

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth ”

# THE THEOSOPHICAL MOVEMENT

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## ROBERT CROSBIE A TEACHER OF PURE OCCULTISM

The world's real Revelators have been few, and its pseudo-saviours legion.

—MAHATMA K. H.

In this month of the Summer Solstice all Associates of the United Lodge of Theosophists will be thinking of Robert Crosbie, the Founder of their organism. Each Lodge, each Study Group, each individual Associate should review the efforts of the past year, resolve on U.L.T. Day to serve the Cause better and plan for fresh work in the future.

It has been said that the world knows nothing of its greatest men; in our Theosophical Movement there have been hearts “pregnant with Celestial Fire,” minds full of loving friendship, and hands “that the rod of empire might have swayed” but which swayed in humble and often unseen service of many human souls. Such an one was Robert Crosbie, chela, true and faithful, of William Quan Judge, whose example, as a disciple of H.P.B., he copied. He learnt and lived the Discipline which Mr. Judge designated as belonging to the era of Western Occultism, which really means that Occult Way of Living which is suitable to the modern mind.

One of the results of the activities of our grand Theosophical Movement was the unifying of East and West—the Aryanizing of the West, the Westernizing of the East. It is true that the process has not been fully successful, inasmuch as each group osmosed from the other the wrong with the right. The noble philosophy of the Aryans has been assimilated by comparatively few in the Occident; students of Theosophy themselves are partly responsible for this meagre assimilation. Some leading propagandists of Theosophy—in Europe and America—after the passing of H.P.B. and W.Q.J. did not osmose the good, the true and the beautiful in Eastern Wisdom. On the other hand, influential propagandists in India did not adhere, in faith and loyalty, to the Teachings of H.P.B. and her Masters as recorded by her in her writings. They compromised with religious superstition and orthodoxy and passed off pseudo-occultism as Theosophy. All the same the leading minds of the race, in Orient and

Occident alike, have identical points of view in the political and social spheres, and also in reference to spiritual idealism and religious preferences.

For the Theosophical propagandist of the present day, who has to continue the task of bringing together in closer and more real contact souls in Oriental or Occidental bodies, there is no better programme than that embodied by Robert Crosbie in the Declaration of the United Lodge of Theosophists and the spreading broadcast of the Teachings of Divine Wisdom as recorded in the writings of H. P. Blavatsky and W. Q. Judge.

Not only did Mr. Crosbie emphasize the principles and methods necessary for the service of Theosophy in this cycle. He appealed with sweet reasonableness to those who heard him, and his printed words appeal to us who are now labouring for the Cause. He said:—

If we find ourselves in existence in a dark age, in a time of physical and psychological epidemics, it means that we are related to it. We should begin to see the cause in the effect, and if the effect is wrong, come out from among that kind of effects to a true basis in thought and action, while remaining with our brother pilgrims, and going through with them. Thus the Masters have done.

In other words, learning the lessons which the Esoteric Philosophy imparts, we must make our applications; the Three Fundamental Propositions of *The Secret Doctrine* tell us what Deity we should contemplate upon, what Law we should respect and obey, what particular self-induced and self-devised ways and means we should adopt to further our evolution. To abandon the false ideas of science and religion and to adopt true ones is our solemn task, our duty.

Then, further, Mr. Crosbie said:—

The laws and principles of existence—the true rationale of life—are presented by Theosophy; hence, each man's contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated presently if he neglects, *under any circumstances or pressure*, that which he sees to be leading him in the right direction. But always there are those who will test Theosophy out in their own lives, and learn what it is, and will carry on the work to the last end. They in their good time must come to be the leaders and pioneers of humanity, which must learn, even though the learning takes centuries of suffering. If the light of pure Theosophy is kept burning clear, it will be the saving light of the whole world. That must be. But the question is, who will be the light-bearers?

Ours the solemn duty, once again, to be light-bearers. The dispelling of the darkness of ignorance is not really done by organized religions or searching sciences. The darkness of false beliefs and false knowledge has deepened, and the principles of Universal Brotherhood are remote from modern civilized life. Distance lends enchantment to the hills, verdant

and beautiful; they pulsate with the message of peace and grace, and inspire people to practise brotherliness, but the call of the market place strengthens their fear of loving and of trusting all their fellow men. It is the Knowledge of Theosophy which, proclaimed and reiterated, will increase the number of men and women who will perceive the practical value of and ways to rise above all distinctions, and will acquire the habit of looking at the world as a single country and all mankind as united.

These ideas should make vibrant our U.L.T. Day in 1958—Wednesday, the 25th of June—if we hold them during the week, to preach them by lip and by life on that day.

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The most ancient declaration of Esoteric Teaching in the Sacred Books of India is probably this verse from the earliest and oldest of the ten collections of Rig Vedic hymns:

*Chatvari Vak parimita padani,  
Tani vidur Brahmanah ye manishinah  
Guha trini nihita na ingayanti  
Turiyam vacho manushyah vadanti.*

Dr. John Muir, most careful and exact of Orientalists, translates this verse:

Speech consists of four defined grades,  
These are known by those Brahmans who are wise.  
They do not reveal the three which are esoteric.  
Men speak the fourth grade of speech.

In this ancient hymn, the word Brahman means a Knower of Brahma, a Knower of the Eternal. It was only in far later times that Brahman came to mean a member of a hereditary caste.

—*Oriental Department Papers*, May 1894

## THEOSOPHY AND THE THEOSOPHICAL SOCIETY

[The following paper was read before the Aryan T.S., New York, on November 4th, 1890, and is reprinted from *The Path*, Vol. V, pp. 284-8, for December 1890.—EDS.]

Underlying the Doctrines of Theosophy is one fundamental proposition, namely, "the essential Unity of all life and being." Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects, the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles marks the degree of differentiation from *Unity*, in its downward or upward course. This universal truth of the essential unity of all life and being throughout nature was the basis upon which the ideal undertaking was grounded of providing a vehicle for its dissemination; therefore the T.S. was founded for the purpose of establishing a practical working centre for the exposition of these doctrines, but foremost with the object of the amelioration of human affairs, to point out the identity of interest, the common source or origin of human beings, their relative position in life to the rest of nature, and their probable destiny in the grand scheme of evolution. Besides this primary purpose of thus forming the nucleus of a Universal Brotherhood of humanity, its other objects are to promote the study of Aryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers of man.

Theosophy is not a new invention, but the essential underlying truth of all philosophies; it is a body of doctrines in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred Theories*, which were worked out by a brotherhood of devotees and initiates who used every method of scientific investigation known to us, as well as their own highly developed practices of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, and the psychic development of these devotees and students gave them great power over nature and insight into the mystic side of the universe and man.

These doctrines were handed down from generation to generation since time immemorial, and were guarded by the sacredly pledged

disciples, who had devoted their whole lives to the development of their psychic and spiritual faculties. The reason why these doctrines had been so strenuously guarded from the profane and unripe is because the possession of their knowledge gives great power for use or abuse. It embraces the science of the finer forces in nature, their relation and correspondences in themselves, and the knowledge of their uses and application for the benefit or destruction of humanity.

Although this transcendental knowledge was accessible at all times to those who were ripe and who felt the craving for it strong enough to make the unremitting sacrifice, it could be acquired only by those whose supreme intensity of excitement and enthusiasm made it possible in those times to incur the self-denial and renunciation of worldly concerns necessary to initiation. Nor is it any different now, and never will be, except that portions of the doctrine are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization.

This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man's capability of spiritual culture. These higher faculties have been allowed to remain dormant during the race for material aggrandizement and personal recognition.

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development, very little indeed has been accomplished, but instead we find ourselves — as the result of misdirected energies — in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means — the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and fruitless search for peace, the T.S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T.S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a universal brotherhood of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that

no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him. It is with the endeavour to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more developed faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution.

The spiritual unity of mankind is the basis of our moral life. Regard, consideration, love, kindness are qualities which are exhibited and practised intuitively during the greatest part of daily life; the voice of conscience which meddles in every thought and act is indicative of a brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *human* nature.

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply it to the human being. The same conditions prevail; the great universality of government, embracing all and moving all with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all.

Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

Besides, the degree of relative brotherhood of mankind to itself must be closer than to anything else, because humanity is composed of one kind of units (more or less), and in the same stage or degree of development, at least as compared to other kingdoms in nature.

This essential unity of all being, however, becomes realizable only in the ratio in which consciousness on a higher plane is awakened, and this superior consciousness regards our present conception of all separateness apart from the whole as an illusion, because there is no separation in reality; it only appears so to us on our present plane of consciousness. Therefore this tenet, although it is a fact in nature, is not so easily demonstrable on physical lines, because the problem itself transcends perception on this lower physical plane; in other words, it cannot be seen or heard, felt, smelt, or tasted, or sensed with any physical instrument; still it is a fact which is at once plausible by conceding to the human being spiritual life at all, and perfectly realizable to those who have penetrated beyond the veil which surrounds gross matter.

Although the consciousness beyond the veil of matter may be very limited for us at present, cultivation of the mystic side of our nature

will open vistas undreamed of, and widen our consciousness.

For instance, the investigation of the significance of our consciousness during the dream state and that in dreamless sleep. Our ideal life is derived from the state of dreamless sleep.

During that time of the entire oblivion of our self-consciousness we are quite on another plane.

Intelligent and persistent scrutiny and searching into dreamless sleep will soon reveal, first, the fact that it is a state of great purity, entirely uninfluenced by good or bad actions which we may have performed during the day; and second, that we receive ideal impulses during our daily life which come to our perception quite unawares and are, as we think, perfectly natural, but which are in reality reflections in the physical brain from the dreamless sleep.

Man leads a dual life even in the waking state. In every thought and deed is a dual aspect. The first and most pressing one in our day is that which concerns our personality, the second how it affects our relations with the world at large.

The process itself is so automaton-like that it eludes notice, but to these two aspects all our activities are subjected.

If the predilections of the personality predominate, the result will be correspondingly selfish; if, on the other hand, the ideal aspect is duly regarded, the act will be corresponding to and means better intuition. This latter is the ideal side of man's dual life, a state of higher consciousness, the exploration of which will greatly expand the conception of the part man is playing in the drama of life, and that "*Ideal Unity*" or "*Universal brotherhood of mankind*" is a "*fact*" and the notion of the separateness of humanity is an illusion.

