart it until the candidate has actually proved himself incapable of misusing and misunderstanding it, for it is obvious that in the hands of an evilly-disposed or ignorant person infinite harm might result from its use.

The current account of experiments in thought-reading, psychometry,

clairvoyance, mesmerism, spiritualism, etc., will show that there are reasons for believing that unsuspected powers and faculties are latent in man.

The "marvels" of the occultist are the result of scientific cultivation, and the attainment of perfect control over such powers.

If it be asked what is the practical good to be obtained from the development of these powers in man, it should first be settled whether freedom from the ordinary cares of life and immunity from anxiety are good. If the reply be in the affirmative it must then be conceded that there is good in occultism, because it tends to raise the mind above the plane on which material things affect one's equanimity; in fact, without the attainment of such equanimity the pursuit of occultism is impossible.

This secret wisdom is the foundation of all ancient philosophies and religions, whether Indian, Egyptian, Chaldean, Zoroastrian, Grecian, etc. Its traces are to be found in every age and country; there can be no greater mistake than to suppose that its reality is dependent on any single authority. Its initiates and adepts form an unbroken succession from the earliest appearance of man on this planet; their organization is today practically what it was thousands of years ago and what it will be thousands of years hence. At the present time it is creating more stir in the public mind than it has done for some centuries, and many are fancying that it is some new thing. This is not so. As at some portions of the year the daylight lasts longer than at others, so the divine light of wisdom is more broadly diffused in some cycles than in others.

To those who have eyes to see, a brighter light has arisen; but the light will not cease to shine because few heed and many even scorn it, while others again misrepresent and try to persuade themselves and others that it is but darkness upon all.

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OCCULTISM is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

—*Lucifer*, September 1887

## INCHING FORWARD

IN CONFORMITY WITH its prevailing cycle, nature provides to each man opportunities for growth and advancement. This is so because the purpose of evolution is a moving forward, a progression towards life's fulfilment. Over countless millennia the stream of human life moves on, ever seeking to raise the general consciousness from one stratum of awareness to another. Any retardation of that motion, any falling back, whether it be in the case of an individual, a nation, or a race, follows only upon the voluntary action of the man — individual or collective. On the other hand, there are those who feel the heavy hand of time, and, irking at the slow tempo, seek by self-induced and self-devised means to take the leap forward. Such persons are in advance of their race. Some few from among these choose to halt at various stages of their advancement to yield up the prize they have won so that the weaker among the human element may be protected and guided towards their goal.

It is not difficult to realize the vast gradations that the human mind is capable of. The bushman and the savage have minds that can go thus far and no further. The conscious mental existence of the average man is higher than that of the savage, but it still involves the man in the meshes of the mortal aspects of matter. Beyond this state of the mind is the state where it becomes self-centred to remain stable and be thus able to discriminate between the mortal and the immortal. Higher even than this is the mind that permits itself to be like the open window through which the nameless Lord within can manifest. Knowing this and thinking thus, the student of Theosophy, even at the lowly levels at which he stands, tries to mould his mind to a pattern that is dominated by a compassion that wells up at each stage of self-effacement. He knows that incarnations hence he will choose unflinchingly the path of renunciation of the self. He plans all his study and his walk in life so as to equip his mind for that moment of choice and for the sacrifice and the pain which must be his as he moves along the stern path of discipline, abstinence and *vairagya*.

Where the consciousness awakes, there in larger or smaller measure is the dawning of a wider awareness, an expanding of moral responsibilities. The step which really takes the man forward demands the assuming of an extra burden of duties and a tightening of discipline pertaining to the grosser and the subtler aspects of body, mind and soul. Duties to race and kin, to friend and foe, exist from the very start; but

they become increasingly sacrosanct as perception gains in depth and new moral ramifications come to be recognized. The laws of the Higher Mind demand that these duties — pleasant or distasteful — are discharged without fear or favour.

Each man has his appointed work in life determined in the grand panoramic vision that precedes birth. It is then that his Higher Ego sees and fashions in ideation the tasks and duties that shall be his on return to earthly existence. The equipment for the gathering of earthly experience — the powers and faculties; the refinement or coarseness of mind and brain; the precision and strength of his instruments of action; the hindrances and checks that he will encounter; the limitations of health and opportunity; the greater or lesser pull of lusts and desires — all these he will pick up as his karmic heirlooms from many a past existence. The man's involvement with these cannot be ignored nor lightly brushed away. They are his by the act of his own creation and their voices cannot be denied. His character, his moods, his desires, are the results of his previous actions. The returning consciousness has either to annihilate the forces where they are inimical to his advancement, or to bend them to his uses where their potencies can be turned to produce good and not evil. Each limitation and handicap, each errant tendency, becomes a stepping-stone as soon as it is surmounted. The man is superior to any and all of them, for their force is inferior to that of the Higher Mind and the SELF of man. Says the *Gita*: "The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle is greater than the thinking self, and that which is greater than the discriminating principle is He." The truth of this verse is not only to be acknowledged. It has to be made the basis of motivation and action. It is through following this advice that the student can make Theosophy a living power in his life.

As he moves onward, flashes of intuitive perception come to the student in his rare moments of calm. He sees receding horizons as he moves forward; but at first he is too apt to see only the horizon that he is facing. He has to realize that it has opened round all the four quarters also. This enlargement of consciousness, if real, is in fact an enlargement of awareness of both the good and the evil that constantly press round the neophyte. In each life there come moments and days when the horizon seems to shrink and close in and the gaze of the man drops from the enlarged perspective in ever narrowing circles till he seems to be hemmed in by a dense and impenetrable fog. This happens when his

grasp of the correct values is loosened or when the memories of past misdeeds come trooping in and force his attention, or when he is hounded by the ridicule and scorn which the world is all too prone to reserve especially for those who seek the upward way.

