

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE

## A RESUSCITATOR OF EASTERN LORE

...a sign of the Cycle... points to India as the conserver of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent.

—W. Q. JUDGE

In *The Key to Theosophy* H.P.B. has given the following formulation of the second object of The Theosophical Movement:—

To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies.

One of the ways to implement it, she said, was

to put into written form correct information upon the various ancient philosophies, traditions, and legends, and disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

The great contribution made by the Theosophical Movement towards the revival of genuine interest in the literature of the ancient religions and philosophies of the Orient is known to many. Gems of ancient learning, entombed and forgotten, were brought to light for the benefit of modern civilization by H.P.B., assisted by Col. H. S. Olcott. Not only this, but H.P.B.'s own writings provide the *key* to the correct and profound understanding of ancient Scriptures, philosophies, traditions, legends.

Less widely known is the important part played by W. Q. Judge in presenting Eastern lore to the vast American public. Not only did he render into English Patanjali's *Yoga Sutras* (1889) and the *Gita* (1890),

of which editions after editions have been published and which are still in great demand; but more — he organized a scheme, and worked it successfully, of procuring articles or translations relating to Eastern religions, philosophies, literature, folklore, social customs and observances from competent Hindu and other Asiatic friends and co-workers, and publishing them in his *Oriental Department Papers*, in order to carry out more effectually than ever before the second object of the Theosophical Society. In *The Path* of February 1891 Mr. Judge published the intimation of the establishment of this Oriental Department, of which he was the General Secretary. Its object was described by him thus:—

Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that what little has been said to our people by interested missionaries and travellers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached. Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why the T.S. should not be a great Asiatic investigating Society.

Mr. Judge's work, through this Department and other channels, to dispel the ignorance of his countrymen about the religions of India, especially Hinduism, may not strike the modern man as something grand; 1891 was a day of small beginnings, but the interest that many in the U.S.A. have evinced since then in India's spiritual inheritance is to a considerable extent the result of the work of the Theosophical Movement there, under Mr. Judge's clear-sighted and wise leadership.

The Lodge he founded in New York was called by him the "Aryan Lodge"; and in volume after volume of the magazine *The Path*, edited by him, can be found articles which served the spread of Indian religions and culture. In the opening editorial of the very first volume of that magazine, started in April 1886, he wrote:—

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful"; it is the death of selfishness.

Mr. Judge's work in the U.S.A. contributed substantially to the holding of the famous Parliament of Religions in Chicago in 1893.

His aim was not only to increase respect among Westerners for Indian metaphysics, science and life and to counteract the false notions then prevalent, thus serving the cause of Universal Brotherhood, but also to effect a spiritual renaissance in India itself by making its people turn to and use their own spiritual heritage. The degradation of India, as a Master asserted, was largely due to the suffocation of her ancient spirituality. Many of the Brahmans of those days were theologically and metaphysically fixed and dogmatic; they also kept up idol-worship and a great number of degrading caste observances, and were unwilling to divulge teachings which had for long centuries been their secret possession. The poor, uneducated common people were steeped in ignorance and superstitions, and many of those who took up Western education had lost faith and become materialists.

Following the example of his Guru and colleague, H.P.B., Mr. Judge advocated that special effort should be made to reform and raise the country. This had to be done not along sectarian lines but by bringing to light the soul-satisfying philosophy of her ancient sages. This noble and elevating philosophy alone could drive out degrading superstition and still more degrading brutal materialism from the country and elevate and save the entire world. India as the conserver of the ancient Wisdom-Religion thus occupies an important place.

This aspect of Mr. Judge's manifold Theosophical work, which was not restricted to any one country but was for all humanity, should not be overlooked by students of Theosophy. The past 67 years, since his passing on March 21st, 1896, have witnessed the gradual percolation of Eastern ideas into Western thought. By a filtering process of thought, terms and doctrines purely Oriental in their origin are beginning to emerge in the literature of the 20th century. Wide-spread interest in such ideas was already in evidence towards the close of the last century; and, as Mr. Judge wrote, though some understood them in a distorted way, yet "the flowing of the tide of old Brahmanical pondering" was clearly in evidence.

All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest. . . .

It is not a single small nation we should look to. The fountain-head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object — the investigation of Aryan literature, religion, and science. . . .

Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination. ("India a Storehouse for Us": *The Heart Doctrine*, pp. 195-97)

Mr. Judge has pointed in more than one place to the unique relationship between India and America as affecting world progress in the not-too-distant future. If the power and energy of the West were wedded to the metaphysics and spiritual inheritance of the East, both would be saved from greater darkness and we might hope for the earlier dawn of a better day, as Mr. Judge with his clear vision saw. The redemption of our humanity depends on its realization that Wisdom is neither Eastern nor Western but Universal, that Sages and Seers and Occultists transcend all limitations of space and time. One is reminded of Walt Whitman's ringing words in his poem "To Him That Was Crucified," from which Mr. Judge quotes in his *Notes on the Bhagavad-Gita*:—

I specify you with joy O my comrade to salute you, and to salute  
 those who are with you, before and since, and those to come also,  
 That we all labour together transmitting the same charge and suc-  
 cession,  
 We few equals indifferent of lands, indifferent of times,  
 We, enclosers of all continents, all castes, allowers of all theologies,  
 Compassionaters, perceivers, rapport of men,  
 We walk silent among disputes and assertions, but reject not the  
 disputers nor anything that is asserted,  
 We hear the bawling and din, we are reach'd at by divisions,  
 jealousies, recriminations on every side,  
 They close peremptorily upon us to surround us, my comrade,  
 Yet we walk unheld, free, the whole earth over, journeying up and  
 down till we make our ineffaceable mark upon time and the  
 diverse eras,  
 Till we saturate time and eras, that the men and women of races,  
 ages to come, may prove brethren and lovers as we are.

Elsewhere in this issue will be found reprints of Mr. Judge's articles that are of historical value to students of Theosophy.

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## THEOSOPHY AND HINDUISM

In *Lucifer* for September 1892 appeared, under the title "Tibetan and Cingalese Buddhists," an account of an interesting gathering in Darjeeling. H. Dharmapala had been commissioned by the chief Buddhist monks of Ceylon to convey to the Lamas of Tibet some relics of the Buddha, a few leaves of the sacred Bo-tree and a Buddhist flag. At the meeting convened to hand over the relics, Pandit Sarat Chandra Das, the renowned scholar and traveller in Tibet, made some remarks about the teachings of Buddhism and Hinduism to which Rai B. K. Laheri took exceptions in an article he contributed to *Lucifer* for February 1893, under the heading "Buddhism and Hinduism," from which we extract:—

I would have passed his remarks by unnoticed, had it not been that mischief lies in them. Already in India there have been symptoms of doubt gradually beginning to show themselves in Hindu minds regarding Buddhism. There are many people both in and out of the Theosophical Society who have asked me personally whether Theosophy means Buddhism or not, and whether the object of the T.S. is to convert the Hindus to Buddhism. In the Annual Convention of 1891, of the Indian Section, when Colonel Olcott stated publicly from the Theosophical platform that Madame Blavatsky openly announced herself as a "Buddhist," I observed the long faces that all the Hindu members wore on hearing this from the President of the Theosophical Society, and Mr. Bertram Keightley, the General Secretary of the Indian Section, had to qualify the statement of the President-Founder there and then by remarking that Madame Blavatsky never announced herself as particularly belonging to one religion or the other; to her all religions were the same, because she was a follower of the Universal Religion of Truth. . . .

We have a most onerous duty to perform, and we are irrevocably pledged to its performance. The magnitude and enormity of this difficult task will be a thousandfold increased if we forget the first lesson that we have learned at the feet of our Guru, that we should not speak disparagingly of any religion by giving preference to another.

Meantime Mr. Judge had heard "from trustworthy sources" that "many Brahmins in India are raising objections to the T.S. on the ground that it is a Buddhist Society" (*The Path*, April 1893). Therefore he thought it necessary to write the two articles that follow this short introduction.

The first of these, an open letter to the Brahmins of India, was printed by him in *The Path*, Vol. VIII, pp. 52-56. The letter was translated into Sanskrit, Hindi and Bengali and was sent all over India. Subsequent events have their own importance and value. Many Brahmins outside of the Theosophical Society who had received the letter replied saying how glad they were to know that the T.S. was not a Buddhist propaganda. The letter aroused discussion of an important point, for, not only in India,

but also in the West, the erroneous idea was prevalent that because some Theosophical doctrines were Buddhistic, therefore the Society also was founded to propagate Buddhism. The letter was discussed by orthodox Brahmin pundits from all over India at the great Bharata Dharma Mandala held in Delhi in November 1893, at which resolutions were passed to help the T.S.

The second article, "India: A Trumpet Call at Crisis," first appeared in *Lucifer*, Vol. XII, pp. 143-147, for April 1893. This, as also the letter to the Brahmins, was reprinted in THE THEOSOPHICAL MOVEMENT for July 1945.