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The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self.

—H. P. BLAVATSKY

## WHY DID INDIA FALL?

Having reached the highest civilization and what is more: *learning*—[India] went down . . . . India—as one of the first and most powerful off-shoots of the mother Race, and composed of a number of sub-races—lasting to these times, and struggling to take once more her place in history some day.—MAHATMA K. H.

We must not forget that the India of the past is not the present India. Once the true knowledge existed there, as in China. In India especially the ancient writings have been preserved more than in any other nation; but the caste system based upon *physical* heredity which was later established by egos of a lower grade than those of the earlier days of India's greatness, and the selfish withholding from the lower castes of such knowledge as the Brahmins possessed, in no long time caused ignorance and superstition to prevail. From this cause there arose hundreds of sects; religion became a matter of ritual, ceremonies and many degrading customs, and the power of India to influence the world was lost.—ROBERT CROSBIE

The story of India's hoary past is not wholly known. How this noble country became enfeebled till she is what she is, yet remains to be detailed. Her political disruption which attracted foreign invaders was due to her moral and social blunders. Her learned sons had in their possession texts of great wisdom, but the practice of moral principles which had once sustained her in glory and grandeur under the guidance of the mighty Kshatriyas and self-sacrificing Brahmans came to be neglected. Egotism darkened the former; selfishness, the latter class.

Moral weakness sapped the mind, and the living wisdom of India's forebears became the worship, from a distance, of dead tomes. All her gold could not save her. In fact her wealth, which spread her fame abroad, to Egypt, Greece and Rome, and later to England, where they talked of India's "Pagoda Tree," attracted the covetous to her shores.

A decade ago freedom was won; the chains of political slavery were broken; the British Raj ended. Working with effects does not reach the roots of causes. Social evils, resulting from lack of ethical living and forgetfulness of moral principles, were the cause of political disunity and disruption. The restoration of economic prosperity will do more harm than good unless wide-spread immoralities and social superstitions are attacked and uprooted. India is supposed to be spiritual; she is not. She is not even a religious nation; the allowing of the performance of rites and ceremonies, in Sanskrit or Avesta or Arabic, by ignorant and greedy priests, does not make a people religious. Dogmatism and orthodoxy are expressions of irreligion. Some strong but straightforward words were written by Gandhiji:—

At the present moment India has nothing to share with the world save her degradation, pauperism and plagues. Is it her ancient Shastras that we would send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world refuses to look at them, because we, the heirs and custodians, do not live them.

And in finding a remedy he points to the existing irreligion:—

Once I horrified a pious Hindu by taking toast at a Mussalman's house. I saw that he was pained to see me pouring milk into a cup handed by a Mussalman friend, but his anguish knew no bounds when he saw me taking toast at the Mussalm's hands. Hinduism is in danger of losing its substance, if it resolves itself into a matter of elaborate rules as to what and with whom to eat. Abstemi-ousness from intoxicating drinks and drugs and from all kinds of foods, especially meat, is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. Many a man eating meat and with everybody, but living in the fear of God, is nearer his freedom than a man religiously abstaining from meat and many other things, but blaspheming God in every one of his acts.

Robert Crosbie has pointed to one of the sure remedies which would put India on the royal road of right progress. India's attaining economic power and prestige may make her as great as the U.S.A., but is that her goal? Is there peace of heart in the U.S.A. or anywhere? Is the wisdom of the Sages, of Krishna and Buddha, of Jesus and Mahavir, studied and applied by legislators and administrators anywhere? What ails the wealthy and prosperous, the educated and progressive, the freedom-loving and helpful U.S.A.?

What India immediately needs is a seven-year plan of moral education — study of the Great Sages. Not a sectarian use of the *Gita* and the *Dhammapada*, not a dogmatic use of the Gathas, the Bible and the Koran, but a dispassionate study of these and other great texts from an eclectic, universal standpoint. And the purpose of such a study is as prompt and as thorough an application as possible of the instruction they impart. Not Freud but Patanjali and Lao-Tze; not Jung but Buddha and Krishna, are sage psychologists and philosophers. But the Indians of today also need the knowledge of wise men like Pythagoras and Plato, Kant and Schopenhauer, and of the intuitive poets of the many countries of Europe and the Americas.

A proper and correct understanding of these ancient texts of the ancient world, however, requires a key, which the Theosophy of *The Secret Doctrine* offers. "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally."

Now, what are some of the specific ills owing to which India remains and may continue to remain a poverty-stricken nation? They all proceed from one centre — the sin of unbrotherliness. Let us look at our weaknesses.

Even in 1958 we are a divided people — provincial jealousies, linguistic rivalries, communal pride, caste prejudices, religious dogmatism, these flourish to such an extent that the question presses: "Is India a Nation?" The answer cannot but be in the negative. How many are there who think and feel, speak and act, as Indians? People refer to themselves as Northerners or Southerners, Hindus or Muslims, Brahmanas or non-Brahmanas. When the world is becoming one, when the whole of humanity is getting united, Indians seem to be growing narrower and

more sectarian in their views and deeds. Indian Communists may desire to be united with their Russian comrades, but hate their non-Communist brothers at home. We can multiply examples of such divisive tendencies in different spheres.

Take untouchability: The recent foolish exhibition of the fanatical *pundits* of Banaras in connection with the temple of Kashi Vishwanath is a sign of degradation, of a fallen and irreligious India, falling further into the mire of unbrotherliness.

Again, India has proclaimed herself a Secular State, *i.e.*, the State, as such, does not interfere with the religious beliefs and freedom of its citizens; but is it not bound to express its disapproval of the intolerant sectarian and creedal manifestations which are flourishing? Are not ministers, legislators and administrators expected to educate the people, by precept and by example, in how to raise secularism to a spiritual altitude? Secularism does not mean agnosticism or atheism. It implies, or should imply, an atmosphere of Gnosis, of Light and Peace, of Unity and Universal Brotherhood.

Then, it has been pointed out by a great Master of Wisdom how formidably evil are "the magnetism and invisible results proceeding from erroneous and sincere beliefs." And again:—

If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog — a moral meteor — the odic emanation from her vicious social state.

What are these beliefs which emanate a stifling atmosphere? Are they not the religious rites and ceremonies which engender hypocrisy on the moral and social planes, and the decay and death of soul life? Pseudo-mysticism and religious prejudices may call such rites sacraments. They *were* sacraments once, when enlightened faith was preached by learned, pious and poverty-vowed priests, and accepted by inquirers humbly, in the spirit of truth.

But what is the remedy? Shall we burn the texts of Holy Writ? Shall we throw away the distorted, vague and shadowy silhouettes of rites and ceremonies? Shall we discard the study of the ethics and philosophy of old-world sages?

Is it not possible to create living substitutes for dead forms? The giving of a name (*nama*) to the new-born baby (*rupa*); the bestowing of knowledge about the Second Birth represented by *yagno-pavit*, *Navjot*, etc.; the rites of fire and flowers which once sanctified marriage — a *yagna* teaching *yoga*; the funeral ceremony and remembering of the living souls who have left the body — are all such to be devoid of beauty and virtue and knowledge?

Theosophical students who rise above creedal superstitions, who fight sacerdotalism, who have reformed themselves, have a duty to the worlds invisible, to Living Ideas and Living Instructors. How can they, how should they fulfil that duty? Who will answer?

## THE PHILOSOPHY OF W. Q. JUDGE

Because there have been false prophets in the Theosophical Movement, Associates of the U.L.T. constantly speak from their platform of the true position in the Movement of Madame Blavatsky and W. Q. Judge and constantly refer to their writings. Should the day come when that appreciation has lapsed into lip-service and that presentation of their teachings into verbal repetition knowing no independent thought, then history will have repeated itself and Madame Blavatsky and W. Q. Judge will be remote figures behind an aura of sanctity, and their books so many bibles, deviation from which will be punishable at least by some mild form of social ostracism. Theosophy will be dead for its adherents.

If this is to be avoided we must retain a living relationship with our teachers and their books. The heart of such a living relationship is brotherhood. Judge wrote: "...through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours."

The living plants obtain their nourishment by osmosis, a silent invisible movement through invisible channels, made possible by their intimate relationship with the soil. By an inner osmosis our minds and hearts obtain their nourishment. To one aspect of this law all are subject: the absorption of ideas, of outlook, of sentiments and ideals in those subtle ways in which a society transmits its culture to succeeding generations. But once an individual begins to think of himself as a member, however humble, of a family of which our teachers are older members; once his family sentiment never lets him forget that it is here that he really belongs and nowhere else, a process of spiritual osmosis begins which makes Theosophy part and parcel of his inner being.

Elsewhere Judge wrote: "It is true that day by day the effect of my philosophy is more apparent on me, as yours is and will be on you, and so with us all." By derivation "philosophy" means love of wisdom. Here it means that wisdom by which secretly an individual lives, which is for him a pearl of great price. To study Reincarnation and Karma in Theosophical books, to express faith in them, is by no means the same as living by them and valuing them above worldly wisdom. The latter stamps upon our words of exposition that indefinable but easily recognizable hall-mark of originality carried by Judge's letters. They may repeat faithfully what he has heard, but equally they contain his own philosophy, his treasure.

We see only the surface of the deep currents of another's life. Only by their outcome can we judge of their hidden springs. Nevertheless his writings furnish internal evidence of at least three periods in his life, which we shall call the time of search, the time of spiritual loneliness and the time of offering.

The first period culminated in his meeting with Madame Blavatsky in 1874. That meeting he described in these words:—

It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and

never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden.

Here he reveals what was the object of his search. The work of which he speaks became his constant preoccupation, his joy. Like many others before him in more than one field of human endeavour he must have been haunted by a sense of a work to be performed, a mission to be fulfilled; but he differed from many of these great men in his vision of this work as something carried on through the centuries by many eager hands like the weaving of a great tapestry.

His finding of the plans and the uplift of spirit it must have meant for him was followed by a time of spiritual loneliness. Later he described such loneliness as silence and darkness in the forest of one's nature, bringing discouragement and despair. This second period seems to have reached its climax in 1884 during his visit to London and Paris. Then he entered the valley of the shadow; the path was dark; he walked as in a mental cloak and horrid fancies tried their strength upon him.

