

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE

## A PERENNIAL SOURCE OF INSPIRATION

W. Q. J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life. The closer one gets into the current that flows from Him — “the greatest of the exiles” — the more readily will those things which harass and distress fall away and become as nothing.

—ROBERT CROSBIE

On the day when the Spring Equinox will mark the renewal of Nature, all students of genuine Theosophy will remember W. Q. Judge, for it was on that day in the year 1896 that this trusted friend, disciple and co-worker of H. P. Blavatsky passed out of the body. The synchronizing of the two events gives an added significance to the day.

Students of Theosophy attach greater importance to the day of the passing out of the body than to that of the coming into the body of such teachers as H.P.B. and Mr. Judge. For, when a body is born and the soul takes possession of it to go forth on its march for further experiences and progress, it but dies a natural death in the world of the immortal and divine souls, the world of Gods. It is said that a God dies in heaven and a human mortal is born on earth. But when one who has perfected to the best of his ability his own bodily, intellectual, moral and spiritual nature abandons his bodily instrument and returns “home” to the land of the Shining Lords of Light and Wisdom, it is the beginning of a new era for all those who had contacted him or may contact his philosophy in the years and the generations to come. The passing of Mr. Judge should therefore be viewed as an act of life.

As we contemplate on the activities of any noble soul after he has put off the armour of flesh and blood in and through which he had fought, learned and taught the Truth in terms of his own innermost experiences, there come home to us certain great lessons.

What is the lesson that comes to us from the life and work of Mr. Judge? What was his contribution, not only to the Theosophical Move-

ment of our age, but through it to humanity at large? In his writings he shows the mark of the true occultist, the honest disciple, who, having checked the teachings, becomes a *transmitter*, not a writer of original books or a promulgator of original ideas. The vanity, the colossal conceit, of our age often deludes us into thinking that "new" thoughts can be worked out by us, that "original" schemes of knowledge can be brought forth. Mr. Judge followed in the footsteps of the great people of all times who went before him, reiterating the same message, living according to the selfsame ancient laws. This was one of the great tests that he passed.

Though most self-effacing and humble, in times of struggle, when the Movement was attacked and attempts were made to discredit the Message, he was at his self-chosen post to defend with vigour the Message and the Messenger, and the Masters who stood behind. Like H.P.B., he had no use for makeshifts and did not hesitate to call a spade a spade. The stand he took, for instance, at the time of the controversy over his tract, *An Epitome of Theosophy*, reveals the mark of the true disciple. The Theosophical Publication Society in London, to which it was sent for publication, characterized it as "too advanced," giving as its opinion that what was needed was "a stepping-stone from fiction to philosophy." Mr. Judge took exception to this view, vigorously urging, with characteristic outspokenness, that "strong lines of action," directed toward spreading the philosophical fundamentals, be adopted. His letter to the Theosophical Publication Society is the fourth in Book II of *Letters That Have Helped Me*. His communication to Colonel Olcott, reprinted in this issue, is another instance in point, revealing the position he held of uncompromising loyalty to H.P.B. and her Mission, and justifying the policies he was pursuing.

Mr. Judge's credentials lie in his potent writings and his exemplary life. The occult nature of this teacher needs to be understood. The path to the great Masters lies for us through such sacrifice and wisdom as he manifested while he was an embodied being. Reflection upon the mighty example he set and study of his writings bring us inspiration, continuous and never-failing — a characteristic of all true spiritual writings. As we study them, as we ponder over them more and more, we see the insight which must have been their writer's for him to have written as he did.

Having studied, let us follow him — as he followed in the footsteps of his predecessors. Theosophy does not recommend personal following, but what is the personality of William Q. Judge but an embodiment of the eternal wisdom, a personality that has been transformed into an institution, an idea, a symbol? That is what all the great Transmitters of the age-old Wisdom-Religion are — symbols for their age and generation. Let us look at Mr. Judge, then, from that occult standpoint, as a link between ourselves and that "trans-Himalayan Esoteric Knowledge" of which H.P.B. wrote. From that point of view he is not dead and gone. He may be said, in one sense, to have begun to live from the 21st of

March 1896.

Our debt of gratitude to him is not discharged by the constant repetition of his name, by the frequent proclamation that we are his followers, but by learning as he learned, humbly and wisely, by teaching what he taught, by labouring as he laboured, neither spoiled by success and triumph, nor dejected by failure and uttermost loneliness. Such was Mr. Judge. The letters that he wrote to H.P.B., Damodar, Colonel Olcott and other friends when he was left alone in America to labour for the Cause of the Masters, after H.P.B. and Colonel Olcott had left for India in 1878, reveal the struggle of his soul and what fire was burning there unknown to anybody save himself and the Masters. But the warrior-soul emerged victorious from the onslaught of darkness and despair. This struggle and this loneliness which he experienced and overcame have a message for every aspirant to discipleship.

He held grimly on, went to India in 1884, and, after his return to the United States, started his public work there, spreading the message of Theosophy throughout that country. The very name of the magazine he edited, *The Path* — called by H.P.B. "pure Buddhi" — indicates his special task, for he showed, more clearly than any other of Western birth except H.P.B., the possibility of treading that Path of Holiness at the other end of which the Masters live, work and watch. Himself an exile, a wanderer away from Home, he took upon himself the task of guiding those who were prepared to come with him to the Home of the Masters. How futile, how small, look all the attacks that once revolved round his figure, all the charges of personal ambition falsely levelled against him!

A perennial source of inspiration, we have called him. Through the philosophy he reiterated, through the altruistic service he rendered, we are able to form a clear image of that server *par excellence*, that reiterator and simplifier of the Message, himself a trusted and faithful disciple, a gateway for many a soul that has come after him. Such was Mr. Judge, to whom we pay our reverential homage.

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"As the depths of the mighty ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature."

"Live in the pure light of the Higher Self which alone can save thee from the enemy."

"The light of the eye fadeth, the hearing leaveth the ear, but the power to see and to hear never deserteth the immortal being which liveth for ever untouched and undiminished."

— Aphorisms from *The Path*

## AN INTERESTING LETTER

(Written to an Indian Brother)

[The letter which is reprinted below was first published by Mrs. Annie Besant in *Lucifer* for April 1893 (Vol. XII, pp. 101-4), of which magazine she was at the time the editor. It was written by William Q. Judge to "an Indian Brother," who was none other than Colonel H. S. Olcott, at that time and for many years previously President of the Theosophical Society.

The letter is of great value for many reasons. It is a clear exposition of the attitude and position consistently taken by both H.P.B. and Mr. Judge in relation to the Masters, to the lines of work laid down by Them, and to the Theosophical Society. Also, it shows what attitude should be adopted and applied by the individual student of today, whose duty it is to keep before the general public the idea of the existence of the Masters, and whose true progress lies in fidelity to Them as ideals and facts.

The historic circumstances under which this letter was written need to be recalled. In *The Path* for August 1891 had appeared an article (reprinted in THE THEOSOPHICAL MOVEMENT, Vol. X, p. 13, for November 1939) which, in the course of later years, was to throw the Society into turmoil. The article began with this extract from an adept communication:—

"INGRATITUDE IS NOT ONE OF OUR FAULTS." WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. . .

The text immediately following runs thus:—

To a student theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can; given in the belief that it was not intended that the recipient should sequester or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all.

The article is signed "Jasper Niemand." This pen-name had by that time become known and respected throughout the Theosophical world as the recipient of many of the famous "Letters That Have Helped Me" from "Z.L.Z., the Greatest of the Exiles," originally published in *The Path* during the lifetime of H.P.B., and supposed by many Theosophists to have been written by her. Not till some years later was it made known that "Z.L.Z." was Mr. Judge, and "Jasper Niemand" Mrs. Archibald Keightley. The article quoted above was written and published during the absence of Mr. Judge in England following H.P.B.'s death, and without his knowledge, as Mrs. Keightley edited *The Path* whenever he was away. The article, and especially the message from the Masters, was very much doubted by Colonel Olcott and stirred him to the depths. He wrote to Mr. Judge about it in strong terms, as he saw in it nothing

but an attempt to attract attention to H.P.B., the Masters and Mr. Judge himself. The "interesting letter" published below is Mr. Judge's reply to Colonel Olcott.

It might be mentioned that at the time of the publication of the letter, that is, in April 1893, Mrs. Besant, then an ardent and devoted student of four years' standing, had just returned from a lecture tour in the United States, where she had seen the correspondence between Colonel Olcott and Mr. Judge and had obtained from the latter permission to publish this particular letter in *Lucifer*. Her editorial acknowledgment and appreciation of the status of Mr. Judge in the work of the Theosophical Movement, printed in the same number of *Lucifer*, is interesting and valuable in view of the developments which took place later:—

I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H.P.B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer, and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real source of its energy. For out of the inner belief of members of the T.S. in the reality of Spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him.

—Eds.]

144, MADISON AVENUE,  
NEW YORK.

DEAR BROTHER,— I have your last long and welcome letter. The fears you express of the T.S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T.S., great danger would result. But we have no creed, and the T.S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress

lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the Masters — if such be his case — but is willing to work in and for the T.S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have a right to say that I think that a constant reliance on Masters as such ideals and facts — or either — will lead the T.S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T.S. who out of their own experience know that the Masters exist and actually help the T.S. You belong to a class which — as I read your letters and those of others who write similarly — express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August is the part you consider of most importance. To that part of your

letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H.P.B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Bro. Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path*, which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating — as a brother lawyer — your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were

more than ever needed at that crisis,<sup>1</sup> and words of encouragement from Masters, however trite, were useful and stimulating. We do not — at least I do not — want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K.H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this, we are content to "wait, to work, and to hope."