In these moments of darkness and gloom there lurks a very serious danger for the pupil, for fear and dejection erode the mind. *The Voice of the Silence* sounds the note of warning: "Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away. . . . Beware of trembling. 'Neath the breath of fear the key of Kshanti rusty grows; the rusty key refuseth to unlock." Courage and the persistency that comes with courage have to be acquired over lives of effort and honest strivings. It is a part of the neophyte's duty that he continue the struggle even when seemingly isolated from his co-students, even when darkness envelops a beloved brother and even when fever and failure furrow his anguished brow. Through dark forests and angry landscapes, through failures and humiliations, the student must hold intact the thread of his resolve, nor ever let it slip through his fingers because of fright or elation at the vast kaleidoscope that nature presents to him who volunteers for the tests that must ultimately qualify him as a servant and helper in the cause of human Brotherhood.

Fixity of purpose does not come readily to the man of desires. When the student tries to reach up to a larger measure of steadfastness, he finds that circumstances arise which put him off his resolve. Just as the average man has bouts of fever and ill-health, so too is the student of the occult beset by psychic and mental malaise. He too has spells of earthly moods and lowly appetites. He too has strong cravings to have and to retain. It may be that he no longer hungers for the grosser things of life; but he may nevertheless be a slave to subtler emotions and longings. He may not be a gross feeder nor a sensualist and yet he may be yielding himself up to vanity. He may be preening himself on his uncorrupt body or be proud of the sacrifices undergone by him for which he expects what he considers as his due and just recognition. He is as ruthlessly caught in evil as his less fortunate companions, yet he knows it not. He has to bide his time till his horizons open and realization comes that the personal path is the path of anguish and of failure.

Progress from any position requires of the man that he make the effort. The rate of progress will depend on the force that is skilfully yet judiciously exercised. All the effort in the initial stages must be

directed to the emplacing of oneself in the Higher Mind. For, the ordinary man hardly knows how to raise his consciousness from the lower to the higher. The task is the more difficult because the man of coarse mind sees Nature as through a dense fog. He gets obsessed with the crude idea that nature is not conscious; that it has no fixed purpose and that it can neither judge nor enforce decrees. As the person moves towards the Higher Mind, he moves through gradual awakenings to a dim perception of the purpose of Nature and the plan of evolution as it unfolds from age to age. He then understands that he has a valuable part to play vis-à-vis the whole. He sees that any endeavour of his must surely fail unless it is in conformity with the prevailing plan of Nature. For any one season, adjustment has to be made in the living conditions, including also the tempo of the day's work. Why not, then, should there be similar adjustments when nature moves through either its systolic or diastolic motions?

Progress is growth only when the man has acquired to himself the power to create in ideation and in formation on any plane impulses which help, forces which conserve and images that colour the life of a day, a year, a century, or even the vast period of a sidereal year.

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NON-HATRED is like the waters of the Ganges which even while they are going to meet the ocean, benefit everyone that they come across on the way, and save and protect the trees on the two banks.

Forgiveness is complete oblivion of the importance of possession just as the body, is not conscious of the hair growing on it.

As lotuses grow in a lake full of water, or as prosperity grows in the homes of the fortunate, so does forgiveness grow ever more in the man of wisdom.

The quality of "non-anger" is that in which anger does not arise in spite of numerous expressions being used which would ordinarily arouse anger, just as an animal when once dead does not come to life.

—Jnaneshwari

## THE SEVENFOLD MAN

### III.— THE IMMORTAL TRIAD

IS THERE a man who does not know that in him there exist forces of good as well as of evil? Enquiry stops for the large majority, however, once that fact is registered. Whence these forces? What is their purpose? How do they function? Whither do they take us? Where is the end? These, the most natural of all questions, ought to be on everybody's lips, but they are not. A limited number raise them in real earnest, and of these only a few pursue the quest, determined to find the correct answers.

The problem of good and evil is as old as thinking man, and so is Theosophy, which has satisfying answers to these questions. Repeated efforts of the great prophets and spiritual instructors to wean man away from evil and to help set his feet on the path of good have met with repeated failures. The priests for selfish reasons have exploited the forces of evil which circulate in human blood, in contradistinction to the prophets whose altruistic words ever illumine human heads and inspire human hearts to follow the goal of good. Not only is the evil in man exploited, but cunning priestcraft takes advantage of the opportunity which is created by the presence of sublime devotion in man enveloped by ignorance, a combination which makes him superstitious and credulous. The false doctrine that man is born a weak sinner, dependent on another for his redemption from evil, has ever been advanced, in different forms, by priestcraft. The Prophets teach the truth that man in his innermost nature is divine and therefore strong and that each human soul must save himself by self-effort, through self-induced ways and self-devised means. The Buddhas and the Christs but point the Way to Freedom and Light, exhorting men and women to walk it.

Theosophy is the teaching of the Prophets and Sages and it emphasizes the doctrine of the inherent divinity of man. Man is not a weak worm; man is not born with the burden of sin laid upon him; man does not require another mortal to act as an intermediary between himself and his God. But — men and women are attracted to the false knowledge of organized religions and of salaried priests; for, accepting it, they do not have to exert themselves mentally and morally; their sins are forgiven them; their place in heaven after death, or on earth in the next life, is assured; and they fly into that hell-flame like a moth consumed in the flame of a candle. Priests require belief — even lip-belief serves the purpose — while Theosophy and the Sages demand that man shall

acquire adequate knowledge and shall resolutely practise the truths which he perceives, purifying his mind and enlightening his heart. Effort, endeavour, exertion, continuous and in every sphere of life, on the one hand, and the easy ways of mere belief on the other: it is not to be wondered at that men and women prefer the easy way! But they do so in uttermost ignorance and their behaviour may be compared to that of the foolish boy who dislikes his school and so will not learn, goes out into the world unprepared for the struggles of existence and dies a failure.

What specific instruction does Theosophy offer on this subject? Man is divine and in his higher nature he is triune. He cannot transmute the lower carnal nature which he has acquired in the process of evolution without a clear perspective of his innate divinity.