During this second period he received from Damodar the letter which was reprinted in the November 1957 issue of this magazine. In it he was told not to despair, not to think that there were no Adepts because he had met none, but to seek consolation in the performance of his duty, confident that in time the Masters would make themselves known to him.

This was the advice which he was to give to others in similar difficulties in words which by their sureness reveal how much he made the wisdom they embodied his own. His letters at the time of trial show his determination to stand firm and conquer, his determination to keep the commandment of the Masters, "although now and then objects, senses, men, and time conspire to show that Masters laugh" at him. In the silence and darkness of his nature he conceived and nurtured a thing of light and spiritual sound, and in spiritual travail brought to birth wisdom and power.

In the last period of his life he offered that wisdom and power on the altar. He understood through his own first-hand experience the trials of others and was able to offer them the advice which he knew, if followed, would lead them out of their difficulties. His letters now reveal the inner calm and tranquillity, in spite of outer difficulties and sorrows, which he had attained. They embody his philosophy.

What makes the loneliness of the dark forest? The absence of familiar sounds; the feeling of being surrounded by a life which is indifferent, even hostile, to one's own existence, and the consequent sense of one's insignificance. H.P.B. had revealed to Judge a world with which he was familiar, a world to which he belonged, but she was far away and he surrounded by the swirling currents of American life, by millions of people indifferent to his visions and his aspirations. Many times the

symbol of the forest must have seemed graphically true of his own experience. He learnt the simple lesson of that apparent isolation. He says to us:—

Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others.

Of loneliness itself he says: "Must it not be true that loneliness cannot be escaped from by abhorrence of it or even by its acceptance, but by its recognition?" Acceptance may be passive; recognition implies active notice and consideration. The full implications of the term are apparent in another letter written to a student who too had experienced the feeling of helplessness and had expressed the wish that there were some Adepts in America to help. He wrote:—

How much I have in years gone away said and thought those very words of yours, and to no profit! Why do you care what becomes of a million human beings? Are not millions going to death daily with no one to tell them of all this? But did you suppose that all this was not provided for? "And heavenly death itself is also well provided for." Now, then, you and I must learn to look on the deaths or the famishing of millions of beings with unfaltering heart. Else we had better give it all up now. Consider that at this moment are so many persons in various far-distant places who cannot ever hear these truths. Do you grieve for them? Do you realize their state? No; you realize the same thing only partially among those with whom it was your present lot to be born—I mean the nation. Do you want to do more than your best? Do you covet the work of another? No; you do not. You will sit calmly where you are, then, and with an unaffected heart, picture to yourself the moral and physical deaths and famines which are now without the possibility of prevention or amelioration. Your faith will know that *all* is provided for.

Similar advice to us today would be to learn to visualize calmly the madness of the arms race between America and Russia, the tragedy of the race laws in South Africa, the threat of the disaster of nuclear warfare which hangs over our heads, and at the same time to "do all we can in our own place as we see best." To continue to do our duty undisturbed because we lack the sensitivity to be affected by the condition of the world and to feel that loneliness or because we have become indifferent to the world is one thing; to continue with faith in the law of Karma and with the consequent conviction that in the performance of duty lies the hope of the future is another.

Judge did not stop there. He adds in another letter: "The power of any and all circumstances is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants." Man's inhumanity to man has persisted throughout historical times. In every age millions in Africa, in China, in India as well as in Europe have never known

security. It has seemed to be the end of their world for the millions who have perished in the past by flood in China, by famine in India, as it would seem the end of their world if Europe's peoples were to destroy themselves with nuclear weapons. If these things cast us down it is because the darkness looms large in our consciousness and we do not know how to drink at the "great fountain of hope and of joy in the consideration that the Brothers exist"; we do not know how to be "joyful and glorious that the work thus goes on." For Judge it was "all a delusion . . . only one consequence of our past Karma burning itself out before our eyes . . . only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature)," and we ourselves are superior to Nature.

While it was an essential part of Judge's philosophy that in his inner true Self each is superior to Nature, it was also as much his teaching that each of us is not only inescapably linked with Nature through his mortal nature, but must learn to use the pattern of events. "Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy," and "Kali Yuga, by its very nature and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga."

The would-be occultist is learning spiritual alchemy. The chemist transforms, say, the poisonous elements of sodium and chlorine into harmless common salt; the physicist transmutes hydrogen into helium with the release of energy in Zeta. These and countless other changes in the physical world take place more rapidly at a higher temperature because a heightened temperature accelerates the internal motions of the atoms of the elements involved in the change, and brings the atoms of one into a more intimate relationship with the atoms of the other. Such an intimate relationship is a necessary condition of the change. The violent internal motions of Kali Yuga bring races, nations, classes, the sexes and young and old into more intimate relationship with each other and make possible the building of new institutions, new relationships out of the old elements.

Judge saw the human situation in a large setting, but at the same time it was, for him, part of the highest wisdom to seek the beginning of the great reformation in the performance of duty, the doing of all we can in *our own place*, which is more than the faithful continuance of old undertakings.

Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying out anything but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of.

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## AN OPEN-MINDED APPROACH TO TRADITION

In his small, interesting book, *Atlantis and the Giants*, reviewed in *The Aryan Path* for June 1958, Denis Saurat, long Professor of French Language and Literature in King's College of the University of London and the author of many thoughtful works in French and in English, brings out many points of great interest to the student of Theosophy.

For example, Professor Saurat, following the lead of H. S. Bellamy, applies the theory of the Viennese cosmologist Hans Hoerbiger (1860-1931) to the problem posed by the abruptly terminated high culture centring in remote ages around Tiahuanaco, once a seaport, as the evidence plainly shows, now stranded at a height of twelve to fourteen thousand feet in the Andes. What might account for such a cataclysm as that which could have brought about the redistribution of the lands and waters of the globe? Hoerbiger had predicated successive satellites, smaller planets captured by the earth's gravitation, of which the present moon was said to be the latest. Each, revolving in a diminishing spiral and sooner or later approaching the earth and disintegrating, is assumed to have become a ring, like those of Saturn, and ultimately to have settled down violently in a circular formation around the earth, producing great devastation in the area covered by its debris. The resulting ending of lunar gravitation is said to have released the bulge of air and waters which the moon had attracted and held in the tropical regions, and the sea, "after tremendous fluctuations from pole to pole" had settled down to more or less its present level.

The theory of successive moons captured by the earth is not in accordance with the Theosophical teachings, nor is the rather casual relation suggested between the moon and the earth. It is impossible, however, not to wonder how much of the rest of this theory, put forward in Hoerbiger and Fauth's *Glazialkosmogonie*, published in 1913, owed to *The Secret Doctrine*. For Madame Blavatsky had quoted in her work, published just a quarter of a century earlier, from a Commentary which, after ascribing to a decrease in the velocity of the earth's rotation the cataclysm which had marked the beginning of the separation of the gigantic continent of Lemuria into smaller continents, continued:—

*When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward the two ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to pralayas by submersion . . . .*

*. . . Thus the wheel (the Earth) is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters (tides). Toward the close of the age (Kalpa) of a great (root) race, the regents of the moon (the Pitar fathers, or Pitris) begin drawing harder, and thus flatten the wheel about its belt, when it goes down in some places and swells in others, and the swelling running toward the extremities (poles) new lands will arise and old ones be sucked in. (II. 324-5)*

Every tyro in Theosophy knows the teaching that the earth chain of seven interpenetrating globes is the reincarnation of a former planetary chain of seven globes, of which the visible moon is the physical corpse. Curiously enough, some beliefs of the aborigines of the Malekula Islands southeast of New Guinea point to a dim, ancient tradition handed down from more highly civilized ancestors: Father Godefroy had reported in *Une Tribu Tombée de la Lune* that they believed, among other things, that "first of all, the world and all beings therein have been created by the moon. Men came down, 'fell' from the moon." Professor Saurat mentions also a reference in that work to the Malekula Islanders' belief in the moon's connection with generation. It will be remembered that H.P.B. refers to "the occult properties of the Moon and its hidden influences on generation" and asserts that "it is the Moon and her conjunctions that regulate conceptions" (*The Secret Doctrine*, I. 228-9).

Dr. John Layard, Professor Saurat writes, had reported the same black savages to be still erecting megaliths by the collaborative efforts of whole communities and, until very recently, to have given a roughly human form to these gigantic stones, sculptured to represent the giant forebears of the race.

Madame Blavatsky predicted confidently in her first great work, *Isis Unveiled* (1877), that "*the fables of the mythopœic ages will be found to have but allegorized the greatest truths of geology and anthropology.*" She added that the legend of the giant ancestors of mankind, generally held true in antiquity, "constitutes one of the many ends to be found in the entangled and seemingly inextricable skein of mankind, viewed as a psychological phenomenon" (I. 122-3).

Professor Saurat has more to say of giants than of Atlantis, with the sinking of which most of the real giants are said by H.P.B. to have been drowned. In support of the existence of that ancient continent, however, he assembles some interesting material, though the case could be vastly strengthened by the proofs brought together in the closing chapters of *The Secret Doctrine*.

Professor Saurat rejects the notion that man began in savagery, holding it to be probable that "almost since the beginning of humanity men have existed in a high state of civilization." This is confirmed by tradition, if we date the beginning of humanity from the kindling in mankind of the light of mind, for the men of the closing Third Race are alleged to have been more highly civilized than ourselves (*S.D.*, I. 191).

Professor Saurat writes:—

In all human mythology there remains the memory of a golden age—an age during which great gods conversed with men and taught them agriculture, metallurgy, science; the golden age lasted for a considerable time and under the rule of the divine beings men were profoundly happy. . . . Surely in this universal tradition there is a vague but reliable memory of some splendid reality which preceded the dawn of history?

He points out that the sculptures and drawings found in the caves of

palæolithic communities “testify to an advanced artistic, intellectual and moral development.” “Too much sociology,” he remarks, “has so far obscured the main point: the artistic and spiritual genius of the prehistoric artists.” It seems to him, moreover, that “not even at the apex of European cultural achievement, not even at the Italian Renaissance,” could any of our artists have produced a masterpiece comparable with the face of a colossus of Tiahuanaco, of which he writes:—

The whole face is instinct with benevolent superiority and the whole statue is invested with a supreme harmony—highly stylized hands and body achieve a deeply moving equilibrium. Was this indeed one of the giant-kings that ruled over the people of Tiahuanaco?