## THE THEOSOPHICAL SOCIETY

### AS RELATED TO BRAHMANISM AND BUDDHISM

[The subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words "Brahmins of India" in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, whereas in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon, and others. The misconception by so many Americans about the true home of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T.S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T.S. above another.

—W.Q.J.]

### TO THE BRAHMINS OF INDIA

144 Madison Ave., New York, April 5, 1893.

My Friends:—

In the English Theosophical magazine, *Lucifer*, for the month of February, 1893, is an admirable article by Rai B. K. Laheri of Ludhiana, Punjab, in which he asks fellow Theosophists to remember that no religious form of belief should be prominently brought forward or disparaged by members of the Theosophical Society, and his words appeared at the very time I was contemplating a fraternal letter to you to show you that that Society is not engaged in any attempt to bring forward the Buddhist religion. I was the pupil and intimate friend of H. P. Blavatsky who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted that Society to do,

which was to follow out the plan laid down for it by some of your own Indian Rishies, the Mahatmas who were her Gurus; I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thought of India; I know that her first friends in the work in your country, even before she left this one, were Indians, Brahmins, sons of Aryavarta: hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. I am not a Christian nor a member of any religious body; as I was born out of India in this incarnation I could not be a Brahmin under your present laws; but if I am anything I am a follower of and believer in the *Vedas*; I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Aryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my own magazine, *The Path*, laboured constantly to bring its treasures to the attention of students in the Western World.

Having, then, this triple devotion — to the teaching of Indian sages, the ideals of the Messenger of your own Rishies, and the welfare of the Theosophical Society — it will be evident to you why the evil so strongly felt by my honoured Brahmin co-worker, Bro. Laheri, and by myself should lead me, as an individual and as Vice-President of the T.S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahmanism, that they hesitate to enter its membership or co-operate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishies have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mahommedans, or Parsees.

Although, as I am unreservedly convinced, this evil is due to misapprehension, it must none the less have had some cause to originate it. I believe this cause to have been threefold. First, the name *Esoteric Buddhism* given to one of our books. This book, as many of you know, was the first important attempt to bring the truths of real Indian spiritual philosophy to the knowledge of Europe and America. But it was not Buddhism. It was first named *Fragments of Occult Truth*, and might just as properly have been published with the title *Esoteric Brahmanism*. Its enormous circulation and influence, both on a constant increase, show the readiness of the Western mind for just this teaching. But its

title, adopted from lack of a more accurate term at the time, has naturally led many to suppose it an exposition of mere Buddhism, although its author, Mr. Sinnett, has been at pains to explain the contrary and Madame Blavatsky has also pointed out the mistake.

Second, the well-known membership in the Buddhist Church of Col. Olcott, President of the Theosophical Society, and his earnest efforts to unite the two schools of Buddhism, as well as to popularize their teachings and to restore the temple at Buddha-Gaya. And yet you must remember that Col. Olcott was himself invested by Brahmin authorities with the Brahmanical thread, the highest possible evidence of confidence in his character, and that he has recently lectured with enthusiasm on the essential unity of the inner teachings of Buddha with your own religion. Nor should any of us forget that any personal predilections for his own faith are as much the right of the President as of any private member of the Society; and that the very Constitution of that Society, the Constitution he himself was active in shaping, forbids the identification of the Society by any officer or member with his personal beliefs in either politics or religion. Those of you who know Col. Olcott must be aware how utterly he would repudiate any wish, or even willingness, to thus abuse his official station.

Third, the incautious remarks of Buddhist members of the Society. No doubt such have at times been made, and in the warmth of personal zeal or in momentary forgetfulness of the scrupulous impartiality a true Theosophist owes to all other lovers of truth, our Buddhist friends have occasionally used comparisons which were unwise. Yet even here we need remembrance that absolute fidelity to the highest ideal, ceaseless prudence in speech and pen, total faultlessness as to tact and wisdom, are not vouchsafed to any body of religionists or to any individual of them. In this, as in other departments of human conduct, there will be lapses of discretion, and it would be unfair to refuse to an inconsistent F.T.S. the allowance we concede to an inconsistent citizen or an inconsistent moralist. Certainly it would be unfair to antagonize the Society because some of its members proved defective in its spirit.

It is my conviction, then, that the suspicion which has thus interfered with the Society's work and impaired your own interest in it has no real basis. And I think you will share it if you recall such additional facts as these: the explicit statements of the Society in its Constitution; the absolutely unsectarian spirit and proclamations of its great Head, Madame Blavatsky; the total freedom from sectarian affiliation exhibited in the actual conduct of the Society; the whole-souled devotion to its mission of many, both in East and West, who are not Buddhists in belief; the eager effort by many after all the light and truth your invaluable literature contains; the unqualified welcome given by Western Theosophists to such of your co-believers as they have been privileged to meet in their own lands. And possibly you may give weight to the unreserved assurance from myself, who have been close to Madame Blavatsky from the first and in constant conference and co-

operation with her, an active worker in the Society and familiar with its history and genius, that it has not been, is not, and is most unlikely to become the organ of any sect or faith, the thing essential to its operations, nay, even to its existence, being the most absolute catholicity of thought and sympathy and respect. And I may go further, assuring you also that no one would more immediately, sternly, uncompromisingly, ceaselessly resist the contrary policy than would I. I use these words in their fullest significance.

And so the purpose of this letter is to invite a revival of your confidence in the Theosophical Society. In many of you it has never declined. Where it has done so I would restore it. In my own country and in Europe the interest in the work of the Theosophical Society and in Indian philosophy and thought has had an expansion in the last few years which is simply amazing. I can hardly give you adequate idea of the change in the press, in public sentiment, in private study. The Society itself is growing steadily. In America we have seventy-three Branches and shall have seventy-five before this reaches you. Only one is really moribund. This means an increasing zeal for Oriental truth. More expositions of Eastern philosophy are demanded. The three editions I myself published of the *Bhagavad-Gita* have been exhausted, and a fourth is just coming out. Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fix them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valued treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are, with you, fellow-seekers after light and aspirants after progress know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you we are workers in the Rishees' cause, and we seek the most efficient aids in that work. If you do not give this aid or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the Sacred Books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power and thus in its turn benefit the whole race of man. It is only by teaching the West the soul-satisfying philosophy of the ancient Aryans that we can lead them on as parts of the human family, and as, indeed, perhaps the very nations where some of you may be drawn by Karma to incarnation in some future life. By having a wrong impression of the work of the Society you will be led

to speak against it and to throw your powerful influence in the scale opposite to it, and thus very materially hold it back.

I invite you to communicate freely with me in answer to this letter, and to give the letter itself the widest circulation possible among Brahmins. I shall arrange for its translation into a native tongue. And so with respect and sympathy and fraternal spirit, and with the hope that these words may avail to correct an error which has distressed and alarmed me, I am

Your friend, however distant,  
WILLIAM Q. JUDGE

## INDIA

### A TRUMPET CALL AT A CRISIS

From the facts that I am now the General Secretary of the American Section of the T.S. and its Vice-President, and was one of those who participated at the very first meeting of the Society in 1875, and for many years was intimately acquainted with H. P. Blavatsky and also with Col. Olcott, what I have to say on the subject of this article should have a weight it could not have if I were a new member, or unacquainted with its history, its real aims, and the aims and purposes of those who, greater than I, were and are so long in the front of its ranks. I ask for these few remarks, therefore, a serious consideration by our members in all countries, and also by such persons in India, not members, who may read this article.

Is there a crisis, and if so what is it and what does it amount to? There is a crisis not noticeable on the top of our historical wave, and which will not be perceived by those among us who are much interested in the work in their own particular Section. In some places there is no cause for any alarm, as interest is great and work goes forward. But the T.S. is not a national body; it is international; it has an object that embraces the entire race; causes at work in any one part of it may react on all with force when the time comes. We must, for that reason, look over the whole field from time to time, and not confine our estimate to what goes on merely in our own Section or Branch.

The critical spot is in India, the land where at the present time the Masters live in person, and from where went out the real impulse for our foundation and work. If India is of no consequence in our movement, then discussion is useless, for to bother about a place of no importance would be waste of time. If Western members are so enamoured of Western culture, civilization and religion as to look on Indian thought and philosophy as more or less fantastic, any consideration of the present would be out of place; to all such members I say, do not read this. But those who know that our forms of thought are really Indian, coloured a little by our own short lives as nations; those who realize how important in the great family of nations the Indian

race is; those who see that no part of the great human mind can be left out — all those will be able to appreciate the nature of the crisis, and then will act as discreetly as possible to the end that danger may be averted.