The divine triad is like a seed fallen in the soil of his lower or material nature. Let us recall our last article, in which man's seven constituents were divided into two major groups: the Higher Triad of Human Spirit, Spiritual Soul and Human Soul; and the Lower Quaternary, composed of Animal Soul, Vital Energy, Astral Body and Physical Body. The former, the higher, is the seed; the latter, the lower, is the soil — pure earth and waste matter or manure mixed — necessary for the unfolding of the seed. Theosophy teaches that the entire Universe has to be used for the purpose of the growth of the higher, through which the lower itself evolves and progresses.

Let us now turn to the constituents of the Higher Triad.

The Human Spirit, one with the Universal Spirit or Deity, may be described as the God above, more than within man. It is the giver of Life and Light spiritual to the man; Its symbol is the Sun, giver of Life and Light physical, and It is therefore described as the One Reality. Says Madame Blavatsky: "Happy the man who succeeds in saturating his 'inner Ego' with it." Its influence on man tends to make him altruistic; human mind develops the sympathetic universal and impersonal outlook through its radiance, and then only is man able to shed his intolerance, his exclusive claims for his religion or race, his creed or caste. Fanaticism cannot live in the light of Atman and wherever the former exists the latter is absent. When man knows himself as the Spirit, he is Super-Man.

The Spiritual Soul or Buddhi is the vehicle of the Human Spirit (one with Deity, we must always remember) and is called the Divine Ego or the Divine Soul. Though a mere breath in our conception, it is still something material when compared to the Spirit, of which it is the

carrier or vehicle. It is described as a mirror which reflects the absolute bliss of the Spirit. *Buddhi per se* being so near the Absolute is only "latent" consciousness and therefore it is no Ego at all till it comes in close union with the Human Soul with its self-consciousness.

Neither the Human Spirit, nor the Spiritual Soul, nor the two collectively, "are of any more use to the body of man than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Duad is assimilated by, and reflected in, some consciousness.*" Therefore, the Spiritual Soul, which is a passive principle, though the casket of the Spirit, has to be activated by the Human Soul — *Manas*; when alone, its influence — intuitive and dispassionate — is not felt by and expressed in man. The Light of the One is like the battery charged with electricity; a bulb is necessary for the light to show itself and that is comparable to the Human Soul. No bulb, no light; no Human Soul, no manifestation of the Spiritual Soul. The influence of the Spiritual Soul is, in the main, twofold — it produces first dispassion, desirelessness, which makes a man live in the world, but be not of the world; and secondly, intuitive knowledge begins to flow into his mind, giving it a superior quality, that of spiritual discrimination. The intuitive omniscience of the Spiritual Divine Soul comes to the man who has brought himself in close proximity to that Soul. Writes W. Q. Judge:

When we either wholly or now and then become consciously united with *Buddhi*, the Spiritual Soul, we behold God, as it were. This is what the ancients all desired to see, but what the moderns do not believe in, the latter preferring rather to throw away their own right to be great in nature, and to worship an imaginary god made up solely of their own fancies and not very different from weak human nature.

The Human Soul is called the Inner or Higher Ego and its importance, as a constituent, is supreme because "it" is the lever as well as the fulcrum; it raises the lower man, rising itself in the process to a spiritual altitude. It is Man proper — below him is the animal Soul; above him is the Spiritual Soul. It is the Individuality with Self-consciousness — its special characteristic which gives it its unique value — and because of this capacity it is able to know itself and to say "I am I." It is the incarnating Ego from which our earthly personalities emanate; successive lives on earth are due to the existence of the one Individuality in heaven. Thus the Individuality and its manifesting Personality make two aspects, the ensouling forces of which are the Higher

Mind and the Lower Mind, respectively. In the higher aspect it is the Thinker who emanates a ray from itself, which ray comes into a body of flesh and blood. That ray forms the lower aspect, called mind. In the higher, the permanent Individuality, the thoughts of all past lives are stored, while in the lower, that is, in the incarnated Personality, all the impressions of the present lifetime are retained.

From birth to death, the Individuality broods over the Personality, trying to keep the latter in line with its own purposes. The Personality, however, drawn into the whirlpool of sense-life by desires and passions, falls away from the lines laid down by the Soul and creates on earth for itself diseases of many kinds; and misery flows from them. Desire and its powers in conjunction with the senses and organs of the body obscure the light of the spiritual—the Higher Mind or the Human Soul. In the relationship between the higher and the lower mind is contained the mystery of an adept's as of a profane man's life, as also that of the "post-mortem" separation of the divine from the animal man. Theosophy is the science which teaches man how to free himself from the wiles, the machinations and the glamour of desires which draw the mind away from its parent, the Soul; further, it gives the knowledge which enables man to illuminate the lower mind and thus come close to the Shining Soul.

If the Higher Triad of the Spirit, the Spiritual Soul and the Human Soul is the real guide, philosopher and friend of each one of us living, labouring and experiencing in the body of senses, of flesh and blood, the animal soul which is also active in that body is our tempter, beguiler and enemy, as we shall see next month.

*(To be concluded)*

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IF man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

—W. Q. JUDGE

# A BEWITCHED LIFE

(*As Narrated by a Quill Pen*)

[This is the first part of a story by H. P. Blavatsky, published posthumously in the book *Nightmare Tales*. For convenience, we have divided the story into four instalments. The remaining three instalments will appear in subsequent issues of this Magazine.

—Eds.]

## INTRODUCTION

IT WAS a dark, chilly night in September, 1884. A heavy gloom had descended over the streets of A——, a small town on the Rhine, and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day's work, had hours before retired to stretch their tired limbs, and lay their aching heads upon their pillows. All was quiet in the large house; all was quiet in the deserted streets.

I too was lying in my bed; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters, when, suddenly changing its character the ever-growing "singing" merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes; it was the voice of one whom to know is to reverence; of one, to me, owing to many mystic associations, most dear and holy; a voice familiar for long years and ever welcome; doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

"Courage," it whispered in gentle, mellow tones. "Think of the days passed by you in sweet associations; of the great lessons received of Nature's truths; of the many errors of men concerning these truths

and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering. Give your attention. Look yonder before you!”