According to Herodotus, whom Madame Blavatsky calls “the most truthful of historians,” the priests of Egypt had shown him 345 colossal wooden statues of their Kings and high Pontiffs who had reigned before Menes, described as “their first *human* King,” and had assured him that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of *the three dynasties* that preceded the human—namely, the DYNASTIES OF THE GODS, that of demi-gods and of the Heroes, or giants. (*S.D.*, II. 369)

The reason he assigns for the old tales moving us very deeply is that “we recognize in them the same nostalgic desires, as in the souls of our predecessors upon earth.” He refers again to the “inexplicable . . . stubborn and recurrent dreams of the human soul.”

The explanation, according to *The Secret Doctrine*, lies deeper and makes a more convincing appeal to both reason and intuition:—

The mankind of the First Root-Race is the mankind of the *second, third, fourth, fifth*, etc. To the last it forms a cyclic and constant reincarnation of the Monads belonging to the Dhyan Chohans of our Planetary chain. (*S.D.*, II. 146 fn.)

The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness. (*S.D.*, II. 293)

# TRUTH AND ITS RELATION TO THEOSOPHY

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—EDS.]

This subject is a very comprehensive one, possessing a wide interest and embracing many abstruse questions. I shall give only the bare outline of my thoughts regarding the vast theme.

## *Satyannasti paro dharma*

“There is no religion higher than truth” has been the motto of the Theosophical Society ever since its transplantation to Hindustan. This motto only gains definiteness when it is supplemented by its direct corollary — there is no apostacy lower than falsehood. Now if a motto is the concentrated essence of the broad principles and practices of an association, you will not have to go far in search of the relation between Theosophy and truth. In short, Theosophy is nothing but the science of truth, and the Theosophical Society is simply a shrine dedicated to that science.

Of truth itself I shall touch succinctly upon two different aspects:—

*First* — Truth as a subject of philosophical enquiry — *i.e.*, *verity*.

*Secondly* — Truth as a moral quality — *i.e.*, *veracity*.

The very first question that suggests itself in connection with the former of these is “what is the test of truth?” The Bhagavad Gita furnishes a very simple and unmistakable reply to this, which runs thus:—“The false never is, the true never ceases to be.” Eternity is thus laid down as the essence of truth, and non-entity that of falsehood. This verse, however, treats of absolute truth and falsehood, whilst we have to deal in every-day life with comparative truth. This may sound strange to our ears, but it is nevertheless a fact; for, our own personal experiences being limited at both ends by time, would it not be idle to talk glibly of absolute truth or eternal entities with reference to matters of every-day concern? To us then all truth is comparative or relative, and the measure of it is durability. Thus there is nothing absolutely false within the field of our perception. The wildest vagaries of a lunatic and the most frantic hallucinations of a delirious patient have a momentary existence, and are therefore true to that extent. On the other hand the intensest of our emotions, these tangible bodies of ours — nay, this solid earth and all the resplendent luminaries which begem the infinite azure over our head, being evidently subject to change and decay, are so far false. This is why the Vedanta classes all manifestations under the category of Maya without making any distinction between the more and the less real. But this conclusion of the Vedanta is its loftiest philosophical generalization, viewing the universe from the standpoint of absolute truth. The blunder committed in ascribing the short-sightedness of the European school of idealists to the Vedanta arises from the inability of its critics to distinguish between the stand-

point of the absolute and that of the relative. Hume and Mill have but one way of looking at the question, and represent in their philosophy but a single phase of the truth — and that phase the most uncommon one. The Vedanta on the other hand fully recognizes the conventional aspect of the world, and investigates the laws which regulate it, while it surpasses the subtlest idealist of the West in its abstraction, and is clearer and more emphatic in its declaration of the chimerical character not only of the cosmos perceived, but also of the perceptive. The Vedanta is Theosophy proper, and is the science of truth in all its phases. Thus by an elaborate though simple process of reasoning — and reason is the only discriminative faculty in us — it arrives at the exact logical inference that, considered absolutely, all phenomena physical and mental are alike false, and that Brahma alone, which is pure reason and is the cause of all phenomena, is really true. At the same time it takes a comparative view of the phenomena themselves and in this view formulates the maxim *yajnoorvaisatyam*, “what is seen is true.” A proper understanding of the Vedanta will make us not dreamers, as is apprehended by some, but truly practical men — supremely happy in the knowledge of the true nature of things, tracing all incidents to their primary causes, explaining them by the laws which govern their course, relegating to their proper sphere the unavoidable events of physical life, and thus remaining peaceful and contented amid all the storms and vicissitudes of fortune. That the Vedanta is the true solution of the mysteries of existence may be readily gathered from its wonderful combination and reconciliation of transcendental idealism and hard and fast utilitarianism. It is prevented by no Anglican sentimentalism from laying down, despite its theory of the illusional character of feelings, that happiness is the end of all activity — that all this restless energy, this feverish excitement, this torture of the body and soul together that we see around us, are simply due to the yearning after and expectation of perfect felicity somewhere. The Vedanta itself is the outcome of this quest for and hope of bliss; and it fulfils this hope and crowns that quest with success. And what does the Vedanta say? All our pain and misery proceed from ignorance; and therefore knowledge — true wisdom — is the infallible cure for these — the only ambrosia which yields endless beatitude. And what again is true wisdom but knowledge of the truth, the whole truth and every point of it — truth both absolute and relative, real and conventional? Is there anything more certain, does anything stand more to reason than this doctrine of the Vedanta? Do we require any arguments to convince us of the transparent fact that all our trouble and agonies, our heart-breaking disappointments and anxieties, are owing merely to our ignorance of the truth about them, of the sources from which they spring and the law which controls them? If not, why should we hesitate to set up a temple to truth and consecrate all our possessions at its altar in the full confidence of an abundant return in never-failing blessedness?

All this, however, would be nothing if man were devoid of any faculty for the recognition of truth. Theosophy therefore correctly holds that, although our sense-perceptions are illusive, the intuitions of our reason,<sup>1</sup> which is a ray of the supreme intelligence in us, are actual. Wherefore as the foregoing fundamental tenets of the Vedanta are all the deductions of the highest reason unfettered by any bias and undisturbed by any passion, they may justly be cherished as the richest gems of truth. I have shown that truth is the solitary panacea for all evils, and I may add that its acquisition will lead to the highest optimism and invest the whole of this universe with a robe of goodness pleasing to the eye and soothing to the soul.

Now with regard to the second aspect of truth — *veracity*. In order to justify the ancients in their placing truth at the head of the ethical virtues, morality itself should be defined. The plainest and the most intelligible enunciation of ethics is that given by our Rishis, and adopted to a certain extent by modern utilitarians. That then which best promotes the permanent well-being of mankind in general is the loftiest morality. Let us glance then for a moment at the bearing of truth upon politics and sociology.

“Honesty is the best policy” is a trite and ancient proverb. Nevertheless in our own times the idea seems to have obtained currency, even among the foremost rank of our citizens and the educated community in general, that politics is synonymous with diplomacy, that the best of it consists in what we cannot help denominating moral masquerade and intellectual jugglery. To this idea — pernicious as well to the temporal interests of mankind as to the spiritual — I feel it my duty to give an emphatic contradiction. A policy that has no truth for its basis and rests upon a cunning perversion and suppression of facts — a foundation more unsubstantial than even a dream — must necessarily fail. It contains the elements of its own ruin within itself, depending as it does for its success not upon any solid substratum that can defy the minutest scrutiny, but upon the art of dissimulation, which must give way before a careful examination. It also foolishly assumes intellectual supremacy for its own authors, and unwarrantably counts upon the stupidity of the rest of the world. Such a policy may answer its purpose for a time and under particular circumstances, but it contains no inherent guarantee of success and therefore ought to be discarded by all far-seeing individuals and nations. On the contrary, a course of honesty, which is but a practical illustration of truth in conduct, if invariably pursued, breeds confidence and love, wins friends, and consequently strengthens its advocates.

Our political interests being closely allied to our social, it is needless to speak separately of the latter. The same reasons which show that truth is conducive to our political welfare hold with respect to our social concerns also. The happiness of a gregarious animal such as man can only be secured by mutual affection; and what can be more congenial

<sup>1</sup> Are reason and intuition then identical?

to the growth of this feeling than kindness and straightforwardness in our dealings with one another? Obedience to the law of nature is a perpetual fountain of bliss, and misery results from opposition to it. The laws of nature are eternal. Obedience to these therefore is devotion to truth, and hence truth is the highest moral quality. Veracity is moreover indispensable to the acquisition of truth, the knowledge of the real mystery of being; for nothing is within our reach which we do not love ardently and serve faithfully. Falsehood betrays an indifference to abstract truth, an absence of fidelity to it, which will always keep us away from it. Truth then is our greatest god; at its sacred shrine let us offer our soul's most devout worship; and as Brahma is very truth, pure and absolute, all glory be to him!

*Om Tat Sat.*

UPENDRANATH BASU

*What the Export of Monkeys from India Means*, a leaflet by M. Beddow Bayly, M.R.C.S., L.R.C.P., about the atrocity against monkeys at Purana Qila, New Delhi, illustrated with heart-rending photographs, further unmasks the inhuman cruelty being shown to these pitiful creatures in India. We have many times drawn our readers' attention to the abominable treatment of rhesus monkeys transported from India to Western experimental laboratories; but this report eclipses all others.

This crime was committed on Indian soil by Indians: At dusk, just before a hailstorm, over 500 famished and diseased monkeys were stealthily dumped into a scrub jungle near New Delhi, and were left to die, without any proper food. Scouts of the Purana High School discovered the dead and dying monkeys and reported the matter. Authorities investigated and took steps to clean the pestilential area. It was discovered that disease had been spreading among the thousands of monkeys trapped in U.P. and kept in Delhi pending export. It was attempted to dispose of the sick monkeys without attracting public attention by releasing them in the jungle where they would die an apparently natural death. When the facts were revealed strong public indignation was aroused and a protest meeting held in Purana Qila.