Centuries before the West had grown out of its savagery the mighty East had grappled with all the problems that vex the men of the Western world and the nineteenth century. The solutions of these were recorded and preserved among the people of the East. This preservation has been in many ways. In stone of monuments, in books of various materials, in the arrangement of cities, in customs of the people, and last, but not least, in the very beliefs of the common people, looked on by our great men — whom many follow like sheep — as superstition and folly, and often degrading. The monuments and temples need to be read in the light of symbolism; the books are cast in a mould not quite the same as the idioms of the West, and have to be read with that in view as well as holding in the mind the fact that those who wrote them knew more of the Occult machinery of the Kosmos than we now know; they are not to be thrown on one side as folly or phantasy, but should be studied with serious care and with the help of the Hindus of today, who must naturally have some inkling of the hidden meaning. The philosophy in these books is the grandest known to man; the true religion there will be found, when the dust is cleared away, to be, as it says, the religion of Brahma, and hence the first. It will turn out to be the foundation for which the members of the T.S. are looking. But this does not mean to say that that true core and centre is just what this, that, or the other school of Vedantins say it is, for it might turn out to be different. It is hence of the highest importance that our Society should not, at any time, needlessly bring into the minds of Brahmans the idea or belief that the T.S. is engaged covertly or openly in bringing forward any other religion, or any particular religion or philosophy. And if by accident or fortuitous circumstance Brahmans in general acquire such an idea or belief, then it is the duty of our members to show how that is a mistake and to induce the others to alter their attitude.

But some may say that it is not of much consequence what some or many Brahmans who do not enter the T.S. may say or think on the matter. It is of consequence, for the reason that the Brahman in India is the natural priest, the one who is supposed to preserve the truth as to religion and religious books; and as the whole country so far as Brahmanism is concerned moves on by and through religion, a false attitude on the part of the Brahmans is very serious, and should be done away with if possible, by all right means and arguments. If they in their own circle, having a false idea of our movement, preach against us, we shall find a silent, subtle, untouchable influence negating all our work. On the other hand, these teachers of the Hindu can do much work if they have a mind, as they have shown in the past. As an illustration I may cite the Arya Samaj, which rose up from the efforts

of one Brahman, but obtained the support of many more, and learned ones also, when it was seen that the object in view was necessary.

Now, then, the crisis is that the Brahmans in general all over India are beginning to get the idea and belief that the T.S. is merely an engine for the propagation of Buddhism. They are therefore starting an opposition by means of their own power and influence, and the consequence may be that they will keep many worthy men there from coming into the T.S. or from giving it any encouragement whatever. They are not making a new society, but are privately arguing against the T.S., and that is more subtle than public effort, because no counter-argument is possible.

It is true they are not supported by the real facts, but to some extent they have arguments from appearances. A famous book in our list is called *Esoteric Buddhism*, while, in fact, it is not Buddhism at all distinctively, but is distinctively Brahmanical. Its entitlement was due perhaps to enthusiasm about the Guru of the writer. Col. Olcott has declared himself officially and privately to be a Buddhist duly admitted by the high priest, and has written a Buddhist Catechism, a great and useful work which has the approval of the same high priest. The Colonel also is now going about a strictly Buddhist work, which has not so much to do with religious or philosophical opinion as it has with mere questions relating to a theological foundation, a temple and its appurtenances in the heart of India. If these Brahmans were able to gauge public opinion in America they would have more arguments from the outer look of things, because here everything in respect to Indian religion is called by the generic name of "Buddhism," as the people are too hurried to distinguish between that and Hinduism, and have been accustomed to the *Light of Asia* and other works bringing forward the name of the religion of the Buddha. So much is this the case that all newspaper matter on this subject is labelled with the one name, and very often people when speaking of a Hindu will say, "Of course he is a Buddhist."

Our crisis is, then, that all our efforts may be hindered in India, and we may be deprived of the very necessary help of the Brahmans in the attempt to bring forward to the world the great truths of the Wisdom-Religion. What then is the remedy? Is anyone to blame?

No one is to blame. Col. Olcott's efforts are right and proper, as he could not be rightfully asked to give up one form of his general work just for the sake of one religion or system. We all know very well that he is not engaged in trying to make the T.S. an engine for the propagation of Buddhism. For many years he laboured for Hinduism to almost the exclusion of the other system. Mr. Sinnett is not to be censured either, for his book really teaches Brahmanism. Besides, all the work of Col. Olcott and of the book named must end in giving to the West a greater light on the subject of the Hindu religion, and in deepening the effect on the Western mind of ancient philosophy as found in the Wisdom-Religion. In consequence of that, every day, more and more, the West will

look for the treasures of the East, if these are not deliberately hidden away.

The remedy is for all the members who take the right view in this matter to persistently show to the Brahman how he is mistaken, and how, in fact, the T.S. is the very best and strongest engine for the preservation of the truths of the Vedas. If the Brahman non-member is convinced of this, he will then encourage the community to help the T.S. and the young men under his influence to enter its ranks; he will try to discover hidden manuscripts of value and give them to us. We should also show that in the course of progress and the cycles, the time has come now when the Brahman can no more remain isolated and the sole possessor of valuable treatises, for the West is beginning to drag these from his hands, while at the same time it is doing much to spoil the ideals of the younger generations of India, by the mechanical and material glitter of our Western civilization. Waked up fully to this he will see how necessary it is for him to seek the help of the only organization in the world broad and free enough to help him, and to give all that equal field without favour where the Truth must at last prevail.

We should all rise then at this call and do whatever we can at every opportunity to avert the danger by applying the remedy. The sincere Hindu members of the T.S., especially, should take note and act in accordance with this, and with the facts they know of their own observation, warrant and demand.

—WILLIAM Q. JUDGE

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It has been customary to dwell on the division and difference between these two sections of the human family [the East and the West] and even oppose them to each other; but for myself I would rather be disposed to dwell on oneness and unity than on division and difference. East and West have the same human nature, a common human destiny, the same aspiration after a greater perfection, the same seeking after something higher than itself, something towards which inwardly and even outwardly we move. There has been a tendency in some minds to dwell on the spirituality or mysticism of the East and the materialism of the West; but the West has had no less than the East its spiritual seekings and, though not in such profusion, its saints and sages and mystics; the East has had its materialistic tendencies, its material splendours, its similar or identical dealings with life and Matter and the world in which we live. East and West have always met and mixed more or less closely; they have powerfully influenced each other and at the present day are under an increasing compulsion of Nature and Fate to do so more than ever before.

—SRI AUROBINDO

## THE INNER MEANING OF EASTER

[Reprinted from the *New York Sun* of March 31st, 1923.—Eds.]

When the world, with its small sons and daughters, gets out of bed on Easter morning and goes out into the garden to hunt Easter eggs, does it realize what it is doing? How many people know that when they eat hot cross buns during the Lenten season they are commemorating a very ancient rite? But, strange as it may appear, the exchange and hunting of Easter eggs and the eating of hot cross buns is one of the oldest customs in history, and its observance antedates by many centuries the Christian era.

It is always interesting to discover that many of the customs which we observe in this twentieth century, without knowing the reason for their observance, have come down to us from races and civilizations long since dead. It gives us a strange feeling to find that there is indeed nothing new under the sun and that what we are doing today other peoples in other lands did in other times. It makes us realize that, if anything is of true importance to men, it must be universal in its expression, whether it be a custom or the celebration of a festival. In this sense the celebration of Easter, with the ceremonies that go with it, is a universal festival, and consequently gains in its importance because of this fact.

If we look back into the night of time we find that the hunting of eggs on a certain day in the spring of the year was customary in many countries long before Christian days, and that it symbolized the resurrection, the new birth, which took place in Nature in the spring. We see the ancient Babylonians worshipping the egg which was hatched from the Goddess *Ishtar*, in the same way that we find the ancient Egyptians paying homage to the egg which came from the mouth of the "unmade and eternal Deity — Kneph." We find in Scandinavia the worship of the pagan Goddess of the spring, *Ostara* or *Eostre*, and we read tales of the old Norsemen exchanging coloured eggs on this certain spring day in commemoration of the goddess. Even among the Hindus we find the idea that the mundane egg in which Brahma was gestated broke its shell in the spring. So we see the idea of the egg was an universal one.

Now if we trace the history of the hot cross bun we find an equally interesting evolution. The same old Scandinavians who worshipped *Eostre* on this certain day in spring also ate bread with a cross on it at the same time; these same Babylonians who worshipped the moon goddess *Ishtar* offered *buns* to her marked with the horns of a bull. In Greece we find the people offering cakes to *Astarte* which were called *Bou* (ox). They were so called because they were marked with a certain symbol, the horns of a bull, which formed a cross. From the accusative of the word "Boun" our own word "bun" has most probably come. These sacrifices of buns marked with a cross were found as early as the fourth century before the Christian era.

It is interesting, and a thing which may provide much food for thought, to note the resemblance between our word *Easter* and the names of the different pagan goddesses, the Babylonian *Ishtar*, the Scandinavian *Ostara* or *Eostre* and the Greek *Astarte*.