Fraternally,

WILLIAM Q. JUDGE:

P.S. — Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

Attacks cannot hurt: they must needs come, but all we have to do is to keep right on, working steadily, and Masters will see after the rest. For, that which is done in Their name will come right; and this whole thing has arisen because I have chosen to proclaim my personal belief in the existence of these beings of grandeur. So, let us shake again with the confidence born from the knowledge of the wisdom of the Unseen Leaders, and we go forth once more, separately, again to the work, even if not to meet until another incarnation is ours. But, meeting then, we shall be all the stronger for having kept faith now.

—W. Q. JUDGE

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<sup>1</sup> The death of H. P. B. — Eds., THE THEOSOPHICAL MOVEMENT.

# STUDIES IN THE SECRET DOCTRINE

[With this issue we commence reprinting the first of the three series of valuable articles by the late B. P. Wadia, which first appeared in *Theosophy* (Los Angeles) during the years 1922-25. It had been the intention of the author, who had a deep insight into the true nature and purpose of H. P. Blavatsky's monumental work, *The Secret Doctrine*, to revise these Studies for republication; but as they stand they have been of great help to many, and so are being made available to the present generation of readers of THE THEOSOPHICAL MOVEMENT.

*The Secret Doctrine* has rightly been called the textbook of the 20th century. For 70 years its two volumes have wielded a profound influence over the race-mind, the effects of which will be more fully manifest in the coming cycle. During the next few years this great work needs to be popularized even more than it has been hitherto, for wider study and assimilation of its contents alone will adequately prepare the minds of men, by unfolding their intuition, to receive further truths when the time is ripe at the turn of the cycle.

It should be stated here that there are more editions than one of *The Secret Doctrine* which are not authentic. The original edition was published in two volumes in 1888. That edition and its photographic reprint, published by The Theosophy Company, Los Angeles, alone are authentic and students will be well advised to confine themselves to the use of that edition. There is a spurious third volume, but this was not published by H.P.B. and has nothing to do with her monumental work.

The first series of "Studies in the Secret Doctrine" comprises eight articles, and the first of these, reprinted below, is from Vol. XI of *Theosophy*, pp. 31-34 for November 1922.—Eds.]

## I.—THE WRITER OF THE SECRET DOCTRINE

1. [Theosophy is] the sub-stratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being.

*The Theosophical Glossary*, "Theosophia" (Original Edition, 328)

2. The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.

*The Key to Theosophy* (O.E., 7-8)

3. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

*The Secret Doctrine* (O.E., I. xxxiv)

4. The members of several esoteric schools . . . claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and

type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

*The Secret Doctrine* (O.E., I. xxiii)

5. The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

*Isis Unveiled* (O.E., I. v)

6. The writer [H.P.B.] loves them [Ancients] and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it.

*The Secret Doctrine* (O.E., I. xxxvii)

7. What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

*Lucifer* (October 1889, p. 157)

8. The SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

*The Secret Doctrine* (O.E., I. xxxviii)

9. No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975.

*Preliminary Memorandum*; Quoted in *Theosophy* Vol. I, p. 455

These nine statements are from the pen of a Russian woman who earned for herself the title of "the greatest impostor of the 19th century" and made "scientific researchers" declare that "The foundation of her whole Theosophical teaching is a mere lie."

That was over a quarter of a century ago. More than ever her philosophy and teachings, for which she disclaimed all proprietary rights, crediting her eastern Masters with their merit and wisdom, are in a greater demand.

That Russian woman bore the name of Helena Petrovna Blavatsky. There is hardly any other name round which such storms raged from 1875 to this day. Not mere criticisms, not only attacks, but death-blows were levelled at her character, teachings and work, yet these have survived to inspire and illumine the hearts and minds of men, though she herself has become invisible to the eyes of flesh.

H. P. Blavatsky has written two large works each in two volumes comprising thousands of pages — *Isis Unveiled* and *The Secret Doctrine*. They discuss outworn theology and modern science; they treat of philosophy, speculative and practical; of symbols, emblems, myths; of every branch of advancing "exact" science; of the birth and evolution of solar systems; of the origin and genesis of collective humanity; of races of mankind, ethnological and psychological; of man, physical and

psychical and spiritual; of matter and mind and soul; of languages and crafts unknown or little known or wrongly known; of ancient traditions and modern culture; of gods and atoms; of solar physics and occult chemistry; of chronology and calendars, old and new; of the science of numbers; of Indian *Puranas* and Egyptian Pyramids; of lost continents and legends of surviving ones; of — glance at the *Contents* of these four Volumes and at the *Index* to each of the two works.

But something more: H. P. Blavatsky was a prodigious writer of magazine and newspaper articles in French and English besides in her own mother-tongue of Russian. Not only on spiritualism and mysticism, on occultism and occult arts, but also on magic and masonry; on *yoga* and *yogis*, on dying tribes of *Todas* and *Mulakarambhas* and modern movements like *Arya* and *Brahmo Samaj*; on Indian metaphysics and European hierophants; on dreams and facts, on phenomena, physical and psychical, on Jews and Gentiles and Heathens and Christians. Read by her, *A Modern Panarion*, *The Caves and Jungles of Hindustan*, turn over the numerous volumes of *The Theosophist*, *Lucifer*, *The Path* and several other periodicals and make note of the variety of subjects handled; their masterly treatment.

If you desire a connected, sequential, lucid presentation of her system of thought read *The Key to Theosophy*. Do not stop there. Procure a copy of *The Voice of the Silence*. This pocket book contains wisdom of priceless value. If it is too deep in its philosophy, ponder over its ethics. If these too are impossible or difficult of practical realization, read it as a literary production and be charmed by its rhythmic cadence and beauty of language. The poet's heart, the philosopher's mind, the prophet's power reveal their beauty and acumen and energy.

"The greatest fraud of the 19th century!" — Oh! that we had more of them.

But those nine statements? How can an intelligent 20th-century person accept them? A system "which is as old as thinking man"; which is "the last word of possible human knowledge"; which has "reached us unaltered"; all *via* this Russian woman? "Impossible" — exclaims the modern man. How egotistic and ludicrous that a book of two volumes "contains all that can be given out to the world in this century," and what a playing the prophet — "No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975."

And yet — she talks of "proofs," and "authentic records," and "a complete chain of documents," and the existence of "the teachings of all its great Adepts." Shall we not seek for all these? Shall we not demand the proofs and the records and the documents and the teachings which "exist to this day in the secret crypts of libraries belonging to the occult fraternity"?

H. P. Blavatsky would have us reject the view that her teachings are of the nature of revelations. She says: "These truths are in no sense put

forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history" (*S.D.*, I. vii). In *The Key to Theosophy* it is further stated:—

Are we to regard Theosophy in any way as a revelation?

In no way whatever — not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge.

Thus H. P. Blavatsky's system of thought, to quote her own words applied to spiritualism, "gives us facts that we may investigate, not assertions that we must believe without proof."<sup>1</sup> With a clarity and an emphasis which are unmistakable she says in her *Key to Theosophy*: "As all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward."<sup>2</sup> And the *S.D.* itself says: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."<sup>3</sup>

Here is a somewhat novel position: we are offered proofs, are implored to examine and judge, to investigate and ascertain; not to believe in any revelations but to test and check and verify teachings on their own merit. If that is not a scientific attitude, what is?

Believers and sceptics become blind believers and unreasonable sceptics when they fall prey to fanaticism. Our task here is to study, to examine, to judge; to investigate relentlessly but honestly; to believe nothing unless the proof is found, but also not to reject anything when that proof is obtained. Not by the way of phenomena but by that of philosophy; not swayed by the personality but by adhering to principles; not by blind faith but by illumined reasoning; not by argumentation but by meditation; not by foolish credulity but by intelligent co-operation; not proceeding from the teacher to the teachings but examining the consistency, the logic, the inherent truth, the reasonableness and the completeness of the teachings themselves. Throw the light of all available knowledge on the teachings; throw the light of these teachings on all available knowledge; by mutual comparison and keen criticism judge the teachings of H. P. Blavatsky.

Truth is sacred and can therefore stand the attack, sacrilegious and severe. H. P. Blavatsky invited this searching examination. Blind believers do her a disservice when by example or precept they discourage the attitude of critical questioning. Ours the mission to examine and

<sup>1</sup> *Isis Unveiled*, Vol. I, p. xi.

<sup>2</sup> *The Key to Theosophy*, original edition, p. 300; 2nd Indian edition, p. 298.

<sup>3</sup> *S.D.*, Vol. I, p. xix.

cross-examine this witness from the Occult World of Ancient Adepts; ours the task to endeavour to break her evidence and to encourage others to do so. If such statements as the nine quoted above are unprovable then as honest men and women we must reject this "messenger" and consign to consuming fire her falsehoods and frauds; for if these teachings are unprovable then on her own testimony, by her own standard, according to her own dicta she and her "synthesis of science, religion and philosophy" are worse than nonsense. As she herself wrote: "But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other 'doxy,' in the eyes of those to whom every fresh theory is heterodox until otherwise proved." (*S.D.*, II. 438)

Knowledge and not belief is what H. P. Blavatsky offered. If today the world of knowledge does not to a greater extent examine her teachings it is because her many followers are denizens of the world of belief; alas! even a greater number, adopting the appellation of her system of thought, display crass ignorance of it.