This leaflet leaves one almost speechless at man's inhumanity to animals, but its contents should be known. Truly has it been said: "When cruelty to animals has disappeared from earth, cruelty to man will have disappeared with it."

## “GIVE LIGHT TO ALL, BUT TAKE FROM NONE”

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none.

—*The Voice of the Silence*

When we read this aphorism and ask ourselves how we can begin to apply it, we often think it means the taking of things, gifts, or opportunities, but in times of emotional stress we can find a deeper meaning in the words.

How many of us go through life without taking from others, by right of love and friendship, the little things that help in the daily routine of life? Very few of us expect nothing from our friends. When death takes away our loved ones, or when they are absent on journeys, or, more difficult still, when troubles and quarrels and misunderstandings occur, we feel a great loss. We may not feel antagonism against the Fate which has produced these losses, or against the one with whom we have quarrelled, but there is an emotional loss as real as the physical loss of a limb; and if the hurt is deep the scar will remain.

It is now that we have to take the above aphorism to heart. We have been taking from our friend, we have taken it all for granted and, because we have been on the taking end of the relationship, we feel the loss. Before we were separated from our friend we could not have believed that we took so much. Once again our eyes are opened through suffering.

If a misunderstanding has caused the rift between us, at first there is the feeling of retaliation, of revenge; but as students of the Higher Life and of Karmic Law we can turn these thought-feelings away, and what is left is sadness, a pang, and we ask ourselves where we were wrong in our relationship with our friend. We have been wrong in that we accepted the gift of fellowship almost as a right instead of as something for which we had to give something. We took it passively instead of actively. It was therefore like dead matter and gave back no flower of life to the giver. What has been taken from others must be husbanded, cared for and allowed to grow in us as thankfulness and the wish to give back.

But there is a further stage: we must not allow ourselves to be in a condition where we “take.” We cannot avoid the helpfulness and kindness and love and sympathy of our friend, but we can change our attitude towards them — change from a *taking* to a *receiving* condition. That is, we do not seek help, but when it is given we use it for the benefit of all. We use it to strengthen our capacity to give to all; we become positive towards it and accept it with care and thought.

In other words, gratitude is the price we must pay for all help received, of any and every kind. When the help is withdrawn, gratitude for past help must continue and we must try to remain unmoved at its withdrawal. If our main energy is spent in giving we shall not feel emotionally the withdrawal of help to us. In fact we must take it as one

of the things we have to learn, to go on alone as far as receiving help is concerned but surrounded by the millions of souls to whom we can give help.

Is that why no true lover of mankind is ever lonely in the sense in which we use the word today? He alone is truly lonely who does nothing to alleviate the suffering of his fellow men. Our loneliness arises simply because we have relied on others' help; because we have not lived "to benefit mankind."

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There has been a tendency for several decades past to narrow and limit ourselves more and more, to specialize in a smaller and smaller field than ever before. This growing compartmentalization of thought brings with it a great risk: the high development of unco-ordinated branches of knowledge. If carried too far, it results in lack of vision. Already the dangers of becoming immersed in one field, so that one forgets what the purpose of any branch of knowledge really is, are making themselves felt. Our economists, for instance, have tried to segregate economics from all else — as if true economics could ever be dissociated from ethics! — and have suggested that surpluses be destroyed while thousands are starving. Men of science especially have been narrowed into automatons by too intensive concentration along certain lines, with resultant narrowness of view, duplication of effort and contradiction of theory, which has become so prominent of late.

It is therefore regrettable to find views such as the following expressed by Phyllis W. Young, under the title "Why Don't You Specialize?" in *The English Digest* for April 1958 (condensed from *Psychology*):—

The important point to keep in mind if you want to be outstanding is that you should cease being a "jack of all trades" and become a specialist. By becoming a specialist you will become an authority: this will give you confidence in yourself and status in the eyes of others. Quite apart from this, it will give unity to your mind and personality so that your mental faculties will develop and grow in efficiency, and your personality will become enriched and will grow in attractiveness.

Just the contrary seems to be true. Instead of giving breadth to the mind, specializing in only one particular field makes us creatures of a narrower sphere, and instead of enriching the person this separative instead of unifying tendency leads to blindness and delusion. What we need is the attitude of looking at life as a whole, and it is only a true, basic and synthetic philosophy of life that is at the same time scientific, religious and ethical, as Theosophy is, that makes possible such an attitude. The influences which will expand and deepen our consciousness are, as they always have been, in Theosophy, which is the wisdom of all ages.

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## ABOUT THE BOOK OF COMPASSION

Among the devotional books the Theosophical student prizes, *The Voice of the Silence* occupies perhaps the first place. But the Golden Precepts rendered into English for the first time by H.P.B. have a universal message and have found their way into the hearts of many others besides Theosophical students. One such is Bhikshu Sangharakshita,<sup>1</sup> whose brochure, *Paradox and Poetry in "The Voice of the Silence,"* evinces the inspiration the author, like others, has derived from this priceless little gem.

The chief value of *The Voice of the Silence*, Bhikshu Sangharakshita states, lies in this, that

it seeks more to inspire than to instruct, appeals to the heart rather than to the head. To make use of De Quincey's classification, it belongs not to the literature of information, the purpose of which is to augment knowledge, but to the literature of power, the aim of which is to move.

It strives to develop intuition, to awaken heart-understanding or Soul-wisdom — in contradistinction to head-learning — and its extraordinary effectiveness in doing so the author attributes to the methods of paradox and poetry which have been employed.

In *The Voice of the Silence*, as in some other Buddhist scriptures, the paradoxical form is not merely "a literary trick to excite attention," but is an "attempt to express in terms of logical contradiction that which transcends logic." In the words of the author:—

... a statement which involves a logical contradiction stands a better chance of being able to describe the content of the *dhyana-samadhi* experience than one which is logically self-consistent. For this reason do the religious geniuses of all times and ages, attempting to describe the indescribable, speak of the dark light, the dazzling darkness, the nothing which is everything, the voidness which is full. Hence, admonishing the spiritual aspirant, do they urge him to lose his life in order to find it.

The title of the treatise, *The Voice of the Silence*, is itself profoundly paradoxical, at once conveying the idea that "here was ground upon which the intellect could not tread, where only a chastened and sublimated spiritual intuition that worked not within the narrow bounds of formal logic could possibly hope to gain admittance." Bhikshu Sangharakshita goes on to examine in some detail the contradictory terms "Voice" and "Silence,"

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<sup>1</sup> The author of *A Survey of Buddhism*, published last year by the Indian Institute of World Culture, Bangalore. Bhikshu Sangharakshita is an Englishman by birth, but has for the last several years made India his home. He is, in his own words, "deeply sympathetic to certain aspects of the Theosophical Movement." In 1954 he delivered a series of five lectures under the auspices of the Institute, the first four of which, revised and enlarged by the lecturer, were published in the volume mentioned above. The fifth lecture, which will prove of greater interest to students of Theosophy, is published in the brochure under review. Besides being a learned and devout Buddhist monk, the author is also a known writer and poet.

which he interprets as *Karuna* (Compassion) and *Sunyata* (the ultimate principle according to Buddhism, or Silence in its profoundest sense).

Two further examples are given of the effectiveness with which the language of paradox has been used in *The Voice of the Silence*. The paradoxical statement, "Thou canst not travel on the Path before thou hast become that Path itself," makes it clear that the spiritual path and the spiritual aspirant are not two different entities, and that "Path" "is no more than a convenient designation for a succession of thoughts, words and deeds oriented in the direction of 'Enlightenment.'" No less suggestive is the paradoxical phrase where the Bodhisattva, standing on the threshold of Enlightenment, is asked to "remain unselfish till the endless end"; meaning, Nirvana is not the object of personal attainment and possession and therefore the Bodhisattva cannot regard it as constituting the end of his career. These are only examples and the other thought-provoking paradoxes which abound in the book the reader is left to find out for himself.

It also abounds in imagery, and imagery, as Bhikshu Sangharakshita says, is the essence of poetry. No one who has read *The Voice of the Silence* could have failed to have been moved by its poetic beauty, and on the subject of poetry Bhikshu Sangharakshita is well authorized to speak, being himself a poet. Images, he states,

are perceptions of real correspondences. These correspondences the true poet — not the mere versifier or wearer of poetic reach-me-downs — perceives intuitively. The intuitive perception of a correspondence through an image constitutes poetic truth. It is because they possess the power of perceiving correspondences, or imagination in the Blakean sense, that the great poets of the world are not merely "the idle singers of an empty day" but "the hierophants of an unapprehended mystery." Not unoften, indeed, are we delighted by the discovery that there is more Soul-wisdom in the pages of the poets than in those of the academic philosophers and the professionally devout. The poet, as the Romantics clearly saw, and as Carlyle so magnificently dinned into the ears of an unbelieving generation, is a prophet and seer. Hence we need not be surprised to find that the prophets and seers are poets. The Vedic rishis, the authors of the poetical books of the Old Testament and the Sufis of mediæval Iran, were poets as true as any that ever breathed. Mohammed, Christ and the Buddha — to go higher still in the scale of spiritual attainment — all made extensive use of metaphor and simile in their teachings. That this should be so is undoubtedly due to the fact that images based on a system of correspondence are more easily able to arouse the imagination, to stimulate the intuition, or (to revert to the term beloved of our present text) to awaken Soul-wisdom than more rational methods.

But, besides imagery, there is also rhythm to be found in the poetry of *The Voice of the Silence*, and that makes this "poem of pity" all the more effective. Certain passages in it have a *mantraic* effect. "It is as though whenever it has anything of special importance to impart the text

either explodes in paradox or erupts into the imagery and starts shaking with the mantra-like vibrations of poetry.”

Besides being a literary production which charms the reader by its rhythmic cadence and beauty of language, this little book is full of spiritual inspiration, full of food for the heart, stimulating the loftiest virtues and containing the noblest ideals. Not all the Golden Precepts, however, as H.P.B. states in her Preface, could be “given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit.” For, she continues, “unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.” But the earnest seekers and aspirants, “the few real mystics” of our era for whom she has made “a judicious selection,” find in it an appeal to their divinest instincts and know its real value as a guide in practical life — a guide to the training of the mind with the right motive. The neophyte at his stage, the adept at his, can use the teachings, for growth as for service. For, like all Occult treatises, *The Voice of the Silence* is written in a cypher and yields more than one meaning.