“Yonder” meant the clear, large windows of an empty house on the other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my gaze towards them, and what I saw made me for the time being forget the agony of the pain that racked my swollen arm and rheumatological body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky — first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay, to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss chalet — into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, as well as works of a more recent date. In the centre stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student’s lamp was reflected in two shining spots on his high cheek-bones, as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, chalet and study, desk, books and scribe, seemed to flicker and move. Once set in motion, they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

“Listen to what he thinks and is going to write” — said in soothing tones the same familiar, far-off, and yet near voice. “Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and even make you forget for a while your pain . . . Try!” — it added, using the well-known Rosicrucian and Kabalistic formula.

I tried, doing as I was bid. I centred all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me, bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For, casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright coloured spark that became instantaneously a sound, or — what is the same thing — it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

“... learn the language of another world ...”

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream, perhaps, still its incidents will, I hope, prove none the less interesting.

## I

### THE STRANGER'S STORY

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned — crippled mentally and physically — to die, if death would only have me. The pure, invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all — a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave

the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential; I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by certain direct causes, with one primary and fundamental cause, from which ensued all that followed. A feeble old man am I now, yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results. It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard — oh, that I could do so! — as a creature born of my fancy, the evanescent production of a feverish, horrid dream! Oh that terrible, mild and all-forgiving, that saintly and respected Being! It was that paragon of all the virtues who embittered my whole existence. It is he who, pushing me violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. Oh how, if I could, would I obliterate that hated *Self*!

Born in Switzerland, of French parents, who centred the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and D'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist. I could never have even pictured to myself any beings — least of all a Being — above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, *incorporeus* — the epithet he gave to his God — signifies a substance only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his "Thoughts," confesses to a most com-

plete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us: "I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually Gods, at them I laugh no more. My whole broken life is a protest against such negation. I believe in such phenomena, and — I curse them, whenever they come, and by whatsoever means generated.

On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of my fortune, and resolved — for the sake of those I loved best, rather than for my own — to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever contemplate having my opinions on this subject altered. I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical

powers — seemed supremely ridiculous in my eyes.

On a day ever memorable to me — a fatal day — I made the acquaintance of a venerable and learned Bonze, a Japanese priest, named Tamooru Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, even when they were, to say the least, of equivocal propriety, and generally limited his replies to the "wait and see" kind of protest. Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any God or Gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of Gods and spirits, dzins and demons. "Man is a spiritual being," he insisted, "who returns to earth more than once, and is rewarded or punished in the between times." The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it," whose "thoughts are all bound by the laws of motion." "For," he argued, "if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed."

Thus the whole of my hyper-metaphysical friend's ontology rested on the shaky superstructure of metempsychosis, of a fancied "just" Law of Retribution, and other such equally absurd dreams.

"We cannot," said he paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. Nay, laugh not, friend of no faith," he meekly pleaded, "but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to

that Spirit alone.”

“What can you mean by life in Spirit?” — I enquired.

“Life on a spiritual plane; that which the Buddhists call *Tushita Devaloka* (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference on to that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain.”

“How absurd! And how can man do this?”

“Contemplation and a strong desire to assimilate the blessed Gods, will enable him to do so.”

“And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?” was my mocking question.

“He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best — immediate rebirth; at worst — the state of *avitchi*, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach spirit.”

“How so? Even when disbelieving in it?” — I rejoined.

“Even so! One may disbelieve and yet harbour in one’s nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose.”

“You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?”

“There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the ‘spiritual plane’ of which I am speaking. Someone takes you by the hand and leads you towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh.”

“What do you mean? And what has my after-death consciousness — if such a thing exists — to do with the temple?”

“It has everything to do with it,” solemnly rejoined the old man. “There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Maya.”

Amused at the idea of living outside one's body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.

Tamoorá Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. No wonder, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world — as for gymnastics. Carrying on the analogy between the temple and the “spiritual plane” he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to “contemplation.” Thus *he knew* (?!) that after he had laid aside his mortal casket, “a mere illusion,” he explained — he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or *ought to have had* — only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would prove proportionate.

“But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?”

“Then,” he answered, “you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in

your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper."

"How then could it be repeated?" — I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

"In that case," he said, speaking slowly and weighing every word — "in that case, *you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity.*"

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

"Pray excuse my laughter," I apologized. "But really, now, you cannot seriously mean to tell me that the 'spiritual state' you advocate and so firmly believe in, consists only in aping certain things we do in life?"

"Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of *Soul-Vision*, not a very intelligible one. It is myself who am to be blamed. What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected — save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths." And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially as to the acquisition by some men of super-

natural powers. I felt particularly disgusted with his reverence for the Yamabooshi, the allies of every Buddhist sect in the land. Their claims to the "miraculous" were simply odious to my notions. To hear every Jap I knew at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing "great" and "wonderful" gifts, was more than I was prepared to patiently tolerate in those days. And who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these "holy beggars" who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steeps, so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply, impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamabooshi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Shintos. Now Shintoism or *Shin-Syu*, "faith in the Gods, and in the way to the Gods," that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, than which nothing can be more miserably absurd. And by placing the Shintos among the fools and knaves of other sects, I gained many enemies. For the Shinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of society, the Mikado himself being at the head of their hierarchy and the members of the sect belonging to the most cultured and educated men in Japan. These Kanusi of the Shinto form no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are simply in the world's opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

(To be continued)

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## “LET US—”

“LET US —” writes a friend. “Let us meet.” “Let us see if —” “Let us talk it over.” “Let us arrange —” “Let us look forward to —” Let us see what can be done about it.” Is it not the case that these two small words form a link and bring a sense of companionship? Someone thinks of you. Someone shares with you, be it in a problem or a pleasure. Someone who says “Let us” at once establishes a certain degree, at least, of relationship.