An impartial and critical study of her system of thought, not with a desire either to prove that she is right or to prove that she is wrong, but to find out what her teachings are: that is what is wanted. Do they solve the intricate problems which confront us? Do they illuminate our intelligence? Do they satisfy the yearnings of the human heart? Do they inspire us to a noble life-struggle, to a greater altruism, to a grander selflessness? Above all are they in harmony with the established facts of ancient science, proven laws of ancient ethics, profound truths of ancient philosophy? Do they illumine the obscure and make known that which is unknown today but which has been fully known in the past? While performing such a miracle, do these teachings clearly convey through their innate and inherent nature that they have escaped the fault, and the degeneration it brings, of their teacher's *ahankara*, egotism, which incarnates in the teachings? Richter, the German thinker, once wrote: "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead." Has Mme. Blavatsky done this? These are the tests. Along such lines the proofs must be sought.

The method of such testing is shown to us by Mme. Blavatsky. In *Lucifer*, Vol. I, p. 431, she says:—

Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not*, as to learn what it *is*.

Is she “the greatest impostor of the 19th century”?

Is she The Messenger of the Ancient Fraternity to the century which dawned in 1875?

The answers to these questions must not be sought in the incidents of her life, in the criticisms of her opponents or the praises of her followers, nor even in the opinions of the reviewers of her books, favourable or adverse, but in her teachings themselves.

If the answer is to be sought for, then listen to these words:—

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

*The Key to Theosophy, Preface.*

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## UNIQUENESS

All, each thing, every being, is unique. There are no two blades of grass or leaves on a tree exactly alike. But uniqueness has definite limitations under Law. A blade is recognizable as a blade, a leaf as a leaf, a man as a man. Individual experience and choice create uniqueness, cause diversity.

Uniqueness becomes distorted, monstrous, if carried too far. Conformity to the Universal Law of Harmony keeps uniqueness from becoming grotesque, ugly.

The secret of beauty and ugliness, of strength and weakness, lies in an understanding of the harmony of uniqueness and conformity. This also lies at the root of all Art.

The art of arts, that of perfecting oneself, rests on one's perception and maintenance of the harmony or the lawful union between uniqueness, the individual Soul, and the Oversoul, that which is the One Self of all beings, the Cause and Root of Brotherhood. Thus “conscious life in Spirit” is achieved; “the Universe grows I”; a Mahatma comes into being — that perfect flower of beauty and harmony on the tree of human life, a unique individual reflection of the Harmony of the Whole, a Brother of brothers.

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## THE PARAMITA PATH

### THE HIGHER INDIFFERENCE

One of the most potent ideas Theosophy presents is that of the Path. The Paramita Path, the Path of Renunciation, the Path of Knowledge (*Jnana Marga*), or of Action (*Karma Marga*), or of Devotion (*Bhakti Marga*), are not to be understood as so many different paths, leading to different goals. They are in reality different ways of designating the One Path, leading to the One Goal, and may well be called the Path of Chelaship.

In the Mahayana tradition, to which *The Voice of the Silence*, that gem among devotional books, belongs, there is what is called the Paramita Path, the Way of Divine Virtue leading to the Great Renunciation. The practice of virtue has been insisted upon in all religions, at all times and in all places. But virtue is often understood to mean merely abstinence from vice — outward morality — disconnected with knowledge, and as such can only be wrongly practised. Mere personal good feelings will not take us anywhere. It needs to be recognized that Virtue and Knowledge are the two wings on which the Bird of Human Progress rises to heavenly heights. The Paramitas are not virtues as ordinarily understood, but Divine Virtues, based on divine, universal and impersonal metaphysics. They make possible not some kind of religious life but *spiritual living*. Students of Theosophy try to combine knowledge and virtue, and knowledge is sought because of the aspiration to unfold virtue.

To undertake this spiritual living it is necessary to analyze the Divine Virtues or Paramitas as given in *The Voice of the Silence*. The Paramita Path may well be called the preparatory class for the School of Occultism, in which the student is getting ready his "mental luggage," is training himself to unfold Compassion Absolute. The man of kama-passion has to become the man of Parmartha-Satya, of Compassion-Wisdom. The Paramitas are called the seven sons of Compassion — like the seven Dhyani-Buddhas emanated from the Logos.

The interrelation between the seven Paramitas has first to be understood. In Esotericism the number seven is a significant one. There are seven rounds, seven globes, seven constituents in our own make-up, and the Paramitas are also seven in number. At present, because we are in the fourth round, on the fourth globe, just as our fourth principle, Kama, is the balance principle from which the ways go up or down, so also very much depends on the application of the middle Paramita. *Vairagya* constitutes for us the starting point.

The inner, spiritual life cannot truly commence without a base, a foundation of *Vairagya*. In the *Bhagavad-Gita*, in the very second chapter, Krishna expounds the Philosophy to Arjuna beginning with *Buddhi Yoga*, which demands detachment or equal-mindedness — not

caring for the fruits of actions. Act we must, but the motive for action must be in the action itself and not in the result. In *Light on the Path*, too, the very opening aphorisms point to the first essential requirement of the would-be disciple — to attain an equilibrium which cannot be shaken by outer influences or personal emotions. His “eyes” have to become incapable of “tears”; his “ear” must lose its “sensitiveness”; his “voice” must lose the “power to wound”; the “feet” of his soul must be washed in the “blood of the heart.”

*Vairagya* or *Viraga* means without *Raga* or attachments—detachment from all affections, all aversions; seeking nothing and rejecting nothing. The exercise consists in rising above the pairs of opposites, on the planes of body, mind and feelings — above cold and heat, pleasure and pain, honour and ignominy. *Vairagya* is *not* running away from the world, or callousness towards men and matters, or going through the routine of life disliking it. It is not the hardness of heart that belongs to the selfish man. Every so-called Hindu *sannyasi* or Muslim *fakir* claims to be a *Vairagi* or an ascetic. That is false *Vairagya*, practised by the foolish aspirant and the false philosopher. The higher indifference is not carelessness or heedlessness in the living of our life, but is the capacity to face the realities of existence and evaluate men, things and events at their true worth, without letting ourselves be affected by any of them.

Throughout the *Gita* stress is laid on the cultivation of this higher indifference. But such passages as the following are apt to be misinterpreted: “The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs” (V. 18). Again, we are told that gold and stone are the same to the man who has spiritual knowledge and discernment (VI. 8). Surely what is recommended is not that one should not know the real worth of gold and stone, of the good man and the evilly-inclined man. What is really implied is that at all times and under all circumstances one should maintain an equipoised consciousness which nothing can disturb. Such an one has killed out all sense of separateness from any evil thing or person. He does not stand aside from the bad man or the foolish man, any more than he loses his composure when he encounters one of great soul; for he knows that “the sin and shame of the world are [his] sin and shame,” and that he is equally a part of the true, the good and the beautiful in life. With calmness ever present, he passes through all places and all experiences, foul and clean alike. Says the *Gita*:—

... he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind. (VI. 9)

Those who thus preserve an equal mind gain heaven even in this life,

for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. (V. 19-22)

He “who neither rejoiceth nor findeth fault, who neither lamenteth nor coveteth, and . . . hath forsaken interest in both good and evil results” is beloved of Krishna (XII. 17).

True *Vairagya*, then, is the higher resignation which has been called “the first step in *becoming*,” or the higher indifference which proceeds not from *tamas* but from *sattva*. It is not the carelessness of the child, or the indifference which develops in old age when the emotions have become dull and the psychic impulses belonging to the lower nature have quieted down. Nor even is it the lethargy that results when pain and sorrow have worn out the keenness of suffering. Says *Light on the Path*:—

If grief, dismay, disappointment or pleasure, can shake the soul so that it loses its fixed hold on the calm spirit which inspires it, and the moisture of life breaks forth, drowning knowledge in sensation, then all is blurred, the windows are darkened, the light is useless. This is as literal a fact as that if a man, at the edge of a precipice, loses his nerve through some sudden emotion he will certainly fall. The poise of the body, the balance, must be preserved, not only in dangerous places, but even on the level ground, and with all the assistance Nature gives us by the law of gravitation. So it is with the soul, it is the link between the outer body and the starry spirit beyond; the divine spark dwells in the still place where no convulsion of Nature can shake the air; this is so always. But the soul may lose its hold on that, its knowledge of it, even though these two are part of one whole; and it is by emotion, by sensation, that this hold is loosed. To suffer either pleasure or pain, causes a vivid vibration which is, to the consciousness of man, life. Now this sensibility does not lessen when the disciple enters upon his training; it increases. It is the first test of his strength; he must suffer, must enjoy or endure, more keenly than other men, while yet he has taken on him a duty which does not exist for other men, that of not allowing his suffering to shake him from his fixed purpose. He has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him. (pp. 38-39)

The detachment or dispassion of the spiritual aspirant is rooted in his forgetfulness of his own personality; his constant endeavour is to evaluate all things not from a personal but from a spiritual and im-

personal point of view. This calls for the giving up of all idea of possession. Without cultivating detachment from the desires and interests of one's personality, the spiritual path cannot be entered. "The army of the thought sensations that, subtle and insidious, creep unmasked within the Soul's bright shrine" needs must be slain by the would-be disciple. For, we are told:—

...on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive, along Antaskarana — the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of Ahankara — a thought as fleeting as the lightning flash will make thee thy three prizes forfeit — the prizes thou hast won. . . .