One must lead the life to know the doctrine, and therefore it would not be amiss to point out that the Golden Precepts of *The Voice of the Silence* form the key to an understanding of the highly metaphysical Stanzas from the *Book of Dzyan*, on which *The Secret Doctrine* is based. Both the works belong to the same series, and this information conveyed in the Preface to *The Voice of the Silence* should be made a subject for meditation, for it is a practical hint with an occult significance which students of this little book or of *The Secret Doctrine* ought not to miss. Conjointly used, the two works will help to remove the barrier between Wisdom and Compassion, between the head and the heart, and make our reason compassionate and our love intelligent.

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The silence I would usher you into is that interminable expanse wherein nonbeing passes into being and being into nonbeing. It is that awesome void where every sound is born and hushed, and every form is shaped and crushed; where every self is writ and unwrit; where nothing is but IT.

Except you cross that void and that expanse in silent contemplation, you shall not know how real is your being, how unreal the nonbeing. Nor shall you know how fast your reality is bound up with all Reality.

It is that Silence I would have you roam, that you may shed your old, tight skin and move about unfettered, unrestrained.

—From *The Book of Mirdad* by MIKHAIL NAIMY

## MAKE NATIONALISM UNPOPULAR

In a thought-provoking article, Dr. Sachindranath Basu, M.Sc., Ph.D., D.I.C., presents "A Scientist's Approach to World Peace" (*Vigil*, April 19th, 1958). The problem of peace, he says, will not have been finally solved even if, at the pressure of public opinion, politicians in charge of governments all over the world agree ultimately to disarmament. "The clouds of war will gather again, as they have always gathered throughout history, so long as men continue to think in terms of separatist concepts and clannish loyalties." Dr. Basu is one of those who hold the opinion that war will remain so long as nationalism will remain, that we cannot encourage and extol nationalism and at the same time expect the cause of peace to be advanced.

No one denies that the love of one's country or people is a noble sentiment in so far as love is a noble sentiment. But confined within geographical limits, this love can and does breed ignoble feelings, in the hatred of other countries and peoples.

It might be argued that the love of one's country serves as an incentive to do good to one's fellow countrymen. However, "he who looks upon his work as service to fellow men rather than to fellow countrymen is a greater man, since he does not carry in him the seed of hate."

We condemn clannish loyalties like provincialism, communalism, jealous pride in one's own district, village and family, and extol nationalism — "which is only parochialism at the highest possible level." If at the personal level the belief that one's own family is better than one's neighbour's, or the attitude "my family right or wrong," gives rise to quarrels and litigations, on the political plane the same sentiments bring about wars.

National boundaries are often the most artificial and fictitious things imaginable; and yet when thinking in terms of boundary lines evil transforms itself into good. "If you had lived on this side of the river," says Pascal by way of illustrating the absurdity of human justice, "by killing you I would have been a murderer: but since you come from the other side, I shall be a hero." Boundary lines impose thought barriers, and very often even good things dubbed "foreign" are spurned. This attitude shows itself in our own country, for instance, in the haste in doing away with English, which is looked upon as a "foreign" language. Says Dr. Basu:—

Nothing could be more "foreign" to India than the ideal of a materialistic industrial civilization, with its multifarious impacts on the entire way of life of a people. Yet she has committed herself to it without qualms with scarcely a dissenting voice being raised. The Gandhian concepts in this context were boldly rejected as inadequate in the present world, but on the other hand, language, which is after all only an instrument, has somehow become too holy to touch.

He then refers to the heavy drain made on a country's resources by unproductive standing armies kept to defend the national boundaries. Money which could well be spent in other profitable ways is thus wasted.

What then is the remedy?

World government, with each country still jealously guarding its frontier and cherishing its separate nation concept, is hardly a good recipe for permanent peace. The same game of power politics is likely to continue as ever, only on a different chess-board and this time for advantageous positions in the world parliament, ministerial cabinet, and so on . . . Like disarmament, it would at best be a superficial palliative for the disease. The root of the trouble lies deeply entrenched in men's minds in the idea of separate national loyalties, and the virus is not recognized as such, but, instead, constantly tended and zealously nourished. That is why nationalism is a far greater danger than the H-bomb, which everyone admits is evil.

The way to radical cure lies in making nationalism unpopular (like provincialism and communalism)—a process which is bound to be long. How can a beginning be made in this very formidable task? To start with at least, it would seem that the job rests with people, of which there are some (however few) in every country, who are accustomed to do their own thinking, who by nature apply the objective scientific approach . . . to any problem. Whether broken-hearted visionaries or disillusioned sceptics or robust humanitarians, they can all help by tirelessly bringing out in their writings, speeches and private conversation the inherent contradiction of nationalism and its artificial basis.

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The great allurements that Theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction — by correspondence, or is found to be one of the phases of some previously-admitted doctrine — we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step.

—W. Q. JUDGE

## CORRESPONDENCE

### SHOULD SCIENTISTS TELL?

As students of Theosophy we are familiar with the idea that certain knowledge is kept from the world to avoid the dangers of its misuse. In view of the ever-increasing abuse of scientific knowledge for military purposes it may seem to some of us that scientists should follow a similar course.

But the issue is not quite so simple as this. There are a number of factors to be considered.

First, Masters and their chelas form a Brotherhood whose members are pledged to certain undertakings, one of which is secrecy. Scientific research is an activity which rests upon the free and open interchange of ideas and information between scientists of all nations working in different fields. The present situation in which a number of scientists are working on military projects under conditions of secrecy is contrary to the spirit of science and, notably in America, has led to official actions which are dubious in a democracy. Moreover, events have shown how futile it is to expect to maintain secrecy for any length of time, on any particular matter.

Secondly, at what point should a scientist say, "I must not divulge this information"? What seems to the general public a great scientific discovery is always the culminating point of a whole series of minor advances, not one of which individually will necessarily indicate the outcome. In 1896, Becquerel discovered that uranium at ordinary temperatures emits an invisible radiation which in many respects resembles Röntgen rays, and can affect a photographic plate after passing through thin plates of metal. Little did he realize that he had forged one link in the chain of events leading to Hiroshima. Should he have kept the knowledge to himself?

If he had, we cannot for one moment imagine that the atom bomb would not have been produced. Scientific knowledge advances like a tide; held up at one point, it finds a way round the obstacle, envelops and then destroys it.

Any discovery opens the possibility of several lines of advance with it as the starting point. The ones followed depend upon where the scientist trains his sights, upon the demands of society and the strange chances of history. Pure science did not produce, and probably neither would nor could have produced, the atom bomb. Its interests lie in uncovering the secrets of matter, space and time. But once the possibility of the large-scale release of nuclear energy became known, governments allocated huge sums of money and employed scientists to cover the very great distance between the possibility and its realization in a military weapon. Developments, however, did not *have* to follow that particular line.

While society demands military power and wealth from science, and

individual scientists are prepared to give it, it is almost impossible to draw a line between innocuous and dangerous discoveries. Short of closing down all scientific research, it is difficult to see what can be gained by asking scientists to refrain from publishing information which, in their judgment, might prove dangerous. If, however, scientists become increasingly aware that if they give power to society they have a responsibility to encourage actively and work for a wiser and more beneficent use of that power, we shall begin to see a diversion of the lines of scientific advance.

The above seem to the present writer some of the factors to be considered in the problem raised by the power placed in our hands today. Correct perspective and true insight are difficult for any of us in this situation and other students must have something to offer. It is a vital problem and we owe it to our fellow men to think hard upon it, both in terms of our Theosophical knowledge and in terms of all the relevant factors in the situation, and not to be content with a "snap" judgment.

G.B.

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## COMMENTS ON "SCIENCE AND A MASTER'S LETTER"

In your December 1957 issue is brought up the question whether there is a relation between the "universal degradation of brute energy," as postulated by science, and the changes with which Occultism is concerned, particularly the raising of brute energy "to a higher potential form by thoughtful, creative activity." As an example of "raising" brute energy we can refer to the formation of sugar, starch, etc., in the plants, by the action of sunlight, or energy from the sun, with carbon-dioxide and water as starting-points. Apart from internal or external kinetic conditions, both are containers of potential energy (chemical) at a relatively low potential level. In the course of their interaction some energy is incorporated into the reaction products, say, sugar. This is no local raising of pre-existing terrestrial energy at the expense of "degradation" of energy elsewhere on earth. There is an influx of fresh energy from without, which is temporarily laid up in a potential form. And this energy is not derived from a fixed stock of universal, ever-existing energy.

In its cosmology, Occultism presents the Cosmos as one of the periodical, temporary and finite manifestations brought about by the inherent radiation of the Unknowable Essence or Be-ness. For each manifestation It supplies purposiveness and volition, that in their combined expression — "dual force" — display "thoughtful, creative activity." The former, in its primeval form as appearing at the birth of a Cosmos, determines by its limitation — a Cosmic Plan, so to say — the finite character of such manifestation. The second becomes the natural,

omnipresent, ever-active urge towards that manifestation — maintained throughout its duration — the realization of the said Plan. Its tendency towards the, for the time, greatest possible ultimate expansion becomes observable on our plane of matter as energetical transformations (heat, motion, etc.) inseparably connected with gross matter of some kind.

An endless number of intelligent Centres, the members of spiritual Hierarchies, each carrying out and identified with a more or less differentiated aspect of the Cosmic Plan, co-operate to work it out by intelligent creative activity tending toward an ultimate synthesis. They also form the chain along which the universal expansive urge is distributed throughout the Cosmos. In the various aspects of this synthetical co-operation on our plane tridimensional forms are generated, suitable to manifest the progressive outcome of the said synthesis — minerals, plants, animals and men — an ascending ladder of complexity with the human body at the top.

The materials from which these complicated forms are constructed — say, cellulose, proteins, etc. — will vary energetically and carry each a characteristic amount of chemically fixed potential energy, larger, other things being equal, than that contained in the pre-existing material from which they were generated. This surplus has been generated by the intelligent and willful creative activity of the aforesaid Centres, energized by the ever-flowing source of energy in the widest sense, the universal urge towards manifestation. If the chemical components of the building material of the said forms regain their original condition, this will be accompanied by the release of dynamical energy equal to the potential energy supplied before. This dynamical energy enters into various transformations tending to dissipation. In this process we cannot see anything but the working of the universal, expansive, volitional urge. This natural flow of energy, culminating in dissipation, therefore cannot be considered as a degradation, as further discussed below.