And just as we find in ancient times the ideas of Easter eggs and hot cross buns so also do we find the observance of a certain day which would correspond with our Easter Day, a day on which all nature was resurrected from the grave of winter. That day was the birthday of the world, the day on which the shell was broken and the processes of nature were renewed. But one very important difference exists between this ancient day of resurrection and our modern Easter. In ancient times this day was always celebrated on the day of the spring equinox — the 21st of March. We find this day celebrated in ancient Persia as Jamshed-i-Navroz, in the Egyptian Mysteries of Horus, who was worshipped at Christmas as the child and in the spring as the resurrected man; we see it again in the Greek Mysteries of Adonis, whose death and return to life represented the decay of nature in winter and its renewal in spring.

The fact that in olden times the celebration of the Resurrection was always held on the day of the vernal equinox, March 21st, is interesting in the light of the recent movement in England to establish a fixed date for Easter. Although for Christianity the celebration of Easter did not start until 150 years after the death of the great Teacher, it was not until the middle of the third century that the exact date was fixed by the Nicean Council, and even then the date was not a fixed but a movable one, depending upon three unrelated periods of time — the day of the week, the lunar month and the solar year. But, although this was done in the year 325, we still find the churches of Gaul celebrating Easter on March 21st, some sixty years later.

The advantage of having a fixed date for Easter is fully recognized, and a serious movement is now on foot in England, sponsored by Lord Desborough. . . . Although any fixed date is preferable to the movable date now observed, it is still to be regretted that Lord Desborough has chosen the second Sunday in April for the celebration of this immemorial festival, instead of the old and time-honoured date of March 21st.

—B. P. WADIA

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If we could read the pulse beneath the bark  
And catch the stirs and tremors of the wood,  
Would we not find a something known, and mark  
How man and maple merge in brotherhood,  
And note a sameness, dimly understood,  
Which fires the oak and Homer with one spark?

—STANTON A. COBLENTZ

## THE RIGHT TIME

O Master, how is it that you are firm yet gentle, kind though just, always serene, always patient, always finding time to help others yet never in a hurry? I am gentle sometimes, firm at other times; weak sometimes, hard at other times. I am kind to some but not to others; when I have work to do I am impatient at interruptions; I hurry to get to work and to get it done in order to get to the next job. There is always so much to do and so little time to do it! Please help me, for as it is I am gentle when I should be firm; kind when I should be just; impulsive when I should use discrimination; slow when I should be aware of the fleeting time. Though I try, things do not come right!

O Friend, such has always been the cry of the probationer! Let us first make a fundamental approach to this question. A knowledge of Time, in Eternity-duration, is necessary. Once we grasp that, we never hurry. Hence one of the first things we are taught is punctuality, which is a recognition of the fact that there is a right time for everything in life. But how to learn to be punctual?

Have you ever thought why it is that some people are never late? The answer is simple. They are punctual by force of habit. Habit is the building up of an attitude towards something which results in its working almost without conscious thought. We train our fingers to write, our feet to walk, and then the rest of our life we are able to write and to walk without conscious thought. How was this achieved? By constant practice for months and months the habit was established. The little "lives" which make up our vehicles of matter have been trained to do a certain job; our higher mind has given them a noetic impulse (see "Psychic and Noetic Action" reprinted in *Raja-Yoga or Occultism*); therefore they are habituated to act in a certain manner. So punctuality can become a habit by constant practice, until in time we find that we cannot be unpunctual!

Sometimes life itself makes us form this habit. If we are late for work we may lose our job; sometimes our sense of duty towards others makes us punctual; sometimes we are moved by baser motives — we might lose something if we are unpunctual!

By the law of analogy and correspondence we can learn to apply this principle of punctuality to all the virtues and we see that there is a right time for practising these also. There is a time to be gentle and a time to be firm, and a time to be both at once. To determine what is the right time — that is, the time at which any action will produce such repercussions in the environment as will be beneficial all round — discrimination is needed all the time. If we hurry we may choose the wrong moment; if we delay we may lose the right moment. If we realize that duration eternally *is*, then we can neither hurry nor delay, for our thought-emotion is not fixed on the *doing* of an action but on the *right* performance of action. Hence we see that knowledge is necessary in order to perform the *right* action, in the *right* way, at the *right* time.

Yes, Master, I can see this, but I still seem to be mixed up. I feel that the virtues, even if acquired by practice, will not be so assimilated as to become a portion of myself, but will remain a kind of possession. How can I *become* them?

Friend, make a synthesis of your knowledge. What is life for? What is the goal we strive after? How is it attained while still in a body? Can you not see that by always keeping the goal in view and striving to reach it you alter the character of the "lives" that make up your physical body and brain as also your inner body, and put them under your control? Once these lives are controlled, you will also have gained control over Nature's forces; you will have freed yourself from matter while retaining the power to use it; you will have given a noetic impulse to matter, and thus you will have made your vehicles perfect instruments, and Nature your "material ally, pupil and servant." "One common vital principle pervades all things," and that you will have controlled. That is the aim and goal of the human kingdom. What is the difference between the saint and the criminal? Is it not, as H.P.B. has told us, that their vehicles are different? In the one case, the vehicles are pure and controlled; in the other case, impure, dark, coarse and uncontrolled. Thinking along this line, while you practise the whole gamut of virtues in your daily life, you will succeed.

Thank you, O Master. But it will be a long journey!

Friend, the journey of life knows no end. Any end achieved is merely the beginning of a further achievement. The brook flows into the river, the river into the ocean, the ocean water is drawn up into the air by the sun and forms clouds, only to be dropped down again, drop by drop, upon the thirsty earth. What is *time*? Eternity. There is no such thing in reality as past, present and future. Is not the very unending nature of life an opportunity and a hope? To learn as we go, gives joy, purpose, satisfaction.

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Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness. When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from inferiority.

—CONFUCIUS

## THE THEOSOPHY OF THE GITA

Madame H. P. Blavatsky describes the *Bhagavad-Gita* as “pre-eminently occult or esoteric” (*The Theosophical Glossary*). She points out that “the grandest mysteries of the Brahmanical religion are embraced within this magnificent poem” (*Isis Unveiled*, II. 563). “The work is purely metaphysical and ethical, and in a certain sense it is *anti-Vedic*.” It is “perfectly *unitarian* in its aim” (*ibid.*, p. 562). The *Gita*, in the words of W. Q. Judge, is a “great storehouse of knowledge.” (*Vernal Blooms*, p. 213)

In his article entitled “Two Lost Keys: The *Bhagavad-Gita* — The Zodiac” (reprinted in *Vernal Blooms*), Mr. Judge points out that there exists a key to the *Bhagavad-Gita*, other than a knowledge of the Sanskrit language in which it is written. One has “to study the *Bhagavad-Gita* by the light of that spiritual lamp — be it small or great — which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it.” (*Notes on the Bhagavad-Gita*, pp. 4-5)

The *Gita* is to be read, not merely between the lines, but within the words. As a book, it perhaps contains only the “*disclosed*” word. The *undisclosed Gita*

is hidden or contained in that which is apparent to the outer senses. . . . Within the material, apparent — or disclosed — man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy scriptures, Christian or Pagan. And in the poem itself, Krishna declares that He will feed the lamp of spiritual wisdom so that the real meaning of his words may be known; so too the Upanishads uphold the existence of a faculty together with the right to use it, whereby one can plainly discern the real, or undisclosed, meaning of holy books. (*Notes on the Bhagavad-Gita*, pp. 5-6)

As said above, the *Gita* is, in a certain sense, *anti-Vedic* — “so far, at least, that it is in opposition with many of the later Brahmanical interpretations of the Vedas.” In the Vedic philosophy “it is held that all actions, whether they be good or bad, are brought about by the three great qualities — *sattva*, *rajas*, *tamas* — inherent in all throughout evolution” (*The Bhagavad-Gita*, W. Q. Judge’s rendition, p. 41 fn.). Sri Krishna advises, “Be thou free from these qualities, O Arjuna!” although “the subject of the Vedas is the assemblage of the three qualities” (II. 45). The Vedas are described as the leaves of the Ashwattha, the Tree of Knowledge and Wisdom (XV. 1). Sri Krishna being critical of the Brahmanical interpretations of the Vedas, transmits again “the royal knowledge, the royal mystery, the most excellent purifier.” (IX. 2)

The *Gita* is unitarian in its aim. Its philosophy is not simply synthetic in its methods, but it is *synthesis itself*. It is a “great storehouse of knowledge”; but this is not its chief value. The elements of thought are placed, approximately at least, in such relation to the synthesis or

philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge and to further his progress beyond all preconception, provided he is teachable, in earnest and intelligent.

The *Gita* is considered by some to advocate only the path of knowledge (*Jnanamarg*); by others, only the path of action (*Karmamarg*); and by still others, only the path of devotion (*Bhaktimarg*). The *Gita*, being unitarian in its aim, opposes the fragmentary or vertical division of thought. It provides, on the contrary, the "string" to tie the separate elements of thought into a whole. While pointing out the many paths that can be followed by mankind, the highest path is always indicated in the *Gita*. "The man of meditation . . . is superior to the man of penance and to the man of learning and also to the man of action; wherefore, O Arjuna, resolve thou to become a man of meditation" (VI. 46). After enumerating sacrifices of many kinds, which purify the different kinds of worshippers, Sri Krishna points out the highest sacrifice: "O harasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things" (IV. 33). As the *Gita* represents the all-embracing Philosophy, it bridges the gaps of the horizontal division of mankind by indicating the next step to be taken by each evolving soul from its stage of evolution and station in life.