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action. (pp. 61-62)

This middle portal is called "the gate of Woe, with its ten thousand snares." Before one can cross its threshold, one has "to grapple with the mocking demon of illusion," and, withholding the mind from all external objects and sights as well as from internal images, has to remove all taint of pollution from the heart. We have to free ourselves even from desires and feelings which are not evil in themselves but still are personal.

We are not called upon to be of stony heart; nor does higher indifference mean that we are to shirk that which Karma and Dharma bring to us. Hence the need for cultivating discrimination, *Viveka*, which has to go side by side with the development of *Vairagya*. Without the discrimination which enables us to perceive the truth or reality behind this world of unreality and illusions we cannot exercise true detachment or dispassion. It requires knowledge, not head-learning but soul-wisdom, to evaluate things correctly. Our minds are full of agitation, hard to restrain, and incapable of perceiving the truth, absorbed as they are by personal interests and objects of sense. The twofold prescription which Krishna offers for the restraint of the mind should be noted — *Abhyasa*, constant practice, and *Vairagya*, absence of desire.

Without dispassion we are apt to make mountains out of mole-hills, or go to the other extreme and generate cynicism. This does not imply a careless disregard of difficulties, a false indifference towards them, but a courageous facing of them all, without doubt, murmuring and despair. For this we need to learn the art of turning the forces of evil to good. The attitude of one who trusts the Law, and who in trust resigns, without resisting evil, is different from that of one who accepts a fate he feels to be unjust in his heart of hearts. The surrender of the personal will or volition to the Divine Will of the Higher Self is necessary for the aspirant. "Not my will but thine be done" is the position

a true *Vairagi* takes. This, in the words of Mr. Judge, “involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible.”

True dispassion or indifference is a spiritual quality of the Higher Mind. It ever implies a spiritual triumph of the higher over the lower nature. Patanjali asks us to concentrate the mind upon the true nature of the soul, the real, the unchanging, as distinct from all else. Only when this is done can we become truly dispassionate. The cultivation of the higher indifference recalls the idea that our Inner Ego is a part of the Great Spirit which is omnipresent. “What room is there for sorrow and what room for doubt in him who knows that the Self is one and that all things are the Self, only differing in degree?”

Albert Schweitzer has something important to say about true resignation:—

The one possible way of giving meaning to [man's] existence is that of raising his natural relation to the world to a spiritual one. As a being in a passive relation to the world he comes into a spiritual relation to it by resignation. True resignation consists in this: that man, feeling his subordination to the course of world happenings, wins his way to inward freedom from the fortunes which shape the outside of his existence. Inward freedom means that he finds strength to deal with everything that is hard in his lot, in such a way that it all helps to make him a deeper and more inward person, to purify him, and to keep him calm and peaceful. Resignation, therefore, is the spiritual and ethical affirmation of one's own existence.

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It is easy enough to be prudent,  
When nothing tempts you to stray;  
When without or within no voice of sin  
Is luring your soul away;  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honour of earth,  
Is the one that resists desire.

— ELLA WHEELER WILCOX

# MAN'S SEVEN PRINCIPLES

## KAMA

Kama is the fourth principle of man's sevenfold constitution. As we examine the ramifications and functions of this principle we become more and more impressed with its importance.

From the viewpoint of evolution, it is the crown of the physical stream, the result of hundreds of millions of years of preparation and progress. It explains the many similarities *in nature* between man and animal. Psychologically, it is, in the majority of individuals, the instigator of "personality," and its force becomes the urge of the passions and desires. In its cosmic aspect, it is the divine desire of creating happiness and love. In astrological symbolism, it is

like the sign Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back, the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection. (*The Ocean of Theosophy*, p. 51)

The key concept that harmonizes these diverse aspects is the fact that Kama belongs to the pole of consciousness or soul; in reference to both animal and man it is called the animal soul.

At this point it becomes necessary to turn to one of the basic universal postulates of the Theosophic Philosophy, known as the First Fundamental Proposition. In this proposition the duality of the manifested universe is stressed: from Cosmic Substance is derived the matter that makes up all forms; while from Cosmic Ideation come the intelligence, thought and consciousness that plan, construct and ensoul the forms. From a grain of sand to a solar system, these two aspects of the One Absolute Reality are eternally intermingled. They provide the *meaning* of existence, as well as the necessary means by which that meaning finds expression and final realization.

We have now reached a point where the significance of Consciousness, as defined in Theosophy, may be accepted as a working hypothesis. It is as if we were on a plateau, part way up the mountain that represents the difficult climb towards true knowledge; it provides a vantage ground of vision. From this relatively high place of detachment from the life of the plains below, a truer perspective is gained. And, looking down upon the world of materialistic thought, the student realizes that the aim of this system is the destruction of any belief in universal consciousness or soul. If materialism could prove its case, universal consciousness would be relegated to the category of "myth." But our cycle has provided those extensions of knowledge which have destroyed the bases of the materialistic theory — and, *ipso facto*, the influence of its doctrines. The student is now aware of an extension of his mental horizon. New possibilities arise before his vision. The inner world of consciousness begins to un-

fold. The wonder and awe of this world of inner vision will be dealt with later, when we consider the three higher principles of man; but we must proceed gradually — so let us now resume our discussion of Kama.

Two aspects of Kama require clarification: its natural expression as animal consciousness; and the influence exerted by it upon human consciousness. In the first instance, much has been said and written from the materialistic point of view about animal “drives” and the “conditioned reflex.”

The animals obey their instincts or inherent impulses — provision of the necessities of existence, protection from danger, and continuation of the species. . . . No consciousness of the future plays any part in the action of the animals . . . they obey their instincts *within a well-defined limit* . . . the whole principle of the animal nature is *self*; this is the beginning, middle and end of animal existence.

Theosophy admits this, but adds the important proviso that these phenomena are all manifestations of the One Universal Consciousness acting at the animal level. A very different proposition!

And now for our second aspect of Kama: the influence exerted by it upon human consciousness. Why does man to such a large extent exhibit these same characteristics? Because man, who is Manas, the Thinker, has incarnated in a human-animal body, and in this act of incarnation a fusion of these two types of consciousness occurs. Or, to put it more plainly, Manas, representing the principle of individuality and a quality of desire that is altruistic, idealistic, considerate and compassionate, has now become united to the purely animal desires of the animal man.

This union of Kama and Manas produces an “entity” which partakes of the characteristics of both, and yet is different from either; just as water, whose chemical symbol is  $H_2O$ , is quite different from both hydrogen and oxygen. This product has been called the “personality,” the sense of self. Since the physical body seems to hold all there is of life, its demands for sense gratification and happiness drown the quiet whisperings of the soul. And so the powers that pertain to Manas — memory, prevision and an infinite power of adaptation — are now drawn down and used by the “personality” to pursue and intensify the gratifications of the animal nature, far beyond the normal proclivities of the latter.

By this is meant, not only that the pleasurable sense-reactions of the body are cultivated in a more than purely animal fashion, but that the whole principle of the animal nature discovers a new field of experience and gratification when joined with a self-conscious being. The added attribute of self-consciousness opens the mental plane to an extension of the purely animal characteristics. The false sense of self — or personality — is capable of producing a type of mental satisfaction that augments the pleasures of mere body-sensations; in the long run, this type dominates the field of desire-gratification. The lower emotions of posses-

siveness, ambition, vanity and arrogant self-regard are among the mental products of this union of Kama and Manas.

But not inevitably and eternally. While it is desire and passion which cause us to be born and will bring us to birth again and again in some body on this earth or another globe, it is also desire which impels towards the true upward path. For this fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. The downward path is taken when one constantly places the consciousness below, in the body and the astral body; the upward path leads to the trinity of Mind, Buddhi and Spirit.

As the old Hermetists say: "Behind will stands desire." For whether we wish to do well or ill we have to first arouse within us the desire for either course. . . . Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and persevere with the desire alive in his heart throughout countless lives. (*The Ocean of Theosophy*, p. 50)

This Way is an integral part of the evolution of the universe. "It was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested, and by means of the influence of desire in the now manifested world is the latter kept in existence." Man must now play his part, by accepting his responsible position; for him and for nature, progress now depends in no small degree on his self-induced and self-devised efforts. His special problem lies in purifying and transmuting his inheritance (Kama) from the lower kingdoms. When this is done, then, in the Christian metaphor, the thief is raised to Paradise.

We can allow the desires of the animal man to drag us down, or we can arouse within ourselves the desire for higher, nobler things. If we aspire to the nobler path, the path towards ultimate divinity, then Manas, the Thinker, can use the driving force of the Kama principle, just as the charioteer controls and uses his unruly steeds, to take him where he will.

We can now see the immense importance of this principle of Kama in our nature. It is not only the middle point from which the paths go up or down, but it is also the driving power that gives us the energy to pursue the objects of our desires.