In the energetical behaviour — chemical, not physical — of the various forms of nature and of their ultimate material components, the manifesting urge will be present as a concomitant of their functioning through changes of potential energy which allow additional expansion and dissipation of energy.

Simultaneously the components of these forms — atoms — will assume other arrangements. Hence all forms, if not perpetually kept up for a shorter or longer period, like those of plants, etc., must undergo, as a result of their functioning, a transformation or decay into forms with potential energy at lower levels. They must be replaced continuously by a fresh rearrangement of the ultimate components of their conversion products under a simultaneous supply of fresh energy. If this were not the case the material, organic world could not continue to function and in the course of time would perish, which would be contrary to the aims of the Cosmic Plan. To avoid this there must apparently exist on earth a continuous inflow of energy and its fixation in potential form, fit to be

“degraded.” Apparently the vegetable kingdom is assigned the gathering and fixing of the necessary potential energy for the various kinds and forms of matter of the progressive complexity needed to secure their proper functioning in the execution of the Cosmic Plan.

The process of building and discarding forms going on perpetually, and the unavoidable dissipation of brute energy as the result of their functioning as vehicles for life's processes, demands a continuous inflow of energy and its fixation in potential form. This does not take place at the expense of pre-existing energy. This energy is supplied to our solar system by the Sun. It will be distributed intelligently by the afore-mentioned Hierarchies, and thus be transferred to the plants on earth, enabling them to fulfil their tasks.

When the Cosmic Plan has been accomplished, the gradual progressive differentiation of its aspects, their synthesis and work will come to an end, and with it the influx of the volitional urge; the experiences gathered in the realization of the Plan will be assimilated and the forms and beings used in it, together with their internal and external energy, will be withdrawn into the Unknown.

The ultimate ripples of the expanding universal volitional urge at the front line — the transformation and the accompanying “degradation” of brute energy in our world of matter — constitute, in fact, no degradation, pointing, as is sometimes supposed, to universal energetical death and congealing. “Degradation” is an anthropomorphic notion; it is a normal process, tending, by temporary potential steps, to universal distribution: “dissipation.” In the solemn drama of the life of a Cosmos the fixation of energy on a relatively higher potential level, its functioning on an intelligent basis in forms of matter and the following expansion of the universal urge to its, for the time being, lowest possible limit as a result, constitute the ultimate manifestation of the volitional aspect of the Divine Principle in actuality and take place at the front line of any stage of manifestation, from the birth of a Cosmos till its end as ordained by the Cosmic Plan. All manifestations of the Divine volitional Urge, whether conditioned or unconditioned, are the same in essence. No degradation of any of them occurs, not even at the front line, at present our material world. For, in the transformation and dissipation of the Energy of science, this Urge still displays its inmost, essential, expansive nature. It is the cosmic will to expansion, to expression, the will to be, to live — *Tanha*. The so-called degradation is therefore part of and subordinate to the changes with which Occultism is concerned.

SINGH

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## THE GREAT PURIFICATION

“The Mysteries alone purify men’s thoughts.”

The Mysteries may well be defined as Inner Wisdom expressed in the language of symbols. Ritual dramas, myths, allegories, etc., are intimations which bring to men and women what they should think about and apply, each to himself. But is not our own personal life itself, our masque-life, allegorical? It cannot be truly comprehended save by the Light of the Mystery within — the Ego.

What was the difficulty of Arjuna when he threw down his Gandiva and would not fight? He forgot his *Sva-Dharma*, the Law of his real Being; which implies that he forgot about his kinship with Krishna, *i.e.*, both with his own Higher Self and with his Master and Guru. Arjuna thought of Bhishma and Drona and Duryodhana; he thought of caste and carnage, etc. But did he think of his *Partha-Sarathi*, his Intimate Companion, the mover, the driver of his *rath*, his vehicle? Krishna is called the Charioteer. H.P.B. explains:—

The mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the “Charioteer” or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. (*Transactions of the Blavatsky Lodge*, pp. 68-69)

The very first lesson imparted by Krishna to Arjuna is about the Primeval Principle, the Number One, which is the basis of all manifestation. Zero is no number; it represents the Absolute. Says H.P.B.: “That which is absolute is of course No Number” (*The Secret Doctrine*, I. 87). Number One is the source and root, the basis and foundation of all numbers, of the entire Cosmos. It is called by many names; it is the Ishvara of the Hindus; it is the Logos or the Verbum of European mystical philosophy from the days of Pythagoras. From that One all proceed.

The Supreme is the First Self and the emanator of all Souls. Unless this truth is recognized, theoretically or mentally, as a logical necessity, the Life of the Real cannot begin. Every aspirant has to discover that most noble of all facts — his true Self.

The profound lesson of the One in the Many is imparted at the very start by Krishna, the Logos, in the second chapter of the *Bhagavad-Gita*. The Self and the Selves, the One Spirit and the many Souls, the Sun and its Rays — these intimate the indissoluble link subsisting between the Soul of man and the Supreme Spirit. Ordinarily there is absence of knowledge or prevalence of false knowledge about the Logos and man. The *Gita* (II. 21) teaches that the Spirit of the Universe and the Spirit of Man are united and one, incorruptible and therefore perpetual, unborn

and therefore undying, having neither the power to kill Self nor be killed as Self.

Each mind has its own view of, and assigns its own value to, what each calls his real nature, mortal and immortal, pertaining to body or to soul. H.P.B.'s aphorism (*The Key to Theosophy*, p. 162) contains the truth applicable here: "In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence." What does a man think he is?

Students often dislike abstruse, metaphysical study, but without it neither they nor anyone else in the world can attain the moral status of one who aspires to be a brother and a friend to others and to all.

The second chapter of the *Gita* has two parts — the metaphysical and the moral, or the philosophical and the ethical. *Sankhya Yoga*, the application of the Science of Numbers, deals with the Changeless One, the Creative Logos, and His myriad emanations, the result of Law — Karma (VIII. 3). The metaphysics of the second chapter point out and teach to the ardent learner the Unity behind the diversity — Deity, One and Indivisible, behind Nature or Matter which represents multiplicity. The second part of the chapter offers the ethical counterpart of the Philosophy of Unity, the One. How can the mortal, constituted as he is, lost in the processes of his many beliefs and cogitations, see the One? Universal Brotherhood means that all men are brethren; how can this truth be made our own? The mind perceives and the lips proclaim as true the doctrine of Universal Brotherhood. But only by the practice of *Buddhi Yoga*, which Mr. Judge calls "Mental Devotion," can each of us remember, in hour-by-hour living, that he is a brother to all.

The Self in every mortal body can perceive the One Supreme Self by turning to the Seat of that Supreme. And, unless we have a glimpse of the Supreme, we are not able to see the Self reflected in the minds and hearts of other men, and therefore fail in practising the morality founded upon Universal Brotherhood.

Thus we must acquire some Knowledge about the nature of the Supreme Spirit whose Ray enlightens and enlivens our own constitution. As man is dual — Spirit and Matter, Immortal and Mortal, Good and Evil — a double action becomes necessary. While we seek the Light of the One Supreme with the help of our higher nature, we must discipline the lower so that it loses its separative nature and begins to act as a brother to every member of the human kingdom.

Now this second chapter of the *Gita* asserts that the Self cannot be seen by the eyes or by the mind but only by that which is changeless or unalterable:—

One sees It as a wonder, then another speaks of It as a wonder, and then another hears of It as a wonder; even having heard of It he knows it not.

Perpetually in the body of every one It is and never on the decrease, O Bharata; therefore grieve not for any creature. (Verses 29-30)

The invulnerable, the never-dying, the ever-living in the body, in the mind, in the very heart's interior, that One has to be apprehended. Surrounded by the many and the myriad, man succumbs to the temptations and infatuations of forms of matter; surfeited, suffering, puzzled, he wonders at the kaleidoscopic panorama of the starry firmament, the vast forest teeming with life, the deep ocean which shelters innumerable species of fish, and above all the uncircumscribed lives of the prolific humanity. "Wonder is the seed of knowledge" and often becomes the turning point on the path of humdrum living, so that man seeks for some purpose and goal in this ever-moving universe. The earnest inquirer must come to see that

The One remains, the many change and pass;  
Heaven's light forever shines, Earth's shadows fly.

If the seeker for the meaning and purpose of life persists, his mind undergoes a change, becomes more liberal and tolerant, acquires deeper insight and understanding, reaches out for some heavenly point towards which to rise. Devotion colours such a mind and the time for learning the practice of *Buddhi Yoga* (Mental Devotion) has arrived. Mr. Judge says that the "right performance of duty means the mental state, for the mere performance of an act has no moral quality in it." Therefore "we must attain to a proper state of mind, or mental devotion" (*The Heart Doctrine*, pp. 52, 53).

To know the One, to become the One, each of us must learn that the Golden Chord which binds the Many to the One is *Dharma*. The Power of Duty, *Dharma-Shakti*, attends the performance of each act of duty. Our acts are always Karmic, but not always *Dharmic*. Impulses, *tanha*, *trishna*, move us to actions, and to justify ourselves we call them duties. Real *Dharma* is lawful action, therefore rooted in right knowledge; this the second half of the second chapter of the *Gita* imparts.

Mr. Judge recommends "clearing up our view of duty as we proceed." Our views about our own duties, the duties of others, especially when their performance affects us, and duties to community and nation and humanity, are enveloped in faults. Not determining what *Dharma* truly conveys, we use the word Duty in a very narrow and restricted sense. We overlook that *Dharma* carries profound philosophical and moral implications. *Dharma* is Law, impersonal but intelligent, therefore at once just and merciful. Its cosmic and human working needs to be understood. *Dharma* is not limited to the performance of our personal duties. "Not my business," "After me the deluge," and such notions produce what are called conflicts of duties. We act according to the properties of our nature and temperament, and these properties are aspects of *Dharma* which need adjustment in the processes of evolution. There are numerous aspects of *Dharma* — "Stern Daughter of the Voice of God," as Wordsworth apostrophizes it.