The *Gita* broadly treats of *Dharma*, *Swadharma* and *Karma*. *Dharma* means "the Sacred Law," the fulfilment of our Karmic destiny through many incarnations, the working out and elimination of defects which have brought us to earth life under the conditions in which we find ourselves, which conditions we should feel and know to be the very opportunities needed for our further progress. That is why Mr. Judge called duty "the royal talisman," and wrote: "If you can do no more than duty it will bring you to the goal."

That the *Gita* is unitarian becomes obvious if one studies, for instance, the path of action as described in the chapters "The Right Performance of Action" (Chapter III), "Renunciation of Action" (Chapter V), "Self-Restraint" (Chapter VI) and "Renunciation and Final Liberation" (Chapter XVIII). "That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical" (V. 5). "He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action" (VI. 1). The contradiction that appears to exist between the performance of action and the renunciation of action can disappear on the basis of the philosophical synthesis of the *Gita* that the real actor is the mind and that all acts have to be performed with an attitude of mental detachment, an attitude which does not look to the fruits of actions. One can then see how an individual can be both a renouncer and a devotee of right action, how he can outwardly perform every necessary action and yet be himself unattached and unaffected.

The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on

either hand, the sin or the merit is found in the inner feeling that accompanies the act. (*Notes on the Bhagavad-Gita*, p. 121)

The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man during the entire period, and whenever, in any one of his ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism. (*Ibid.*, pp. 118-19)

He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. (*Gita*, III. 6)

Sri Krishna exposes the false position that it is enough to abandon the outer field of action and let the mind remain attached to it; such mental attachment will cause the ego to incarnate again and again upon the earth. "But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed" (*Gita*, III. 23). The practice of the synthesis of the *Gita* results in "disinterested forsaking" (XVIII. 4), in the attitude which makes one remain *in* the world yet be not *of* the world, and in the higher synthesis of the faculties of man.

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I would . . . advise you to study and meditate over the *Bhagavad-Gita*, which is a book that has done me more good than all others in the whole range of books, and is the one that can be studied all the time.

This will do more good than anything, if the great teachings are silently assimilated and put into action, for it goes to the very root of things and gives the true philosophy of life.

Inquirers ought to read the *Bhagavad-Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things in it that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts.

True occultism is clearly set forth in the *Bhagavad-Gita* and *Light on the Path*. . . . Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within.

—W. Q. JUDGE

## “ . . . AND WHETHER PIGS HAVE WINGS ”

This topic was among those suggested by the Walrus for consideration, in Lewis Carroll's *Through the Looking-Glass*:—

“The time has come,” the Walrus said,  
“To talk of many things:  
Of shoes—and ships—and sealing-wax—  
Of cabbages—and kings—  
And why the sea is boiling hot—  
And whether pigs have wings.”

The last line, like many another jesting line of Lewis Carroll's, challenges serious thought. For not all “pigs” are quadrupeds, and bipeds do have “wings.” The line calls up, for example, the unforgettable momentary glimpse, caught from a passing bus, of the sodden, heavy-jowled face of a thick-set pedestrian, never seen before or since, whose dark eyes (well called by Poe the “windows of the soul”) seemed to deplore the earthiness his other features showed, to plead for understanding that *he* was not the coarse face or the stout form that he wore.

“Pig!” is among some peoples the deadliest of insults, but who, having fallen far indeed short of his own code, has not felt sadly sure that he deserved the epithet?

At such a time one clings to the assurance of Theosophy that there is no real failure but ceasing to try and that, however many times we fall, all is not lost if we pick ourselves up and go on. Even “pigs have wings.”

The personal man who has erred admits to himself, if he is wise, the seriousness of his offence, but, turning with humility and renewed devotion to the Soul within, deepens and renews his determination to let Its light shine through, to rise with It.

For even in the depths of sorrow over apparent failure, he remembers that regret is futile and a waste of energy and that dwelling upon wrongdoing only strengthens the tendency towards repeating it. The task is, by strenuous present effort, to get back to the true position as quickly as may be, by turning to whatever of our devotional books or other writings have been found elevating and ennobling, or by doing an act of kindness to another. There is no time or need for despair.

“While there is life, there is hope,” it has been said, and truly, for the worst of sinners is not beyond the possibility of self-redemption so long as the connection with the soul is there. However great the suffering his acts may have brought on others, or the reactions may yet bring to him, until the death hour strikes the evil-doer may turn upon his evil inclinations with sufficiently earnest fervour of resolve and action to strengthen or renew the sacred inner ties.

As for the only less important question of the attitude of others towards the evil-doer, none can justly claim brotherhood with Masters and deny his brotherhood with the lowest man or woman in whom the

divine spark dwells, remembering that, as old Isaac Watts put it in one of his hymns:—

...while the lamp holds out to burn,  
The vilest sinner may return.

There is a wealth of wisdom in what A.E. wrote: "Do what is right and beautiful and trust to the justice of Nature; the laws are inevitable." Be another's sin what it may; *we* are not called on to usurp the role of Karma.

The teachings ascribed to Jesus Christ in the Gospels are eloquent upon the attitude to be adopted toward wrong-doers. Pressed by the scribes and Pharisees to pass judgment upon an erring woman, guilty of an offence for which their law prescribed death by stoning, he told them: "He that is without sin among you, let him first cast a stone at her." And her he bade, when all her accusers quietly slunk away, "Go, and sin no more."

He told them also, on another occasion, the parable of the prodigal son. What student of Theosophy could ever in good conscience play the role of the resentful elder brother of the returning prodigal, to celebrate whose return the old father had killed his fatted calf? This graceless fellow had complained:—

Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

The father did not reproach him, saying only:—

Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

In another parable, apparently on the same occasion, when publicans and sinners as well as the "unco guid" Pharisees and scribes made up his audience, Jesus described the shepherd's going in quest of his lost sheep, bringing it back with rejoicing and calling the neighbours in to rejoice with him. And Jesus concluded the parable with the words:—

I say unto you, that likewise joy shall be in heaven over the sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

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## OF ASSES AND MIRRORS

He who advances in Tao seems to slip backwards.

—LAO TZU

A while ago a friend of the present writer referred to someone he knew who belonged to a well-known organization laying claim to occult wisdom and to being a prime source — if not *the* prime source — of its dissemination. It appeared, however, that the party in question was rather less than a reassuring example of wisdom as the Theosophist understands it, and later in the discussion a second very similar case, a member of the same institution, was mentioned. The upshot was that when, a few days later, the writer happened on an advertisement published by this institution, he succumbed to curiosity, filled out the proffered coupon, and mailed it.

The response was interesting. It consisted of a number of glossy brochures and folders emphasizing the long history and immense occult prestige of the organization, along with intriguing material as to the personal advantages to be gained from purchasing (by instalments if desired) a course of instruction leading to "mastership of life" through "self-advancement" — both phrases being printed in capital letters. It was clearly not the happiest approach from the standpoint of wisdom, occult or otherwise, and of course it went far to explain the characteristics of the two people who had been discussed earlier.

If there is one thing more than another that wisdom avoids, it is any appeal to the impulses of the Lower Manas, and it should be evident that the kind of person who responds to this type of appeal is automatically disqualified from the possession of wisdom. Moreover, he who pursues occult knowledge from such beginnings may well become a potent force for his own destruction and that of society. An organization proposing to cultivate the higher principles of man might, with some qualification, use the term "advancement." It might even use the term "self-advancement," subject to much more careful qualification. But the one thing it would not do, with or without qualification, is print the phrase in capital letters, thus appealing directly to the lower ego and its dark principle of private advantage — the greatest single curse in human history.

At the present point in time such appeals are doubly undesirable and sinister, for modern commercialism has played up the factor of self-advantage to the point where man's very existence is threatened by its effects, and any institution trading on this factor to the alleged end of the acquisition of wisdom has morally damned itself in the first gesture. The purposes of wisdom have never yet been served by playing to the gallery, nor will a thousand volumes of Machiavellian rationalization dispose of the fact that the touch of pitch defiles. Any course of action initiated by talk of self-advancement and "mastership of life" is off on the wrong foot from the start, and wrong starts do not make for right endings. The only reliable guide to wisdom, and the only reliable aspirant to it, are those who recognize the essential moral basis of wisdom

from the first step; and this basis is, not self-advancement, but the total abandonment of both self and the advancement of self. "A man's excellence," said Lao Tzu, "is like that of water; it benefits all things without striving: it takes to the low places shunned by man. Water is akin to Tao." In other words, wisdom begins where few mortals ever think of looking for it; which goes to explain why "He who advances in Tao seems to slip backwards."