The psychiatrist fully recognizes the strength and importance of the passions and desires in our nature. He realizes that our emotional nature is the cause of the majority of neuroses, maladjustments and psychic abnormalities. But his knowledge goes so far and no farther, because he is unaware of the seven principles of man and has no knowledge of the incarnation of Manas, the Thinker, in the body of the animal man with an animal soul. Had he this knowledge, his whole treatment of psychiatric cases would alter. Instead of psychoanalyzing them and delving deeper and deeper into the cesspool of the unfortunate patients' past

iniquities and errors, he would say, "Let the dead bury its dead," and would then set out to help them find Manas, the Thinker, and the Upward Way.

As man tries to unite himself to the Thinker within — and later on to the God within — and tries to control himself and to dissociate himself from the lower animal passions and desires; as he perseveres with humility, pure motive and a firm resolve, there must arise for him an unfolding world of beauty, wisdom and power.

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Shri Bhimsen Sachar, the Governor of Andhra Pradesh, has advocated *Brahmacharya* for population control, for which he believes the situation today calls. When inaugurating the Family Planning Week at Hyderabad on January 19th, under the auspices of the State Family Planning Association, he urged the organizers of the movement to concentrate on popularizing the *Brahmacharya* method.

Planned parenthood is wise and unexceptionable, but the means advocated and taken make all the difference between the veneration and respect for the sex function which have for ages been traditional among the noblest Indians and the license within the married state that popularizing artificial means of birth control in effect encourages. Such a degradation of attitude, if it is brought about, will be a national as well as a far-reaching personal tragedy.

Well did Gandhiji entitle the first chapter of his powerful little volume, *Self-Restraint versus Self-Indulgence*, "Towards Moral Bankruptcy" and end it with commending the quotation, "The future is for the nations who are chaste."

The self-control for which the term "*Brahmachari*" stands is a strengthener and a conserver not only of physical stamina but also of moral and spiritual strength, as Gandhiji averred. Do modern Indians need less today all their strength, "physical, material, moral and spiritual," if they are to achieve the ends of a healthy, just and prosperous society, than did those participated in the freedom struggle?

The lead given by Shri Bhimsen Sachar, in which he was supported by Shri A. Kaleswara Rao, Speaker of the State Assembly, is very hopeful and entirely in line with the teaching on the subject both of Theosophy and of Gandhiji, which was brought out in an article on "A Social Cancer — Artificial Birth Control" which appeared in our November 1958 issue. It will be well for India if his advice is followed.

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## PAIN—PURIFIER AND UPLIFTER

Woe to those who live without suffering.

—H. P. BLAVATSKY

These words and the explanation of them which H.P.B. gives in *The Secret Doctrine* (Vol. II, p. 475) offer solace to all who themselves are suffering pain as well as to those who grieve for their inability to relieve that suffering. "The Occultists," she tells us, "recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility." And she asks:—

...how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

It is a strange thing, but true, that we learn not so much from joys and pleasures as from pain and suffering. As *Light on the Path* puts it:—

No man desires to see that light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity. First he wears out pleasure; then he wears out pain — till, at last, his eyes become incapable of tears. (p. 35)

The glamour of pleasure is more easily seen through than the hard wall of pain, but both are *Maya*. This pair, named in the *Bhagavad-Gita*, may be taken as the archetype of emotional antitheses, as honour and dishonour and cold and heat may stand, respectively, as archetypes of mental and physical pairs of opposites (XII. 18).

Pain and suffering, like all frustrations and disappointing happenings of life, have lessons to impart without which we should never learn dispassion, compassion and discriminative action. One of their important services is to arouse questioning which must at last convince us that lasting satisfaction can be found only in spiritual happiness, independent of things and circumstances. As it is beautifully put in that gem of mystical allegories, *The Dream of Ravan*:—

Knowest thou not the mark and sign  
Of the soul descended from on high  
That claims its kindred with the sky?  
To such no permanent rest is given  
Short of its native heaven.

"Only with cutting," an old Chinese saying puts it, "is jade shaped to use." But in the process of the cutting, whether invited by past Karma and present opportunity alone or also, as we shall see, by ardent aspiration, the personal consciousness can seek and find sanctuary in the "unshaken place of peace" within. If it keeps fast hold on the calm

Spirit that inspires it, shall it not be able to some extent to share its immunity from pain?

Writing to Jasper Niemand when she was seriously ill, Mr. Judge expressed satisfaction that, though her body was in pain, she herself was all right. "We have in various ways to suffer," he wrote, "and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it." Any sufferer is wise who puts to the test Mr. Judge's assurance in his *Notes on the Bhagavad-Gita* that "reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide."

Pain comes under Law, now to one, now to another member of the human family, and, even if unknowingly invited, pain self-earned, if nobly suffered, can mentally be laid on the altar of human service. Who can gauge the inspiration others may not gain from seeing pain borne with a serene submission to the Law? Only less perhaps than that which can be gained from the sufferings of a conscientious objector to war or a non-violent resister, whose sufferings are undergone for a principle or to touch the heart of an oppressor.

There are encouragement and inspiration in Mr. Judge's reminder that "we are not the only ones to suffer upon the Path. Like ourselves, Masters have wept, though They do not now weep." One of the Masters Himself has written: "Do you suppose we have not passed through many times worse trials than you now think you are in?"

Even when the need for further learning is transcended by an individual, he may experience discomfort of the body when its dissolution is at hand. The great Gautama Buddha Himself, when giving His farewell message to His followers, said to the venerable and devoted Ananda, who had served Him long with loving deeds, words and thoughts:—

It is only, Ananda, when the Tathagata, ceasing to attend to any outward thing, becomes plunged in that devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease. (*Mahaparinibbana Suttanta*)

The sincere aspirant, the devoted and unselfish student-server, is spared that sharpest pang of suffering — the rankling feeling that it is unjust. He knows the Aphorism that through intensity of thought and the power of a vow there may have come about such a change in his instrument as to make it appropriate for the manifesting of a new class of Karma. He knows, besides, what H.P.B. wrote in "The Theosophical Mahatmas" (reprinted in *Raja-Yoga or Occultism*):—

... as soon as one steps on the Path leading to the Ashrum of the blessed Masters... his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious. (p. 15)

Mr. Judge wrote to a correspondent:—

Let us . . . await all suffering with confidence and hope. The very fact that you suffer so much is objective evidence of progress, even though so painful, not only to you but to those who love you. So while I do not say "suffer on," I am comforted by the knowledge that it will be for great good in the future. (*Letters That Have Helped Me*, p. 108)

No less important, however, than knowing why we suffer is how we suffer. For every effect that we experience becomes in its turn a cause for other effects which will be good or bad according to how we take the experience. Always it is in our power to turn to good effect the seeming ill. Taken aright, every pain, it has been truly said, becomes a purifier — more, an uplifter.

Surely, to all who endure bravely, "joy cometh in the morning," not only in Devachan in amplest recompense for suffering that is to all appearance undeserved by the personality, but also in another incarnation of the Ego. Having paid off in patient suffering a debt to the Law from the past, the Ego returning with its Karmic slate cleared to that extent should on reincarnating find more favourable circumstances than it would otherwise have had for further growth and understanding service.

All earnest and unselfish students of Theosophy aspire to be at last stones in the "Guardian Wall" which "shields mankind, since man is man, protecting it from further and far greater misery and sorrow." Those who have pain and suffering to bear today can take them as a golden opportunity to plant themselves nearer the altar of sacrifice by dedicating to the Cause, in all humility, their attitude of willing resignation to what the Good Law and their own aspiration bring to them. One doing so in full sincerity is learning surely to attune his being to Humanity's great pain.

"He knoweth that the more his feet will bleed, the whiter will himself be washed." He knows that he is moving up the stream that will at last lead to Nirvana, but even now he is preparing to make the Great Renunciation in the end.

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Anyone who out of goodness of his heart speaks a helpful word, gives a cheering smile, or smooths over a rough place in another's path knows that the delight he feels is so intimate a part of himself that he lives by it. The joy of surmounting obstacles which once seemed unremovable, and pushing the frontier of accomplishment further — what joy is there like unto it?

If those who seek happiness would only stop one little minute and think, they would see that the delights they really experience are as countless as the grasses at their feet or the dewdrops sparkling upon the morning flowers.

— HELEN KELLER

## “THE TRIBE THAT GAVE US WORDS”

Many obviously related words in common use in the many tongues of the Indo-European family of languages are assembled by W. L. White in an article under this title which was condensed in *The Reader's Digest* for January from *The Saturday Review*. The similarities between them point undeniably to a common ancestry, but Mr. White's title is open to challenge.

It was Sir William Jones who paved the way for the subsequent developments in philology when, late in the 18th century, he pointed out the similarity of grammatical structure between Sanskrit, Greek and Latin. In the middle of the 19th century, Rasmus Rask and Jacob Grimm worked out the process of sound change, and in 1861 August Schleicher pushed the evolution of language back into prehistoric times. He posited three periods — a root period, a period of agglutination and, lastly, one of inflection. This order of development is borne out by the Theosophical teachings. *The Secret Doctrine* traces the tentative beginnings of speech back to the late Third or Lemurian Root-race, remarking that

*language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them — those who fructified and awoke to life the manasic element dormant in primitive man. (S.D., II. 199 fn.)*

One of the Masters wrote that “long ages of silence were required, for the evolution and mutual comprehension of speech . . . up to the first monosyllable uttering man.”