Here are a few instances of this little phrase put to noble use in the correspondence of one who was wont to sign himself, “Fraternally yours, William Q. Judge”:

Let us, at the very outset, wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. (p. 64)<sup>1</sup>

Let us, then, extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others. Let that be the real motive, and the *quantity* of work done makes no difference. (p. 27)

Let us be of and for peace. (p. 109)

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come. (p. 108)

Let us hurry nothing. Eternity is here all the time. (p. 95)

Let us then have great faith and confidence. (p. 78)

Let us not judge others too much, for they also may be acting up to the best light they have. (American edition, p. 176)

Let us use with care those living messengers called words. (p. 12)

Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we, too, are then at work on other spheres. (p. 20)

Let us try as much as possible to be real brothers, and thus get nearer the truth. (p. 93)

Let us remember the teaching of the Sages that death in the per-

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<sup>1</sup> All page numbers refer to the Indian edition of *Letters That Have Helped Me*, except where otherwise stated.

formance of our own duty is preferable to the doing by us of the duty of another, however well we may do the latter: the duty of another is full of danger. (p. 109)

Let us breathe deep and hold fast. (p. 95)

Let us shake again with the confidence born from the knowledge of the wisdom of the Unseen Leaders, and we go forth separately once more, again to the work, if even not to meet until another incarnation is ours. But meeting then, we shall be all the stronger for having kept faith now. (p. 121)

Let us wait for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. (p. 42)

Let us deserve and then desire. (American ed., p. 202)

Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent. (p. 109)

Let us not forget that it is we who make our own pain. I have found that grief and sorrow spring only from wrong thinking. Not wrong in the sense of wicked, but in the sense of something out of harmony with the scheme of Nature; something *unscientific* and therefore contrary to the highest ethics. If we confined our thoughts as well as acts to our own clear duty, leaving results and the morrow to the Law, what room would there be for sorrow? (American ed., p. 165)

Let us go on from place to place and from year to year; no matter who or what claims us outwardly, we are each the property of the self. (p. 97)

Let us all be as silent as we may be, and work, work. . . . Let that be our watchword. . . . I hope no weak souls will be shaken off their base. (p. 133)

Let us hope on. (p. 133)

That “we are all here for each other” was Mr. Judge’s constant teaching. Does not his oft-repeated “Let us” bear this out?

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FAITH is an attitude of will, the energy of soul, the response of the entire self.

# ISLAM—SELF-SURRENDER

## A STUDY IN RELIGIOUS TOLERANCE

[Reprinted from *Theosophical Free Tract No. 9*, published in August 1947.--Eds.]

O ye who believe! shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.

—*Koran*, XLIX. 12

HISTORY is full of instances of the havoc caused by false sectarian views about religions and prophets. The correct view is made available in Theosophy and it is our purpose here to present it in connection with the teachings of the *Koran* and the Prophet.

No great Teacher of Soul Science ever established a separate religion. Every one of them was a religious reformer — a protestant against the prevailing corruption in the moral and mental life of the people among whom he was born. Krishna who incarnated to open the Kali Yuga did not establish any new religion. Nor did the great Buddha born of the Kshatriya caste, a Prince, establish a new creed. He was a reformer, a sage lover of his fellow-men, who protested against the degradation of religious life, enveloped in ignorance and superstition. Lao-Tzu and Confucius in China were reformers like Jesus, Apollonius and Paul of Christendom, who wanted to purify and elevate corrupted Judaism. And so on everywhere. Muhammad was no exception.

After the passing of the Spiritual Reformer-Teacher his followers, more zealots than they were zealous, abandoning the path of the prophet assume the role of the priest, and so there have come into existence separative creeds which persist because popes, purohits, mobeds, and maulanans are vociferous and active.

He that hath a Gospel,  
To loose upon Mankind,  
Though he serve it utterly—  
Body, soul, and mind—  
Though he go to Calvary  
Daily for its gain—  
It is his Disciple  
Shall make his labour vain.

It is his Disciple  
 Who shall tell us how  
 Much the Master would have scrapped  
 Had he lived till now—  
 What he would have modified  
 Of what he said before—  
 It is his Disciple  
 Shall do this and more. . . .

He that hath a Gospel  
 Whereby Heaven is won  
 (Carpenter, or Cameleer,  
 Or Maya's dreaming son),  
 Many swords shall pierce Him,  
 Mingling blood with gall;  
 But His own Disciple  
 Shall wound him worst of all!

(RUDYARD KIPLING)

To perceive this it is absolutely necessary to study the origins of a religion with its historical background. From what roots did the tree of that religion grow? How did its original teacher, now revered as prophet, begin his task? The genesis of every religion now existing was an Impulse to set right the then existing course which has become deflected; the prophet labours to bring back the Impulse to its straight course—unsectarian, impersonal, universal; the priests deflect it again to creedalism. The Faith which the prophet holds up is based on Wisdom which explains and enlightens; that which the priests demand is blind belief which begets ignorance, superstition and bigotry. The beneficent mission of the Prophet of Arabia suffered from this old foe of Pure Sages.

Let us go to the sixth century of our era, to the country where Muhammad was born in 571 A.D. We shall quote a Muslim savant, Zaki Ali, author of *Islam in the World*:

The fifth and sixth centuries of the Christian era were centuries of decadence of the ancient cultures and civilizations of the East and West, but in the following century the course of history was violently changed by an unexpected people. Nomad Arabs rode out of the desert and demanded the surrender of Byzantium and Persia. The Iranian monarch was amazed. "Who are you to attack an empire?" he asked. "You of all peoples the poorest, most disunited, most ignorant." The messenger of the Arabs was unabashed: "All that you say was once true. The Arabs were clothed in the hair

garments of beasts, their food was green lizards; they buried their infant daughters alive, they feasted on dead carcasses — and drank warm blood; they slew their relatives and boasted of the property they stole; we knew not good from evil, nor could we tell what was lawful and what was unlawful. All this is true no longer. God in his mercy has sent us a holy Prophet who has given us a sacred book which teaches us only true faith.”