Mark Twain has delightfully illustrated the point in a little piece called "A Fable." Briefly, the story is that an artist paints a picture and hangs it on the wall opposite a mirror because its charm is enhanced by viewing it at double distance. The cat jumps up beside him as he studies the painting via the mirror, and then goes out in great excitement to tell his friend the ass of the ravishingly beautiful picture that may be seen by looking into a certain "hole in the wall" of his master's studio. The ass is sceptical that there could be anything so wonderful as the cat describes, and eventually trots into the house to prove this for himself. But, not knowing any better, he takes a position directly in front of the mirror, and so sees only the reflection of an ass. He thereupon departs in triumph to announce that his suspicions were correct: the cat is a liar; there is no such picture; nothing can be seen in the hole except an ass much like himself — a handsome ass, needless to say. The story ends with a "Moral, by the cat": "You will find in a text only that which you bring to it, if you stand between it and the mirror of your imagination. You may not see your ears, but they will be there."

"Mastership of life" is of course only the idea of self-advancement *in excelsis*. But in view of the fact that "greatness is only one of the sensations of littleness," there is really no such thing as a "master of life." All the masteries and certainties were long since monopolized by the pigmy intelligences of rationalism, positivism, technocracy, theology and current scientism — to which one might perhaps add most of the Masters of Arts turned out by universities. The moral essence of the point was voiced by Bernard Shaw when he said that only when the British learned to sing "Britons never shall be masters" would there be an end of slavery.

There are no "masters of life"; there are only Servants of Life. The lesser being may look upon someone else as a master by comparison with himself, but that is his humble privilege and another thing altogether. It remains true that no legitimate seeker of wisdom ever thinks of himself in terms of mastery, and no great soul ever accepts, in his own mind, the designation "great"; on the contrary, he is often found repudiating those who insist upon calling him great. ("Why callest thou me good? There is none good but One. . . .") The real greatness is never aware of itself as great; it is far more aware of the degree to which it falls short of the greatness it can conceive — as Jean Sibelius indicated when he wrote, "Let no one think musical composition easier for an old and experienced composer. The demands one makes on oneself have increased with the years." To which might be added the old story of Socrates,

who, when he heard that the Oracle had pronounced him the wisest man in Greece, was greatly puzzled until it occurred to him that it must be because he was the only man who knew that he knew nothing.

The plain truth is that anyone who seeks mastership for himself, or anyone who complacently accepts the notion of himself as a master, is *ipso facto* an impostor in the field of wisdom: from which it follows that any institution offering "mastership of life" as the reward of its instruction is spiritually apostate and false to its own avowed ends, in that it has begun by stimulating the very impulse that entangles the soul in a web of illusion and makes the achievement of wisdom impossible. In the world of today this is a serious prostitution of the Real. At no time has it been so important for mankind to cease identifying wisdom, holiness and intelligence with vulgar rewards in the form of "personal power," prestige and material gain; at no time has it been so essential for humanity to learn the lesson of the Sages, that only through forgetfulness of self may the Self and its potential be realized. In terms of Mark Twain's fable, there is only one way to view the picture in the mirror, and the first concern of the true Guide is to show us where we must NOT stand if we hope to see it.

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At the annual meeting of the American Association for the Advancement of Science in Philadelphia (reported in *Newsweek* for January 7th), it was revealed that the keeping up of the arms race has become, from the economic point of view, a matter of necessity for the countries involved. To many people, the beginning of disarmament and the elimination of the production of all nuclear and conventional weapons might herald a new era; but it would also mean that 6.3 million people would suddenly be separated from their jobs, in the United States alone. This would probably result in a major depression.

Drawing on a report prepared by 19 economists, Columbia University economist Emile Benoit stated the problem to a panel session on "The Economic Impacts of Disarmament." "We will have to find not only a 'moral equivalent of war,' " he said, "but an economic equivalent of defence." The *Newsweek* report concludes: "A decision at Geneva will be easier to reach if the countries involved can prove that they can survive an end to the arms race."

This is indeed an abnormal and unnatural situation. The words of a contemporary historian of culture may serve to summarize the issue at stake: "Unless we find a way to restore the contact between the life of society and the life of the spirit, our civilization will be destroyed by forces which it has had the knowledge to create but not the wisdom to control."

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# STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

## V

### THE REAWAKENING OF THE UNIVERSE

At the commencement of the *Transactions* is reproduced from *The Secret Doctrine* the skeleton outline of the contents of the Stanzas from the *Book of Dzyan*. Madame Blavatsky states that the First Stanza describes the state of the ONE ALL during *Pralaya*, before the first flutter of reawakening manifestation; the Second describes a stage which is, to a Western mind, so nearly identical with that mentioned in the First that to express the difference would require a treatise in itself; and that the Third describes the reawakening of the Universe to life after *Pralaya*.

With this in mind one should pay careful attention to the words of the Stanzas themselves. The phraseology is archaic and strange to us and it is tempting to hurry on to Madame Blavatsky's explanations after a cursory perusal of the Stanzas themselves. But the language is thought-provoking and a relaxed dwelling upon the symbols presented, not straining after their meaning, will slowly suffuse the mind with a sense of the realities they are trying to convey to us.

Note in particular the difference between the phraseology of the First and Second Stanzas. In the First: "The Eternal Parent . . . slumbered." "Time . . . lay asleep." "Universal Mind was not." "The seven ways to bliss were not." "The causes of existence had been done away with"; and so on. The Second Stanza, although it describes what is to us still a state of nothingness, seems to sound a note of expectancy: ". . . Where were the Builders?" ". . . Where was silence?" "The hour had not yet struck." "Her heart had not yet opened." Then in the Third Stanza comes the graphic description of the dawn:—

The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life.

Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg. The ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.

The birth of a bird from an egg is one of those almost miraculous events which we take for granted for no other reason than that they happen so often. In the space of a few days a tiny whitish spot on the surface of the globular yolk transforms itself into a numerous and highly organized community of living cells carrying out a complexity of specialized functions not entirely disproportionate to the complexity of func-

tions carried out by the sum total of organic life on the whole earth. At the beginning of incubation, a living membrane begins to spread from this nucleus over the surface of the yolk to enclose it completely. It secretes ferments which liquefy and digest the yolk and transmit the nutriment provided to the embryo. A network of blood vessels begins to radiate out from the embryo. The first faint intimation of the brain and nervous system appears. Soon the heart takes shape and begins to beat. The whole fantastic transformation proceeds to its climax when the bird breaks forth from the shell.

In likening the birth of a cosmos to the birth of a bird from the egg we should bear in mind the following points. First, it is an unfolding from within without, a becoming visible of what before was invisible. Second, the transformation which takes place is not a something becoming something else, as invisible water vapour becomes visible water and ceases to be vapour. That through which the universe was born does not suffer decrease by the birth of any number of universes. Says Krishna in the *Bhagavad-Gita*: "I established this whole universe with a single portion of myself, and remain separate." This possibility of giving without growing less, rather than being something outside of our experience, is surely something which we have to realize and which can have innumerable realizations. For example, in the first of his letters published in the book *Letters That Have Helped Me*, we find Mr. Judge writing: "Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence." By giving, by creating, by sacrificing, we not only increase our power to give, to create, to sacrifice; we also add to our own spiritual self-awareness.

We find therefore that the egg of the universe is both eternal and non-eternal or periodic. The eternal egg is defined on p. 102 of the *Transactions* as "a pre-differentiation in a laya or zero condition"; and on p. 15 as the "Eternal Mother-Father." It is called this because it contains within itself the united potentiality of the two opposite poles of manifestation, spirit and matter. That which is contained within the eternal egg and sometimes inactive in it and sometimes actively unfolding the universe is the periodical egg. But also, as pointed out on pp. 102-3, that which is differentiated is in essence the same as that which is undifferentiated. "No one thing can be separated from another thing, in its abstract essential nature." This is the constant theme of the *Transactions*: we think that we grasp people and objects by our sense-perceptions, and what we seem to grasp makes us see them as separate one from another; but the *real* in things and persons eludes our senses and is not separate in the separate objects or beings seen.

The third point to be remembered is that the periodical egg cannot be interfered with or fructified by something outside of itself. These words occur on p. 88: "The undifferentiated, primordial matter is not fecundated by some act in space and time, fertility and productiveness being inherent in it. . . . on the physical plane, Mother-matter is not the active cause but the passive means and instrument of an independent

cause." In using these symbols of Father-Mother, Mother-matter, the Son, the Egg and so on, we must not anthropomorphize the conceptions as, for example, the Talmudists have done in speaking of "Torah" as the wife of Ain-Soph. "There is a great difference between nature and science, reality and philosophical symbolism" (p. 39). Hence we must try to drop our ingrained anthropomorphic conceptions and use the words of the Stanzas themselves as steps to the reality which they symbolize. Here the words are (and we repeat them deliberately):—

Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg. The ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.