Madame Blavatsky defines monosyllabic speech as “that of the first approximately fully developed human beings at the close of the Third Root-race, the ‘golden-coloured,’ yellow-complexioned men, after their separation into sexes, and the full awakening of their minds.” (*S.D.*, II. 198-9)

“The whole human race was at that time of ‘one language and of one lip,’ ” so “The Tribe That Gave Us Words” is a misnomer.

H.P.B. describes this monosyllabic speech as the “vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races” known to the modern anthropologist, who are of mixed Lemuro-Atlantean descent.

The languages which developed from monosyllabic speech were agglutinative, *i.e.*, simple words or word elements were combined in new compound words without change of form. Some races of the Fourth or Atlantean Root-race spoke these. Finally, we are told, “the primitive speech of the most civilized Atlantean races,” which old Sanskrit works refer to as “*Rakshasi Bhasha*,” almost died out. It is said to be almost limited now to the American aboriginal tribes, their continent having arisen during the palmy days of Atlantis.

Not only was writing known to the Atlanteans. It was that part of their

race which advanced farthest toward the apex of physical and intellectual evolution that left the highly developed languages called "inflectional" — varying in termination to express case, number, gender, person, tense, etc. — to the nascent Fifth or Aryan Root-race, which has now been in existence about a million years, as a race quite free from its parent stem. "Sanskrit, as now known, was not spoken by the Atlanteans," but it is interesting to note that the first inflectional speech of our Fifth Race was the root of Sanskrit and is said to be now "the mystery tongue of the Initiates" of this race. There was, according to tradition, a time when the secret sacerdotal tongue, *Senzar*,

was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. (*S.D.*, I. xliii)

We would not challenge the statement that introduces Mr. White's article, that many of the words we use today were being spoken long before the Pyramids were built, but according to *The Secret Doctrine* this is quite natural, parts of Europe being far younger than Egypt, and Europe, indeed, being the newest continent, newer than parts of the Americas, to say nothing of the still older Asia. Attempts to localize the formation of word roots in terms of the presence in certain areas of many of the animals and plants to which the ancient roots refer — e.g., Mr. White suggests the area once covered by the Austrian Empire — seem foredoomed to failure.

Is the question of the origin of roots, then, unimportant? By no means. Madame Blavatsky cites Max Müller's argument "that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series." No wonder she describes the "*potentiality of forming roots*" as "the great crux which materialists almost invariably avoid." (*S.D.*, II. 662)

But what may be a pregnant hint is thrown out in an unsigned review, in *Lucifer* for August 1889 (Vol. IV, p. 526), of *The Lingualumina or Language of Light*, in which it is remarked that

the speculations of Mr. Dyer indicate that he peradventure, attempts to reconstruct the language spoken by the Pitris, and of which successive men have lost the key to the original roots.

These, it is said, were few and the processes which tended to their extinction are said to have been told in the legend of the Tower of Babel. Truly those who have sought for the primitive roots "have pursued a weary and an uphill path."

Another hint that may be worth the student's pondering over may be found in the "Conversations on Occultism," reprinted in *Vernal Blooms*, in one of which Mr. Judge says that

it is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The Laws governing their use are also to be found in those languages, and not in any modern philological store. (p. 143)

We shall not here go into the important question of the magnetic potency of human speech and the influences of words and sounds. It was touched upon in the article on "Sound and Mantrams" in our September 1958 issue, but the importance of word roots is clearly evident from the description of the potency of names and words for good or ill, dependent on their letters and especially their vowels, which is given in *The Secret Doctrine*, Vol. I, pp. 93-4.

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We are in the cycle for which H.P.B. predicted that

secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again . . . tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. (*Isis Unveiled*, I. 38)

Surface exploration by officials of the Asutosh Museum of Calcutta University at Mahinagar and Hariharpur, two villages eight miles south of Calcutta, has revealed pottery believed to be about 5,000 years old (*The Statesman*, January 9th). Discovered for the first time in eastern India, these finds suggest that the ruins of an ancient city lie under the earth. If surface exploration is followed by scientific excavation of the site it is likely to reveal, it is stated, the existence of an ancient civilization in the Gangetic delta. The finds also establish a link between the prehistoric civilization of the Indus Valley and that which flourished in eastern India, and that there was a continuity of the civilization till the Gupta period.

Another news item (*The Times of India*, January 28th) concerns the discovery of a prehistoric wharf, with elaborate water-locking arrangements resembling those found in the present-day Suez and Panama Canals, at the 4,000-year-old township of Lothal in Ahmedabad District. Further evidences of the maritime contacts of the predominantly sea-faring people of the Indus Valley in the shape of painted pottery have also been found in countries with which Lothal had trade relations. These include Mesopotamia, Crete and Egypt.

The vital and constructive lessons contained in the ruins of buried civilizations, which puzzle so sorely our modern scholars, need to be looked into. That the foundations of all ancient civilizations were laid by divine Rulers and Instructors of the early races of mankind, and that all the arts and sciences were taught by them, is difficult for modern men to grasp.

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## MAN AND LIFE

Let us try to understand life, try to find out what is our relationship to the Divine in Nature as well as to the material world. Perhaps there is no better way of doing so than by looking at the lives and teachings of the Great Ones who have come from age to age and lived among men. Christianity speaks of Jesus, the Son of the Divine Father, yet a man. Hinduism speaks of Krishna, the Avatar of Vishnu, who took a body of flesh in order to help and teach mankind. Buddhism speaks of Gautama, the Prince who became the Buddha, the Enlightened. Many more examples can be found — the long line of Zoroasters, the ancient Chinese sages, Lao-tse and Confucius, and the Aztec and Egyptian sages. Jesus taught the Fatherhood of God and therefore the Brotherhood of man. Krishna taught that all men are dear unto Him for He is in all. The Buddha spoke of the Brotherhood of all, rooted in the ALL of which each is a part.

All the Great Teachers have taught us what we should be like and how to become as They are; how to make our union with the Divine as They have made; how, in fact, to realize our relationship with God and to live the true Way of Life. Their teachings are embodied in Their lives and also in the Sermon on the Mount and the Beatitudes, the *Bhagavad-Gita*, the *Dhammapada* and elsewhere, for there are so many Sacred Scriptures in the world. They all show how we can draw near unto Them by sowing the seed of thought in the heart. Mere mental thought too often results simply in negation or in academic learning, while thought in the heart gives understanding and soul-satisfaction. Jesus said to those disciples around him, "Come, follow me," and "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul and with all thy mind." The *Bhagavad-Gita* makes Krishna say: "Place, then, thy heart on me, penetrate me with thy understanding." The Buddhist says:—

I take my Refuge in the Buddha.

I take my Refuge in the Dhamma (the Law).

I take my Refuge in the Sangha (the Brotherhood).

These sayings are not to be taken as implying that the individual is to take shelter behind these Great Ones, but rather as portraying the relationship between pupil and Teacher. A child does not ask his teacher for forgiveness if he has done a sum wrong; and the teacher does not punish the child, or leave the matter unresolved. He teaches the right way to do the sum and so helps the child to evolve. So it is in all spiritual things, for our birthright is to *realize in actual fact* that we are all "sons of God," and the Teachers who have realized this kinship show us the Way.

It is true that we have forgotten our birthright, that we are selling it for a "mess of pottage," as did Esau; but that is the world's tragedy. Neither the atom bombs nor the hydrogen bombs can do us greater harm

than this unbelief, for the former destroy but the body, while the latter destroys the soul. Time and time again in the history of mankind this birthright has been forgotten and one of the Great Ones has had to come forth to re-establish the idea. So short a time ago as about two thousand years, one such, Jesus, came to reiterate this spiritual truth, but again it has been forgotten. Were he to come today would he not say to our Christian leaders, popes, prelates, priests and so on down the scale, as he did to the Sadducees of his time: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (*Luke*, XI. 52)? Jesus, the Christ, gave us the Sermon on the Mount; the Church says that it is impossible to practise its teachings today.

It is time we turned to ethics and followed them in life; without them we are a world at tension, almost an armed camp. The Church does not truly guide the people, and science teaches the exploitation of almost every resource. We poison the earth with chemical fertilizers, we "pasteurize" milk, we inject foreign matter into the body; we then point to lower death rates and say that they are the result of injections, immunizations, blood transfusion, new drugs, etc., but men still die. The body of man has become a laboratory in which this and that is tested, tried—and discarded; whereas right living, pure food, cleanliness and common sense would do away with much of the illness prevalent in the world. But this implies a change of attitude to life and a change of heart—more difficult than even the cure of disease.

Only the growing realization that man is divine, that nature is divine, that life has a goal, and that all sink or swim together, will turn us to right action.

The great American writer, Emerson, says:—

Life invests itself with inevitable conditions which the unwise seek to dodge; which one and another brags that he does not know and that they do not touch him; but the brag is on his lips, the conditions are in his soul. If he escapes them in one part, they attack him in another more vital part.

It is because of these facts that we need help to see how we can live peacefully and constructively, and, hard as it may seem, the first great lesson to learn is the first truth taught by the Buddha: Sorrow is. There is no life without sorrow or suffering in some form or another, physical, emotional, mental. The baby suffers in growing, the child in its developing emotional life, the adult in his mature anguish. We only need to look at the lives of those around us, or read biographies of those whom we have not met, to know that this is true. From birth to death, happiness and misery, sorrow and joy, alternate.