In such surroundings was born in the family Qureish, the prophet to be. He was left parentless at the age of seven and was brought up by his uncle Abu Talib and began a tradesman's career. As a cameleer he entered the service of the widow Khadija, herself a capable business woman, whom he later married and who became his first disciple. But while in his outer life driving camels and bringing good profits to his employer, in the inner life of his Soul he was driving his mind away from bartering with the flesh-pots of the world.

The degrading conditions naturally aroused the reforming spirit, energizing the few to protest against prevailing irreligious customs and habits. An association sprang into existence and Hanifism was born. The Hunafa, “those who turned away,” were disgusted by the quarrels between worshippers of one God and those of another. They became agnostics and set about studying the truth about things. They did not know and did not want to rely on blind belief; but they were tolerant, humble enough to perceive that to speak without knowledge was worse than useless. They were protestants — protesting against the superstitions which passed under the name of religion. Like all thoughtful reformers they tried to ascertain, with discrimination, what could be retained of the old beliefs and traditions. The Hunafa wanted to purify the ancient religion of Abraham. Removing the corruption which had set in, they wanted to restore the worship of the One God called Allah instead of the worship of his daughters, which worship had become most degraded and immoral.

Muhammad joined the Hunafa and because of his honesty in business, his intellectual integrity and his moral sincerity he was named Al-Amin, the Trustworthy.

The Kabah existed in Mecca. It was established by Abraham for worship of the One God. The edifice is not large but very original; of a cubical form  $23 \times 24$  cubits in length and breadth and 27 cubits high, with only one aperture on the East side to admit light. In the north-east corner is the “Black Stone” of Kabah, said to have been lowered direct

from heaven and to have been as white as snow, but subsequently it became black, owing to the sins of mankind. The "White Stone," the reputed tomb of Ismael, is in the north side and the place of Abraham is to the east. This tradition that it was Abraham and Ismael who were charged by the One to establish the Kabah was accepted by the Hunafa, and therefore by Muhammad. In *Al-Koran* a clear reference to this is to be found. It is written:

And when We made the House (at Mecca) a resort for mankind and a sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship). (*Koran*, II. 125)

It is necessary and highly important that this phase of the Prophet's life as a companion of the Hunafa be remembered. It forms the background to his future career and there is continuity of the inner soul life and practice in the efforts of the outer tradesman and cameleer to gain spiritual enlightenment.

It is recorded that it was his practice to retire one month every year to Mount Hira to fast and pray for elevating his mind and communing with his soul. One year, in this month — he was about forty — he fell into a trance or a sleep and in that state he was told to "read." Muhammad being "illiterate" could not read or write. But he was not ignorant in the matters of the mind and soul. His inner eye saw and his inner ear heard and Muhammad was able to grasp the Message and "the words remained inscribed in his heart." Thus a psychic and occult experience was the beginning of Muhammad's career as a Prophet.

What was the Message? "Proclaim. In the Name of thy Lord — Proclaim." He was humble and could not believe that he was chosen for a reforming mission. He ran to his wife and Khadija told him — "You are Al-Amin; God needs a voice to instruct the faithful; and he has selected you." She became his first disciple; Ali, his cousin, and Zeyd, the servant-slave, followed. Thus the three earliest disciples typified and expressed the real democracy — man and woman, employer and employed, old and young. Muhammad was prudent enough to work in silence for some three years with the select few. He and they laboured in secrecy, recording the Messages which came through him. These remained esoteric till the time was ripe to make them public.

The orthodox were strong and though the number of his followers

grew, even after three years when he began to preach he was opposed and had to fight his own countrymen and his own co-religionists who would not listen to his message and cleanse the old faith, wiping out corruption and superstition. To these early opponents he was not inimical, though their dislike of him was intense and their disapproval vehemently expressed. His attitude towards them was one of understanding; he was patient and gentle. In after years he was consistent and towards all warring enemies he had charity and forbearance. This sprang most naturally from what was implicit in the Instructions he received. He named his Message, Islam — “Surrender to the Divine Will.”

Lo! religion with Allah (is) the Surrender (to His will and guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning. (*Koran*, III. 19)

The name of God, Allah, was not invented by the Prophet. It was already in use. Scriptures are Messages of Allah and ancient Messages gain recognition in the above texts. In one form or another Islam — the Surrender of Man to God — was always the kernel of the Message which through transgression became corrupted; then followed ever a reckoning with Allah and a new proclamation.

In the *Koran* (II. 256) it is recorded that “there is no compulsion in religion.” And can there be a clearer statement of religious tolerance than what follows?

Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. (*Koran*, II. 136)

The Prophet recognized that “there are as many ways to Allah as there are breaths of the children of men.” In his recognition and acceptance of the Ancient Gurus of the Human Race Muhammad was explicit, for he recorded in the *Koran* this:

Mankind were one community, and Allah sent (unto them) Prophets, as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those

unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path. (*Koran*, II. 213)

The statements of the *Koran* are apposite answers to the modern proselytizer, whatever creed he holds as his own:

And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful. (*Koran*, II. 111)

Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the Upright? Allah (Himself) chose Abraham for friend. (*Koran*, IV. 125)

It is generally believed that Muhammadanism is a martial religion. This is untrue, as it is of the Christianity of Jesus, though the bigoted followers of both creeds have been responsible for the crimes of ghastly wars and of befouling bloodshed. Not violence but non-violence did Muhammad teach. And following him, the God-intoxicated Sufis did likewise.

And verily whoso is patient and forgiveth — lo! that, verily, is (of) the steadfast heart of things. (*Koran*, XLII. 43)

The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! he loveth not wrong-doers. (*Koran*, XLII. 40)

The (faithful) slaves of the Beneficent are they who walk upon the earth modestly and when the foolish ones address them answer: Peace. (*Koran*, XXV. 63)

How un-Islamic the envy, the hatred, the resentment expressed in the four quarters of the globe! Non-Muslims express their feelings in the name of their religions or what are named their "principles." But Muslims who take the name of their Prophet to compete and to kill are not honouring Him who proclaimed the Pen to be mightier than the Sword.