We have to perceive the three great classes of duties which, whether

we like it or not, are incumbent upon each one of us: (1) one's duty as a person to other persons, (2) one's duty to others, to humanity, and (3) one's duty to vast Nature, visible and invisible, subhuman and superhuman.

The right performance of duty requires right motive and right method. The use of the talisman which duty is depends upon these two — motive and method. In the words of Horace, "Do your duty, and leave the issue to the Gods." This is the soul of *Buddhi Yoga*; motive and method are included in it. The *Gita*, in explaining the teaching, elaborates it. The seed of Mental Devotion is in Verse 47: the proper method for the performance of a duty is the right understanding of the nature of that particular duty; we mistakenly judge from the point of view of the results or fruits of our action instead of from that of the right method of performance (*i.e.*, skill in action) of that duty, let the results be what they may. Looking to the possible results of an action, we sometimes neglect the performance of duty and indulge in inaction. When we can no longer evade or postpone the performance of the duty, we scheme to secure particular desired results; but how often in working for sweet fruits we get sour and even bitter ones! Shankaracharya has said: "*Phalam* (fruit) implies something that vanishes, something unsubstantial."

Mental Devotion or *Buddhi Yoga* is to be practised by the mortal man who aspires to free himself from pride and passion and pelf, and to feel the Power of Brotherliness, of Love, of Wisdom. Therefore the *Gita* teaches:—

When thy heart [Buddhi] shall have worked through the snares of delusion, then thou wilt become indifferent about doctrines taught or yet to be taught.

When thy heart [Buddhi] liberated from the bondage of the *Shruti* [the Vedas] becomes fixed and immovable in contemplation [*samadhi*], then thou shalt attain to Devotion to and Union with the Supreme. (Verses 52 and 53)

This "heart" is not Buddhi, the Spiritual Soul, the vehicle of Atma; the Buddhi referred to in the above verses is an aspect of the Internal Organ, the *Antahkarana*, which acts as the Voice of Conscience. This heart is the bridge between the lower and the higher man — partaking of the characteristics of both. The *Gita* verses imply the extrication of Manas, the thinking organism, from Kama, the principle of desires and passions. When the truth of these verses is applied, dependence on personal and worldly wisdom is given up; creedal beliefs in holy books, in salaried priests and in theological shibboleths are discarded; and the *Antahkarana*-heart looks for guidance to the Heavenly Father, the Higher Self. The Buddhi aspect inherent in *Antahkarana* unites with the Parent Buddhi and then only does the right performance of Karma and *Dharma* take place.

*Buddhi Yoga* or Mental Devotion teaches that without mental equipoise skilful deeds are not possible. The attitude of mind reflects itself in the doing of deeds. And both attitude and behaviour should be en-

souled by the conviction that we should not be overanxious about the results of deeds. Long practice of this teaching unfolds inner contentment — adversity disturbs not, prosperity is accepted without elation, and one is a stranger to anxiety, fear and anger.

Without this discipline of *Buddhi Yoga* or Mental Devotion we cannot walk aright the path of action, of good works, which is the theme of the third chapter of the *Gita*.

“This is a most difficult exercise,” says the beginner. “Not for me! Especially I feel that my past has not been strong in purity; my motives and methods have not been unselfish; most of the time I have been selfish. No, this is not for me.”

This attitude is lacking in the *Virya* virtue; courage to face and conquer evil is necessary and will be necessary whenever a beginning is to be made. What if our motives have been dark, our methods even black? *Buddhi* is golden and will sustain our aspiration if we courageously move forward. The great Hafiz has this verse which may inspire self-confidence in us:—

This temple of awe where no sin  
But only the Zephyr comes nigh,  
Who am I to adventure within?  
Even so; very foul is my skirt.  
What then? Will it hurt  
The most Pure, the most High?

So let us take the first step — perform deeds which are duties and not look for the reward or be concerned about the result.

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There is a light in the spirit of man illuminating everything, and by which he may even perceive supernatural things. Those who seek in the light of external Nature know the things of Nature; those who seek knowledge in the light of man know the things above Nature, which belong to the kingdom of God. Man is an animal, a spirit, and an angel, for he has all three qualities. As long as he remains in Nature he serves Nature; if he moves in the spirit, he serves the spirit (in him); if he lives in the angel, he serves as an angel. The first quality belongs to the body, the two others to the soul, and they are its jewels. The body of man remains on earth, but man, having a soul and the two additional qualities, is enabled to rise above Nature, and to know that which does not belong to Nature. He has the power to learn all that belongs to heaven and hell, to know God and His kingdom, the angels and spirits, and the origin of evil.

—PARACELSUS

## IN THE LIGHT OF THEOSOPHY

In *Housewives Today* (March 1958) is printed from *The British Medical Journal* an extract from a courageous address delivered by H. M. Sinclair, D.M., M.R.C.P., Vice-President, Magdalen College, Oxford, to celebrate World Health Day, in which he shows himself as standing against the fluoridation of public water supplies. He states:—

... we embark upon a policy of adding fluoride to drinking water without, in my opinion, fully adequate investigation by research into the chronic effects of that, particularly in old people. I am not alone in that view. Two days ago I received a letter from one of the leading nutritional experts in the U.S.A., in which he mentions his recent experimental results that cause him to question the value of fluoridation, and to deplore "the regimentation of the American physicians and dentists [who] know nothing about fluoridation and say what they are ordered to say."

I believe this is one of many examples where a little learning is a dangerous thing, and where health may be injured and science brought to disrepute by the incautious and premature application to public health of insufficiently investigated procedures.

The British Housewives League is doing a valuable service by bringing such matters to the attention of women, who are not likely to approve of their children being used as human guinea-pigs.

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In Andover, England, sodium fluoride has been introduced experimentally into the town's water supply, resulting in many of the townspeople forming the Anti-Fluoride Association. This body is taking legal action against the Borough Council for accepting the Minister of Health's invitation "to become a demonstration area for studying the effects of sodium fluoride in the public water supply as a means of reducing decay in children's teeth."

A former Andover alderman and mayor, Mrs. Oliver Harvey, has dug a well in order to have pure water for herself and her husband, after finding that the fluoridized tap water gave her stomach trouble and nausea. A day after the pure well-water was flowing she said: "Now I have a list of seven people who want to collect pure water from us. And the list is growing."

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In America the legal expert, Angus A. McLaughlin, asked to give the legal position and advise the Des Moines Board of Water Works on the question of fluoridation, states, in effect, that only if there are elements in the water supply that are detrimental to public health, and if fluorine

would destroy these elements, should the latter be added to the water.

Referring to large-scale experiments, he suggests:—

If . . . the purpose is merely to improve health conditions by adding a medicine to the water, which does not remove or overcome the effect of any element already in the water detrimental to health, it is my opinion the Board will be exceeding its authority if it undertakes to have the water so medicated.

Here Mr. McLaughlin (as a legal expert) gives an opinion of the greatest importance to all concerned with the fluoridation of water, and we are indebted to *The Vaccination Inquirer* (January-February 1958) for this information.

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The able and devoted Secretary of the National Anti-Vaccination League has published some new and arresting information as given in her speech of December 17th, 1957, under the title "The Brains of the Inoculated." She says:—

One of the effects of vaccination against smallpox is what is called post-vaccinal encephalitis. Cases of this [brain] disease which came to light some thirty-five years ago caused the Ministry of Health secretly to appoint an investigation committee in 1923 and another (publicly) in 1926.

But even before these investigations, subtler effects on the brains of the vaccinated were being noted: "...there were reports of healthy, normal children changing completely after vaccination and becoming disagreeable and violent."

This may give those working with juvenile delinquents something further to think about. Thoroughly vaccinated and inoculated helpless children, especially in the U.S.A., may be even more horribly the victims of cruel materialism and ignorance than we have realized.

It was also brought out in a criminal court in England that eight days before committing murder the accused "had been vaccinated against smallpox and inoculated against typhoid, cholera, and tetanus," and on these grounds an attempt was made to save him from hanging.

These revelations should provoke deeper thought on the likelihood of violence producing violence, for the vicious circle seems to be coming full round.

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Some of the tragedy engendered by modern medical practice is implicit in an editorial in *Modern Medicine* (February 15th, 1958) by the well-known Dr. Walter R. Alvarez, entitled "When Efforts to Prolong Life May Be Unwise." He was impelled to write on the problem after receiving scores of sad and indignant letters from people rebelling

against the costly, artificial means of keeping the aged bodies of even comatose relatives alive. Those with cancer, those become "human vegetables" after strokes, those who would die naturally if not given strong antibiotics, blood transfusions, intravenous feedings, cortisone injections and stimulants, etc., etc., are forced to live for "a few extra weeks or months," financially ruining their families.

He states that people are turning against doctors because of the means they employ and their charges, and are demanding that families and patients be consulted before physicians proceed with drastic and expensive methods to prevent death.

Many old people are writing me to say that when their time comes they want to go with the least fuss possible. They don't want to be kept alive; they don't want their sufferings to be prolonged; and they are distressed with the thought that they might ruin their children with large hospital bills.

If the patient and family want only adequate nursing and relief of pain, my correspondents say they think we doctors should comply.

In the West where the majority believe that man lives but one life on earth, many doctors have naturally the notion that it is their duty to prolong that life at any cost. Those who regard man as an immortal Soul and who see the logical necessity of living many lives in a series of bodies in order to fulfil the purpose of life, see things quite differently. They too regard life in a body as important; they too would prolong bodily life as a duty and an opportunity — but *not at any price*. Why? Because they regard the body as a valuable instrument constructed by each for himself from materials borrowed from Nature. So, to be sensitive, healthy and useful it must be in tune with Nature's immutable laws, operating in and through every organ of it. Also, they hold that man creates, and may improve, his own bodies as he uses them life after life — the present body being logically the result of his experience in past ones. So, since unnatural treatments are detrimental to the body, to keep it alive a few more months or years by artificial means is not worth the price.

Perhaps this rebellion against the objectionable practices of modern doctors has more of natural instinct and intuition in it than is suspected. When physicians use their physiological knowledge plus the psychological perception that each being is an immortal Soul, one who must use and improve his bodily instrument for future work in the world, bodies will be regarded in a very different light, and the problem considered by Dr. Alvarez will not arise.

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