Even death, which comes to all, brings sorrow, sometimes one of the greatest of sorrows, and its very universality ought to show us that too

great a grief at the death of a loved one is unseemly. The Buddha asked the young mother with her dead babe at her breast to go and fetch him a few mustard seeds; only, he said, they must come from a home which death has not visited. The mother searched and came again to the Buddha, but without the mustard seeds. He thus taught her what we all should learn: "The grief which all hearts share grows less for one." Shakespeare makes the King in *Hamlet* say to the sorrowing Prince, "... your father lost a father; That father lost, lost his." While we are alive and well we should face the fact that death is inevitable.

Much sorrow and suffering, however, is unnecessary: it is produced by our own actions, feelings and thoughts here and now. This kind of sorrow and suffering can be prevented, but only if we realize that at the present stage of evolution suffering and sorrow are the lot of man. Once this fact is faced, the inquiring mind asks: Why should this be? What is the cause? Having found the cause, the next step is to find out how it can be removed. It was because Prince Siddhartha, who became the Buddha, saw the suffering and sorrow of the world that he began his search for the answer to life and its riddles; and he made this answer he had sought the basis of his first sermon in the Deer Park near Benares, 500 years before Christ.

This question cannot, as he showed, be satisfactorily answered, unless to the idea of reincarnation is added its twin doctrine — Karma, or the law of cause and effect, beneficent and retributive. We already know that this law works in visible, material nature, for on it all our daily living is based. We know that there can be no effect without a cause, and no cause without an effect, on the physical plane, but we are not so familiar with the ramifications of this law over the invisible aspects of life, over our thoughts and feelings. But none of these can escape being changed into effects, and these effects come back to the producer of the causes. The old proverb, "Curses, like chickens, come home to roost," is fundamentally true of all life, both visible and invisible, for whatever happens or is, is the result or effect of a prior cause.

If this is true, then our character, our environment, our opportunities and lack of them, are all effects from causes generated by us, somewhere, sometime.

Many believe the factor bringing effects to us to be God, the Creator. The Christian scriptures contain such statements as: "God is not mocked; for whatsoever a man soweth, that shall he also reap." But translate the word God as Law, and many misconceptions are cleared up; for, though we see the inevitability of the statement and indeed its dreadfulness, as it seems to us at first, it holds in itself a redemption, for nothing is *final*. The law is inevitable, but each *new* cause produces *its* effect and therefore we, the actors, are always the masters of our Fate. We can sow what causes we choose; nothing hinders us except the effects of our own past sowing, and these are only obstacles to be

overcome. It is essential that we should think on these ideas. They are well expressed by Sir Edwin Arnold in *The Light of Asia*, giving the Buddha's teachings:—

... each man's life  
 The outcome of his former living is;  
 The bygone wrongs bring forth sorrows and woes,  
 The bygone right breeds bliss.

He cometh, reaper of the things he sowed,  
 Sesamum, corn, so much cast in past birth;  
 And so much weed and poison-stuff, which mar  
 Him and the aching earth.

And lest we should say that this is not true, because often we do not see that the wicked suffer but observe that it is the good man who suffers, we read on: "Tomorrow it will judge, or after many days."

Here is the science of living, the explanation of all the seeming mishaps, great or small. Here is a statement of the Great Ones which we can prove for ourselves, if not fully, at least in part. Logically, it is a perfect answer to the causes of wars, crime, misery, opportunities, to the incidents of birth, race and locality. It is the logical answer to those otherwise inexplicable incidents of "one being taken and another left," which we read of in connection with air accidents, bombing and other calamities. In Lin Yutang's words, "the moment we live in, is a causal and indissoluble link between yesterday and tomorrow."

These things are not mysteries into which we may not pry, but operations of universal law for us to watch. Here, too, is the explanation of the differences in character in the members of one family, differences of "talents" or capacities. This conception removes the idea of someone else punishing us or rewarding us, and we see the truth that "Ye suffer from yourselves. None else compels."

If we were sure that our actions would undoubtedly bring lawful reactions, *i.e.*, reactions in terms of the action, then we could begin to build our lives on a scientific basis.

We live in an environment in which other personalities also live, all brought together by previous actions, thoughts and feelings, and therefore the present interaction between these personalities is either pleasant or unpleasant. It is important to remember that, pleasant or unpleasant, it is the result of previous actions of us all, however remote they may seem from the present.

The first result of this line of thinking is that very many of our bad tendencies fall away. Revenge, for instance, which is a canker in the mind and heart, can no longer be felt, for nothing can be done to us which is not our own doing in the past returned to us as an effect. If law brings us the result of our dealings, then who is to blame but ourselves? If, for example, we touch a hot plate and burn our fingers, we do not seek

revenge on the plate. If we tie up a branch of a tree too loosely and the cord gives way when we are there, so that the branch hits us, we do not feel revenge towards the tree. Logically, therefore, we cannot feel revenge towards any human being through whom our own returns to us.

We cannot feel anger or jealousy; we cannot retaliate. There is no necessity to feel resentful because others have money and position, for at some period they must have earned it, and we did not. In other lives we shall see the result of riches well spent or misspent, opportunities used or misused. We can, indeed, "trust the Law." In any case, nothing that we can do by way of revenge will fit the case, for the *suitable* revenge lies concealed in the original cause, and therefore the saying: "Vengeance is mine; I will repay, saith the Lord [Law]." Shakespeare pointed to this fact when he wrote in *Richard III*: "He [God] needs no indirect or lawless course to cut off those that hath offended him." All we do in harbouring revengeful thoughts is to sow new causes, the effects of which will return and hit us.

If we feel tempted to ask, Is there no such thing as evil, and what is evil? we learn that apart from the universal laws of ethics and harmony there is no set criterion of good or of evil which will last for centuries, because humanity is progressing towards a greater understanding of the meaning and purpose of life, however much we seem at the moment to be in a dark cycle. We can take heart when we realize how the conscience of the world was stirred by much that went on during the last war and before it; how we are beginning to take an interest, as individuals, in whether capital punishment and flogging are right or wrong; in whether racial discrimination is right; in whether nuclear warfare is right, etc. But we have a long way to go yet, since sadly we so often think that expediency is more important than ethical action.

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From Trivandrum comes a report that 40 labourers working in a paddy field showed symptoms of poisoning and had to be admitted to hospital after the field had been sprayed with insecticides.

The tendency today is to use more and more potent drugs and sprays. Few of the users know what they are handling and the precautions required. Their manufacturers are out to make profits, no matter what the cost, and sales are boosted by playing upon the fear and ignorance of the general public, who passively accept the lure of impassioned advertising.

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## A TIMELY AND HELPFUL PUBLICATION

On February 18th, 1959, Theosophy Company (India), Private, Ltd., Bombay, brought out a collection of thirteen articles by Mme. H. P. Blavatsky, *She Being Dead Yet Speaketh*. Shri B. P. Wadia, who selected them shortly before he passed away in August 1958, planned the volume both to honour the memory of H.P.B. and to celebrate the Golden Jubilee of the U.L.T., which was founded at Los Angeles on February 18th, 1909, by Robert Crosbie and a few other devoted students. From that small beginning has spread an effort now world-wide, to restore the Theosophical Movement of our era to its original lines and to propagate the original teachings in their pristine purity.

How important the teachings restated in the last quarter of the 19th century were is evident from Madame Blavatsky's reply to a query as to "how the recent teachings of Occult Science really originated." She wrote in *Lucifer* for October 1888:—

A crisis had arrived in which it was absolutely necessary to bring within the reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in East and West, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama-loka, had burst in a muddy torrent into ten thousand séance rooms, and created most misleading notions of man's *post-mortem* state. Nothing but a few fundamental tenets from the Esoteric philosophy . . . could snatch mankind from drowning in the sea of ignorance.

Her message, consistent in itself and with the earlier cyclic restatements of the Truth, is to be found not only in her books, *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, *Transactions of the Blavatsky Lodge* and *The Voice of the Silence*. It is given also in her *Theosophical Glossary* and in her many articles, scattered through them like precious jewels — an explanation here, a pregnant hint there — all valuable for a well-rounded understanding of Theosophy.

One important achievement since the formation of the United Lodge of Theosophists, to which the Publishers refer in the Foreword of the book, has been the bringing out of Madame Blavatsky's writings and those of W. Q. Judge as they had originally been published, thus making these priceless works more readily available to students of the present day.

The first article, which gives the new volume its title, contains inspiring excerpts from private letters of Madame Blavatsky, which were read at the meeting held in New York on May 8th, 1892, the first anniversary of her passing away.

Giving her message at a time when the Spirit in Man was awakening

and an evident current of mysticism was forcing its way into science, she urged all altruistic writers to take advantage of the "tidal wave" to speak to the awakening spirit of mankind. She set the example in presenting a powerful brief for Mysticism, engaged in a death struggle with the soul-blighting materialism of modern civilization, truly "the death of art and beauty."

"The Legend of the Blue Lotus," for all its mythological setting, lightness of touch and whimsical recounting, is not lacking in ethical value and holds besides an unflattering mirror to priestcraft and to blind belief.