In his respect for His Peers of the Ancient World; in His love of Faith, His breadth of Tolerance, His depth of Understanding; in His advocacy of Inner Surrender and living in Peace with all, Muhammad belongs to the long line of Theosophists, to the august company of the Lovers of the Race of Human Souls.

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## INSTINCT, INTELLECT, INTUITION

INSTINCT, intellect and intuition are three different aspects of the mind, or three different modes of consciousness at different levels. The mind is the most important vehicle of the self-conscious thinker or the reincarnating Ego, who functions through it. The mind in man is dual, the higher and the lower. The higher mind is the repository of noble ideas and aspirations which lead the soul to its Divine Parent, Atma-Buddhi. The lower mind is entangled in the lower kamic principle, and both together play havoc on the material plane of life. Though consciousness operates in the different kingdoms of Nature at different levels, endowing them with different powers, self-consciousness, the reflective consciousness, the thinking, reasoning faculty which gives the power of choice and speech, is only the prerogative of man. Hence, in the animals only one aspect of mind functions, and that is instinct; and because they do not possess the power to reason, their instinct is purer than that of man. It is an innate power of the divine in them not corrupted by reason. All three, instinct, intellect and intuition, have but one root and source, the divine principle of life and law.

The latent mentality which, in the lower kingdom is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct — the flickering reminiscence of a once divine omniscience — spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. . . . Reason is the clumsy weapon of the scientists — intuition the unerring guide of the seer. (*Isis Unveiled*, I. 433)

Intuition is the right perception of existing things, the knowledge of the non-existent. Whether the knowledge pertains to the physical world or to the inner invisible world, it is clearly perceived and understood. Intuition is looking directly at the ideas behind the words. It belongs to the immortal aspect within each one of us — “the Man that was, that is, and will be, for whom the hour shall never strike.” So, intuition is on a much higher level than instinct.

In another place in *Isis Unveiled* (I. 145), Madame Blavatsky mentions instinct as “the spiritual *unity* of the five senses” which works when the reasoning faculties seem paralysed and the body is exhausted. Thus, we have not inherited this faculty from the lower kingdoms, but

it is divine in essence. At the dawn of manifestation, when the divine life and light differentiates into many, many rays, and each Atmic ray starts its obligatory pilgrimage, that ray develops from itself its spiritual vehicle, Buddhi, which becomes the sixth principle in man. Both together form the Monad, the eternal pilgrim, which completes half the circle of necessity passing through all the forms of life from the most ethereal to the grossest, under natural impulse, in accordance with cyclic and karmic law. It was during this period that the instinctual aspect in man was developed. At this stage, man was only man in form, but not in mind. Spirit and matter had equilibrated in him and he needed the help of the creative hierarchy comprising the mind-born sons of Brahma, who actually incarnated in the most advanced forms and projected a spark in others, thus making of man a thinking being. This was the infancy of humanity when man derived his thinking faculty, his self-consciousness, and became a thinker and chooser. From this point onward, his evolution proceeds through the power of thought, by self-devised ways and means, till he reaches the goal of human perfection. With manasic consciousness added to the Monad, Atma-Buddhi, it becomes the Divine Triad, Atma-Buddhi-Manas. Atma-Buddhi is divine on its own plane, but Manas, the human soul, has to win its divinity and immortality. H.P.B. states in *The Secret Doctrine* (II. 513) that our mind is "our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine Mind*—we would be surely no better than animals."

This principle of Manas has to make constant effort to unite itself to Buddhi, otherwise it becomes like the cold reason of the scientist. It is the morals and the heart qualities which help the man to become divine. If the basis for reasoning is incorrect, the conclusion would not be right. Hence the need to seek always the guidance of the Divine Parent. So Manas is required for Atma-Buddhi, the impersonal Monad, to radiate its divine light. It is the awakening of Buddhi and its conjunction with Manas that brings full enlightenment. Poets and writers have flashes of intuition; these must be made a permanent part of the memory. Students of Theosophy are advised by H.P.B. in *The Secret Doctrine* (I. 278): "Since this work *withholds far more than it gives out*, the student is invited to use his own intuitions." One has to learn to read not only between the lines, but also within the words; to try to get to the ideas rather than be confused over words. This great monu-

mental work was written in a particular manner so as to arouse the intuitive faculty. Average humanity has yet to unfold fully its manasic consciousness, for most men still live on the kama-manasic plane. Therefore, to acquire new ideas and a new attitude is a difficult task for them. It is the inner urge to acquire wisdom, to practise virtues, to become the better able to help and teach our fellow beings that will bring about the needed change. The animal-man has to become truly human, then only he can try to become divine. It is not head-learning but soul-wisdom that is needed on the spiritual path. A devoted and consecrated life may bring us back the knowledge which was ours in former births.

In the earlier races, man had the third or the divine eye, when he was purer in nature. As he left behind that pure stage and as his moral nature was degraded, he lost that power of intuition which we are trying to awaken and regain. It is only true devotion which will bring us back the knowledge which was ours in former births. Theosophy is the quickener of life which has brought us the wisdom of the ages in modern garb. If, with a true heart attitude, those seeds of wisdom are nurtured, our mind will be purified and raised to the higher level of Buddhi-intuition, the power of discernment and discrimination. The pure mind, besides, will help the development of the pure instinct. All three, instinct, intellect and intuition, are necessary on the path of the eternal pilgrim marching towards his own perfection.

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You can reflect what is another's; you can radiate only what is your own.

—CHINESE PROVERB

## IN THE LIGHT OF THEOSOPHY

Scientists are still debating the origin of the moon, as the Apollo missions are being studied in detail. According to a “newsflash” in the *June Science Digest*:

As it looks now, none of the three theories regarding the origin of the Moon — separation from the earth, “capture” from an orbit around the sun, or formation from a dust cloud surrounding the earth — can be absolutely eliminated by the available data, NASA believes. However, the chemical differences between the earth and the moon and other factors are said to make it unlikely that the moon was torn out of the earth.