In the *Transactions* H.P.B. explains: "Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point . . ." (p. 84). The lightning flashes out and disappears but it awakens the sleeping fire in the forest and that fire spreads in all directions by its own inherent energy. Is it too far-fetched to see this also reflected in human life? The radiating influence of someone greater than ourselves quickens our inner nature to life. His influence cannot remain as an outside force impelling us on. There comes the time when the influence must be withdrawn into "silence and darkness" and we are left *apparently* alone, to develop by our own inherent energy.

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*Q.—Believing in reincarnation as many Theosophists do, and considering the fact that our ten preceding births may have been in ten different nations or races, how can the sentiment of patriotism be defended?*

*W. Q. Judge.—Patriotism is love for the land in which your body was born; and it would seem on reflection that whether ten preceding births were in other nations and races or not has nothing to do with the patriotism felt in this. In each birth the same feeling would be felt for each country. All this has no connection with a defence of patriotism. Inasmuch as the sentiment has been always recognized as noble and good its defence seems unnecessary. Why should Theosophists, I may ask, raise a question of doubt as to such a high sentiment as this? It needs no defence at all. At first the man may love only himself; then he enlarges his love and extends it to his family; then a little more and he takes in his town or county; until at last he still further enlarges his love so as to embrace his country. Patriotism then is a love that is larger than the personal and hence a nearer approach to that feeling which would make all men brothers. A person cannot die for his country unless his love has gone beyond the confines of his family. Patriotism is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within.*

*—The Theosophical Forum, August 1895*

# WILLIAM QUAN JUDGE

## THE MAN AND HIS MISSION

William Quan Judge, who was the spirit of the work of the Theosophical Movement in America, died on March 21st, 1896. H.P.B., as the Great Masters' direct Agent, was something more than human; she was a cosmic power. W. Q. Judge was splendidly human, exerting all through his short life of 45 years a steady and powerful influence in one direction — work for Masters' Cause. H.P.B. was born great; W. Q. Judge achieved greatness. H.P.B. laid the foundations well; but it was left to W. Q. Judge to build strongly and safely thereon.

He was born in Dublin, Ireland, in 1851. His father was a Mason and a student of mysticism. His mother died in early life, and, when the lad was only 13 years old, the father left Ireland with his motherless children and, going over to the United States, settled down in New York City.

Of the years of his childhood there is little to be said, except that after a memorable illness in his seventh year — an illness which was supposed to be mortal — the boy showed aptitudes and knowledge never before displayed, exciting wonderment among his elders as to when and how he had learned all these new things. While no one knew that he had ever learned to read, yet on recovering from that illness he was seen to be devouring the contents of all the books he could obtain relating to Mesmerism, Phrenology, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning.

In New York, he took to the study of Law and, in 1872, on coming of age, he was naturalized a citizen of the United States. Early in the year 1875, he met Madame Blavatsky in New York and from that time to the day of his death Mr. Judge devoted himself to Theosophy.

Of his occult standing H.P.B. wrote:—

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U.S.A. in virtue of his character of a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for the said Section in America . . . and to him full faith, confidence and credit in that regard are to be given. ∴ Done at London this fourteenth day of December 1888, and in the fourteenth year of the Theosophical Society.

SEAL

—H. P. BLAVATSKY

The history of the Theosophical Movement records innumerable failures, but very rarely a success. Certainly, of the Western pupils of H.P.B., only William Quan Judge succeeded. In considering the life of any such selfless servant of humanity, it must be borne in mind that their unseen and unrecorded work is regarded as being of far more importance than exterior, visible work, since the main current of such lives runs underground. H.P.B. had written and said that he had been a part of herself and of the Great Lodge "for æons past" (her exact words), and

that he was one of those tried Egos who have reincarnated several times immediately after death and without Devachanic rest, assisted to do so in order to continue his Lodge work. It is also a matter of record that, on the completion of his seven years' probationary period, the Master best known in connection with the Theosophical Movement sent to Mr. Judge, through H.P.B., his photograph, inscribed upon the back "to my colleague," with a cryptogram and signature; and, a little later, a letter of thanks and advice was delivered to Mr. Judge in Paris by H.P.B.

As a mystic, Mr. Judge had another office, simple yet profound: In the years 1887-88 he wrote, by the order of the Master and to two friends who became husband and wife, a series of letters since published under the title *Letters That Have Helped Me*. In many, many lives these letters have already brought, and for many more they will yet continue to give, real illumination and inspiration, sure guidance and enduring strength.

Any estimate of the occult position of Judge — or of anyone else — in the Theosophical Movement must be based on evidence inherent in his life and works. A comparison of the writings and activities of Mr. Judge with those of Madame Blavatsky is quite sufficient to show that he was in fact her true colleague in an occult sense, even as she herself declared him to be on several occasions. Mr. Judge's real credentials are in his Theosophical writings — books and essays. Here special mention must be made of the Magazine he started editing and publishing in New York from 1886, called *The Path*. Writing under many different pen-names, he contributed many articles to it. H.P.B. once wrote to Mr. Judge about his *Path*, comparing it with her own Magazine *Lucifer*, which she was bringing out in London, and remarked:—

The Masters have proclaimed your *Path* the best, the most *theosophical* of all theosophical publications. . . . One [*Lucifer*] is the fighting combative Manas; the other [*Path*] is pure Buddhi. *Lucifer* will be Theosophy militant and *Path* the shining light, the Star of Peace.

Aside from Mr. Judge's magazine articles, we have his books: *The Ocean of Theosophy*, *Letters That Have Helped Me*, *Echoes from the Orient*, *An Epitome of Theosophy*, *Notes on the Bhagavad-Gita*. His renditions of the *Bhagavad-Gita* and of Patanjali's *Yoga Aphorisms* have been found by many to be better by far than other scholarly translations, because he had the right key to understand the teachings. His writings have two marked characteristics: (1) They are all faithful and simple presentations of his Teacher's profound exposition. (2) They were penned with the genuine desire to help the modern mind, which, generally speaking, is neither metaphysical nor spiritually intuitive; and they were written not to proselytize minds but to help them to understand Theosophical propositions. His writings do not arouse the emotion to follow him personally, but rather awaken in the reader earnestness to pursue the Source of his information and instruction — the Message which H.P.B. brought. Through his unremitting labour, he built up the Theosophical Society in America, winning from the Master the name of

“Resuscitator of Theosophy in America,” and helped the work of the Movement in other parts of the world as well.

When H.P.B. called Mr. Judge her “only friend,” she meant that he of all those who worked for Theosophy in her time was the one she trusted most — “more perhaps than . . . myself,” she once said. He knew the plan of the work; he understood her; he had proved his loyalty and devotion to Theosophy. But, after her death, there were many nominal, ambitious Theosophists who levelled false charges against Mr. Judge, as they had levelled against H.P.B., and who became his active enemies. From 1893 to the day of his death in 1896, their hostility did not cease, and he was falsely accused of “misuse of the names and handwriting of the Mahatmas.” The actual fact, however, is that, of the Theosophists prominent before the world after H.P.B.’s death, Judge alone was faithful to her and to her ideals. He alone continued H.P.B.’s work in the spirit with which it had been begun and maintained by her. Only *his* work, of all that was done in the last century, stands beside that of H.P.B., but he never forgot and never ceased saying that he but handed on what had been taught by her.

On the 21st of March, 1896, he encountered “Eloquent, Just and Mighty Death.” For 21 years he had laboured as a Chela — three periods of seven years each. He did not leave the Movement until he had sufficiently leavened it with his knowledge of the Great Science and the method of the Great Service — till what was to be transmitted had been given to the Theosophical world. Any honest inquirer can, and every man calling himself a Theosophist should, study his writings, which alone contain the key to the mind and heart of William Quan Judge.

[*Collated from Theosophical writings*]

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I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only. Be sure of this and try as much as you can to spread the true spirit in all directions.

—W. Q. JUDGE

## EXTRACTS FROM UNPUBLISHED LETTERS

There are two lines of life-meditation — the personal and the inner. What we should aim at is to have but one — the Higher — to guide our lower and personal self. Many among us are devoted to the Cause and the Masters but faintly, compared to home and business and money-ambitions, and psychic ambitions to shine and to lead!

Of course most men and women have two lines of life-meditation, but the lower, personal one is to the fore and wins, for according to it the incarnation is spent. But contrariwise, for real students of Theosophy the higher line should be dominant. Of course there is struggle between the two lines, but the higher gains the upper hand. In this war and growth seven ways, modes, paths or methods are existing. Growth and service of soul and souls — this is the objective. The how of it naturally differs, depending on individual Karma, etc. The seven ways of the lower line of life-meditation consist in eliminating weaknesses, so that the higher line is clearly reflected. Therefore the 12th chapter of the *Gita* names several methods for achieving this. One or another used to purify and elevate the lower brings the result.

The 12th chapter of the *Gita* with its ladder is wonderful. But the picture of the chela which forms the second half of the discourse carries the key which opens each of the steps of that ladder. Which of the “lesser” steps do you propose to work at in your mind-heart? You are coming upon an early step of chela-exercise. Of course all steps are necessary and yet one of them becomes the line of life-meditation. It is through and round that line that all other factors become involved. Let us consider this point in a different way. Here is the question: What is your objective and how do you propose to achieve and attain it?