The longest article, "Le Phare de l'Inconnu," is well entitled "The Beacon-light of the Unknown," that beacon which Theosophists down the ages have known as Divine Wisdom.

In other articles included in the book she assembles evidence for the cyclic course of history and for the "peculiar solemnity and mystical significance . . . given the Number Seven, among all people, at all times." And where is the explanation of these and other unfamiliar truths enunciated here to be sought but in those ancient philosophies of Asia to which she pointed as being "built upon the bedrock of Occult Science"?

Madame Blavatsky's two articles on life atoms and the life principle, as also those dealing with the important and too little understood subject of magnetism, hold a wealth of suggestions for the open-minded seeker after Truth.

The closing article, "My Books," first published in *Lucifer* for May 1891, bears especially upon her first work. The Theosophical student is reminded in the Foreword that H.P.B. was not under training when she wrote *Isis Unveiled*. Her travels, acquiring of knowledge and inner development were accomplished in the second of the three 20-year periods into which her life seems to be divided, *i.e.*, that from 1851-1871. In the last, she delivered her Message and fulfilled her Mission. Her statement in the Preface of *Isis Unveiled*, which the Publishers quote, may well imply that by the time she wrote that book she knew all that she recorded and presumably much more. Her very opening sentence in it is:—

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

"She Being Dead Yet Speaketh" and its companion articles all first appeared in *The Theosophist*, *Lucifer*, *The Path* or *Le Lotus Bleu* and all have been reprinted in one or another volume of THE THEOSOPHICAL MOVEMENT. Many of these, however, are not readily available to all students and inquirers of the present day, who will welcome this discriminating selection in compact form. It offers further insight into the age-old and comprehensive science of the adepts and can not only enlighten the mind but also energize the heart.

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## IN THE LIGHT OF THEOSOPHY

Considerable interest has recently centred round the moon — a “dead” planet, but the inner “principles” of which, according to the philosophy of Theosophy, have reincarnated here in the Earth. In “How the Moon Affects the Earth’s Affairs” (*Life International*, January 5th) Robert Wallace opines that “of all the strange and ancient beliefs about the moon, probably 99% are erroneous. But somewhere in the remaining 1% may lie truths beyond surmise.” That there is a basis of truth behind the old and widespread body of folklore about the moon modern scientists are not prepared to admit openly.

To the dry scientific mind the moon has only two effects on Earth: “it reflects light on this planet from the sun and, through its gravitational pull, creates tides in the sea and on land.” At the root of the popular belief that the moon has a direct and powerful influence on the affairs of all living things on Earth is said to lie the fact that it

appears to grow larger and smaller according to the way in which the sun’s light strikes it. Since prehistoric times men have seen a connection between this waxing and waning and life on this planet: as the moon grows fat, all life similarly flourishes; as the moon dwindles, living things shrivel and die.

The extremely old and widespread idea, accepted by many eminent men, that the moon, particularly the full moon, causes and aggravates madness is dismissed by Mr. Wallace as being a “popular misconception” — notwithstanding the fact that those who work with the mentally unbalanced have testified this to be true from their own experience. Scientists, with very few exceptions, have closed their eyes to the fact that the moon has other influences as well — on birth and death, gestation and disease, harvests and rainfall, among others.

“The Moon, the nearest planet to us, influences us physically, astrally and psychically, for of like nature are the forces in the Moon,” stated Robert Crosbie. H. P. Blavatsky’s references to the influence of the moon upon the Earth’s affairs are many and pointed and emphatic. Her explanation of this undeniable influence is as follows:—

... it will be easy to imagine ... the Moon (our Satellite) pouring forth into the lowest globe of our planetary ring — Globe D, our Earth — all its life, energy and powers; and, having transferred them to a new centre becoming virtually a *dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and “principles” are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirized* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead*,

yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent — this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists. (*S.D.*, I. 155-56)

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Much publicity has been given in recent years to hypnosis as a “new medical tool.” *Life International* for January 5th devotes several pages to the modern application of this ancient practice. It is stated:—

Hypnosis has finally gone medically legitimate in the U.S. Because it traditionally has been the secret of the stage magician, Americans usually have looked on hypnotism as black magic. . . . But in the past 10 years some 900 U.S. doctors, dentists and psychologists have been quietly employing hypnosis to help their patients. Their success has so impressed the American Medical Association, powerful arbiter of medical practice in the U.S., that it has now endorsed hypnosis as a therapeutic aid for doctors and dentists properly trained in its use. . . .

Research in hypnosis is still so new that its potentials are not fully understood. But hypnotism has striking present applications, in the fields of childbirth, surgery and therapy. . . .

When a patient is in a trance his subconscious can be influenced. He lacks volition, feels that resistance is too much effort. He is extremely susceptible to suggestion, reacts to what he is told without question or criticism. If he has to undergo surgery, he will, under hypnosis, be convinced that he is pain-free. Physically he will be receiving pain, for damaged nerves will be sending signals to his brain. But psychologically he will not be feeling pain, for his brain will refuse to perceive these signals and co-ordinate them into the feeling of pain.

A note of warning is sounded that hypnosis when used for entertainment or by untrained persons has its dangers, but Theosophy would take serious issue with the contention that its use even by “trained practitioners” is as “safe” as it is made out to be. A careful reading of the pamphlet *Hypnotism — A Psychic Malpractice* is suggested to readers who wish to know the facts about this form of modern sorcery. It is stated there:—

Whatever the editors and popular writers about hypnotism say about the “value” and promise of Hypnotism, however they attack its critics as deluded by superstition, the fact will remain that it is *both* “a kind of

black magic" and a "growing science," although modern knowledge of its scientific aspects is still extremely fragmentary. Theosophical warnings against these practices cannot be too urgent, nor can the grounding of students in the teaching on this important subject be too thorough, in view of the increasing practice of hypnotism, and the spreading idea that it is, after all, "harmless." Theosophists alone have the opportunity to provide an understanding of the dangers of hypnotism, based on occult law, with knowledge to back up their warnings. It is not, as some others are, a subject which students may find much pleasure in studying, nor is the task of controverting popular misconceptions and perversions enjoyable for those who prefer to emphasize areas of agreement between Theosophy and modern science; but the task must be undertaken.

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The doctors who converted the sex of ex-GI George Jorgensen to Christine Jorgensen are reported to have performed four more such operations (*Science Digest*, January 1959). All the men were Danish. As a result of the widespread publicity given the Christine case, the doctors are said to have received 2,000 letters from all over the world, about 25 per cent of which have come from the United States from individuals with assorted sex problems, but the Danish Government, it is stated, will no longer permit surgery on foreigners.

Can any thinking human being fail to see the dire results which would inevitably follow sex conversions on a large scale? Wider dissemination should be given to the Theosophical teaching that human sex is not a fixed characteristic but varies from incarnation to incarnation, governed and conditioned by Karmic law, and that male and female bodies are simply instruments through which specialized aspects of experience may be gained. *The Secret Doctrine* points out that primeval mankind was a-sexual, and that the race will one day return to its original sexless state. Lack of adaptability to the body and environment which our self-generated Karma has brought us makes life so much more difficult for us! The experience which is sought to be evaded in a body that Nature has provided for one particular incarnation will inevitably have to be faced in a succeeding one. The soul lives on a plane above the level of sex differentiation, and too much preoccupation with sex, viewing it in a purely physiological and animal sense, reflects the materialism in which modern humanity is steeped. Until men awake to the fact that they are souls, not bodies, many confusions will persist. The laws of Nature are the laws of Harmony.

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The Indian press of January 19th reported the last-minute revival of a Bikaner college professor whom a physician was said to have pronounced dead, underlining again the importance of Theosophy's warning against too hasty disposal of the body. According to the account in *The Deccan Herald*, Shri Chanderdeo, a 35-year-old Hindi Professor, had gone to participate in a Kavi Sammelan or gathering of poets at Alwar.

He had broken his return journey at Rewari, where he had a heart attack and his breathing ceased. A relative had wired the news of his decease and a condolence meeting was being held when word came that he was alive. He had revived when his body was being placed upon the pyre.

This is not a unique case. Even where burial is the mode of disposal of the body, there have been reports of revival before the coffin was interred, when it could still be opened in time, and, alas, gruesome reports of disinterred bodies found turned in their coffins. It is a painful subject but repetition of the warning is very necessary, especially in India, where custom sanctions haste in taking the body to the burning ghat. For two reasons this haste is bad.

First, there is the possibility that what appears to be death may be only a somnambulic trance, from which the individual may awake or be awakened by one possessing the necessary knowledge and power. H.P.B. explained in *Isis Unveiled*:—

... the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions.* ... Until that point is reached, the astral body may be caused, without miracle, to re-enter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them.

Attention may be invited to the whole passage in *Isis Unveiled* (Vol. I, pp. 478-85).

The second reason against hasty burial or cremation is that, when bodily death proceeds normally, the physician's pronouncing the man dead is only the beginning of the process. H.P.B. quotes a great Master as having written that

from the last pulsation, and between the last throbbing of his heart and the moment when the last throb of animal heat leaves the body, *the brain thinks* and the Ego lives, in these few brief seconds, his whole life over again.

And He had added:—

Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. ... ("Memory in the Dying," *U.L.T. Pamphlet No. 25*, p. 1)

The time consumed by the review may vary and it has been suggested as a general rule that 13 hours is not too long to allow before disposing of the body.

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