The age of the moon appears to be a bit more certain. Analysis of material taken from the mare basins indicates that most of the cratering of the moon took place four billion years ago, or earlier. NASA researchers point out that in comparison, the ocean basins of the Earth are younger than three billion years, and terrestrial rocks older than three billion years are almost unknown.

This is a vital issue, because if the long-advocated theory that the moon originated by breaking away from the earth were true, the whole Theosophical structure would be invalidated. However, with the gradual emergence of truth from the overlying strata of speculation, science has ceased finding itself in opposition to many of the physical and cosmogonical doctrines as put forth by Theosophy. This is what *The Secret Doctrine* has to say regarding the origin of the moon:

... if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? ... Why should Venus and Mercury have no satellites. . . ? There are planets which have *several* moons — a mystery again which no Oedipus of astronomy has solved. (*S.D.*, I. 155-56 fn.)

Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did, they would surely never have imagined that the moon was projected from the Earth. (*S.D.*, I. 398)

The Moon is far older than the Earth; and ... it is the latter which owes its being to the former, however astronomy and geology may explain the fact. (*S.D.*, II. 64)

Further quotations were brought together in an article entitled “The Moon in Occult Philosophy” (*THE THEOSOPHICAL MOVEMENT*, July

1969). In his article "Moon's Mystery and Fate," Mr. Judge sums up the Theosophical position:

... in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration but compelled to revolve around her child, this earth. This gives us a use and history for the moon. (THE THEOSOPHICAL MOVEMENT, September 1966)

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The intelligence exhibited by plants has of late become a subject of investigation in many parts of the world. Experiments conducted by Soviet scientists indicate that plants have a nervous system or a system of perception and react to processes much like human beings. These scientists state that although vegetable and human cells are vastly different, they communicate in similar languages (*Science Digest*, June 1974)

Dr. Veniamin Pushkin uses an encephalograph to measure electrical processes in plants. As in humans, the instrument measures skin-galvanic reflexes which a human exhibits under mental strain or when he is excited. An electrode is attached to the palm and another electrode is put on the back of the hand. In the experiments with plants the hand is replaced by the leaf, which transmits signals to the encephalograph.

The write-up in *Science Digest* goes on to say:

Common laws of evolution suggest that plants quite possibly use a signalization system similar to that of animals. Dr. Gunar, a Soviet professor of biology, states: "The cutting of a leaf's peduncle evokes an instant negative reaction at the leaf's base with an amplitude of 50-60 millivolts." In short, the plant is aware of the cut.

Plants have also demonstrated responses to tactile sensation and music.

Professor Pushkin says although the results of the Soviet experiments represent a hypothesis, there is growing evidence for its validity.

When humans eventually visit other worlds they may well find highly organized life-forms, ones entirely different from earth's. Perhaps they will find colonies of half-plants, half-animals, with

some form of consciousness and reason. Studies in plant electrophysiology, such as those that have been conducted by researchers in the Soviet Union, will pave the way for these extraterrestrial encounters.

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While on the one hand there are scientists today who are taking living cells apart and putting them back together in an effort to push back the existing frontiers of knowledge, at the other extreme of the spectrum there are astronomers who are mapping the centre of the galaxy and reaching out to the limits of the expanding universe. An editorial in *The Times of India* (June 25) states that in all this research one can see “a curious schematic resemblance between the very small and the very large, as if micro and macro were one and the same.”

The scientists of old, who saw the microcosmos as a miniature version of the macrocosmos, “traced every atom in the universe, whether an aggregate or single, to One Unity, or Universal Life” (*The Secret Doctrine*, II. 672). The “one fundamental law in Occult Science” underlines “the radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds” (*S.D.*, I. 120). Truly has it been said: “As above, so it is below; as in heaven, so on earth.”

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The feat of lighting a fire (with flames but no smoke, with sparks but without preliminary heating) in a mixture of five ritualistic fluids merely by chanting a special *mantra*, is so unusual in our day that it has aroused much interest and speculation (*The Times of India*, May 23). The scientists who attended a performance (the nineteenth in a series) by a fire-maker of Poona examined not only the fluids but also the temperature of the burning material before, during and after it was set aflame. The latter measurement showed that it was definitely not a chemical combustion which requires a steady increase in the temperature of the material until combustion point is reached. The conclusion is that some source of energy, known to the ancients and to but a select few today, had caused the fire. The point to be noted is that the chanter of the *mantra* himself is unable to explain the how and the why of it.

A *mantra* has been defined by W. Q. Judge in his “Conversations on Occultism” as “a collection of words which, when sounded in speech,

induce certain vibrations not only in the air, but also in the finer ether thereby producing certain effects." There are some men who can control the elementals by the use of *mantras*, but it is a gift self-found or inherited, and those who possess it are often totally ignorant of the rules governing the principle.

In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures. (*The Secret Doctrine*, I. 94)

Thus sound is "*the most potent and effectual magic agent*," and he who knows how to use it can "call forth the response of the superintending Power (the regent-god of the specific element needed)." (*S.D.*, I. 464)

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That abortion is not so simple and easy as it is made out to be by family-planning enthusiasts is borne out by the following letter by Mrs. C. T. Gomes, published in the Readers' Views column of *The Times of India* for June 4:

Dr. Julius Fogel of Washington's Columbia University, who has been performing therapeutic operations for years, is of the opinion that "abortion is an impassioned subject. Psychologically and emotionally we are beginning to learn something of its effects on the women involved. I think every woman, whatever her age or background, who destroys her pregnancy destroys herself. There is no way it can be innocuous. Often mental illness follows. A psychological price is paid. Something happens on the deeper levels of a woman's consciousness when she destroys her pregnancy. I know it as a psychiatrist."

The dangers of abortion are lucidly summarized by Dr. Carl Muller: "Endometriosis is a common sequel to abortion. Neurosis, frigidity, dyspareunia and vaginismus may develop in 20 to 40 per cent cases."

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