Your aspiration to widen the field of Theosophical service is bound to be realized as you are actually engaged in it. You speak of “superior abilities,” but what are these “superior” ones? Capacity is ever and always there, like power. We have speech and mind, the Knower and his power to know. Though articulate human speech came to us with the lighting up of Manas, ever and always we had speech-power derived from the Sound principle in Nature. Now, this very human speech capacity is growing by degrees; growth is by and in kind and also in and by degrees. You *have* capacities and they are becoming better and better. Similarly Theosophical knowledge always expands and extends in degree and in kind. Chelaship is an extension of esoteric knowledge and it is different in kind from exoteric knowledge. You are now and here growing in the degree of esoteric knowledge. By practice comes perfection.

True, “thus far and no farther” applies to all, our own capacity also, but it is an ever-expanding and an ever-deepening circle pass-not. This is an aspect of the perpetual Eternal Motion and our own self-consciousness

moves through dark and bright places and hours and somehow grows and unfolds. So with peace and contentment we should use the bright and with patience and resignation improve the dark. More and more do I feel how permanence and immortality are with us.

Unless you become silent, less tense, calm and dispassionate, you will not be able to evaluate the worth of your virtues, capacities, powers and faculties — mental and moral. You have these but you do not know their true worth. When you do this you will become ready to deal with the situation correctly.

*The Light on the Path* statement, "Grow as the flower grows, unconsciously," is an advice to the disciple. It specifically refers, not to the making of the effort, but to the looking for results, and quick results at that. Compare yourself to a good *mali*. He has to work, clean the ground of the weeds of the lower nature, turn up the soil, use manure and then sow his seeds and water the upcoming sprout. But what will you say of the *mali* if he pulls up the sprouting and growing plant to see how deep the roots have gone into the soil, on which of course the growth in strength of the plant depends? The plant will die. So the disciple must deliberately make his effort at study, etc., but not be anxious to ascertain how he is unfolding. Our growth when achieved will of course be noticed by us and will reveal to us the next step to be taken. *Light on the Path* is made up of paradoxes, of pairs, and each of the pairs has to be taken into account. Please read the whole passage and note the opposing poles coalescing in harmony.

In answer to the question how long it takes to become a Master, you can consider the line of thought presented in *The Voice of the Silence*. Once a man enters the stream of spiritual life, and if he is determined to go on with care and vigilance, he will attain the goal in seven lives. The difficulty is the following out of the programme, and the illusion comes from the fact that people think their Karma will not permit it. The teaching is that every piece of Karma can be utilized for spiritual needs and so the period of seven lives, though it sounds short from one point of view, is adequate from another and real point of view.

When does one enter the stream? When one practises swimming the waters and plunges to go upwards, to the source of the stream. Most of us are learning to swim. We know the stream is there; we know its source is in very high altitudes. This swimming upwards is Occultism. Theosophy warns us against plunging in unprepared. We are likely to be forcefully taken away *downstream* and to merge ourselves in the Ocean of Liberation. Theosophy and its practical science, Occultism, say, "Upwards, please." We meet rocks; we go against the worldly current. So when we have learnt well and sufficiently and our application is continuous, for 24 hours of the day and 52 weeks in the year, we learn Higher and Secret Wisdom. *This* is the starting point for the seven lives spoken

about in the *Voice* (p. 51). *Srotapatti* is one "initiated" by his Guru in the Wisdom-Way because he has passed tests and trials and has developed Self-Reliance, Interdependence, concentrated Devotion.

It is better that the personality learns to stand alone, but on a spiritual basis. The heresy of separateness or of false independence is rampant in our civilization. Some students misread and misunderstand the Third Fundamental and what is said there about self-induced and self-devised ways and means. Inner unity implies that we think and feel unity with all as personal beings, but in our own way; not for display, but to enlighten Life. Our self-chosen paths, of each man by himself, begin to converge as the march of progress takes place and we come to a great junction; then we find seven Ways and one becomes ours; and then on that one we come upon Liberation or Renunciation. You will find that we are never, never alone; the notion of separate existence has to be overcome. Read the last lines on p. 276 and the top ones on p. 277 in *S.D.*, I. Proceed on that basis and you will see what I am driving at.

On seeing the Self in all, and the Self as all, Judge has many ideas, suggestive and provocative. Without directly doing so, his writings impel and compel us by inspiration to establish practice through right application. In the great round-up, as he says, little faults have no place. It is our line of life-meditation which is the most vitally important. Are we true to Theosophy and the Masters, Their Cause and Their Teachings? Are we faithful to the end of the incarnation? Then we shall attempt to be faithful to the endless end. Now the essence of practising this Faith is loving the soul in all, the soul in and of the sinner, also of those who arouse antagonism in us. The Glory of the Lord in us reveals the Glory outside.

The evolutionary process consists in the bringing down (the involu-tion) of the Monadic power and influence into the embodied soul (the *dehi* of the *Gita*), the personal soul. Purification is essential: the separation of the controller — the Internal Organ, *Antahkarana* — from the controlled. This enables that enlightening personal soul to raise its own *skandhaic* and *tanhaic* elementals to a higher level (evolution). Complete progress implies this dual task. This topic of involution-evolution is an item for *S.D.* study; it is dealt with there in several places.

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## IN THE LIGHT OF THEOSOPHY

The impact of recent trends in the political, economic, social and technological fields on the institution of caste is examined by Shri Subhash Chandra Mehta in his article "Persistence of the Caste System: Vested Interest in Backwardness," in the January-March *Quest*. The Constitution of India guarantees justice, liberty and equality to all citizens; it lays down that the State shall not discriminate against any citizen on the ground of caste and forbids the practice of untouchability and the imposition of restrictions on the ground of caste. But legislation alone does not change society.

It cannot be denied that the caste system has lost the rigidity that it once had; but economic development and the development of communications, which have been responsible for this weakening, have also increased the solidarity and resilience of caste. There is, for instance, an increase in the growth of caste newspapers, journals and conferences. Even motor-car drivers now form a new sub-caste. While, on the one hand, there is a relaxation in the rules regarding eating and drinking and other forms of contact between the different castes, on the other hand, the availability of cheap paper has enabled caste disputes to be recorded, and this gives permanent form to rules and precedents which were till recently dependent upon the fallible, therefore changeable, memory of elders.

In accordance with the provisions of the Constitution, the Government of India and the State Governments have been giving preferential treatment, in matters of recruitment, education, etc., to certain "lower" castes to bring them gradually on a level with other well-placed castes. The tendency to continue to think in terms of backward and forward castes is producing new tensions and difficulties which may become more intractable in the future.

Shri Mehta continues:—

It is clear that regardless of the many factors which are supposed to be disrupting the [caste] system, it has withstood all onslaughts and is still a strong and tenacious force. To believe that the demon of caste is about to die is to grossly underestimate the social forces that bind a caste group together and perpetuate casteism. It is true that today there is greater mobility within the caste system than ever before, but that is quite different from having achieved an egalitarian society. While in the past caste had, by and large, tended to be negative (with its emphasis on the restrictive aspects of the social behaviour of the members), the modern trends are only making it more positive by forcing the caste-members to come together and take collective action to preserve their identity....

There is a growing feeling that not only elections are fought on caste lines and party tickets are allotted on the same basis but also recruitment and promotions are determined on caste criteria....

In theory the notification of some classes as "backward" was supposed to serve the purpose of the Governments, Central and in the

States, taking special steps to bring up underprivileged sections of the community to the economic and social levels of the more advanced. In practice, there has been a veritable competition among castes and sub-castes to be listed as "Backward." The result is that what was intended to be a means of protection of the rights of weak minority groups has in effect become a tool of aggrandizement in the hands of politically dominant, because numerically large, caste groups in many States.

These are some of the new spheres of activity in social and political life into which caste has entered. A correct system of adult education founded on the age-old principles of Theosophy would enable men and women of the present cycle to determine their own caste — their *varna*, the colour of their own mind-complexion. The Soul is not of this or the other caste; the meditative introvert mind considering abstractions makes the personality a Brahmana, or its active extrovert outlook stamps it as a Kshatriya, and so on. The four castes are a universal phenomenon; they indicate what are the archetypal experiences necessary for every human soul, occupying his own place in the grand scheme of a unified cosmos. In the concept of caste is implicit the profession which a man should follow, or the method by which he should earn his livelihood. But the castes are now mixed, and "round" souls in "square" bodies are a common phenomenon.

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A plea that the best in all schools of medicine be developed and unified into a scientific system of medicine which would be universal was made by Dr. Douglas Guthrie of Edinburgh, who spoke in Bangalore under the auspices of the Mysore State branch of the Indian Medical Association. He stressed the need for mutual understanding among Ayurvedic doctors and the practitioners of Western medicine. There is, in fact, no such thing as Western medicine, he said, as many of the ideas accepted by modern medical men in the West came from the East.

Dr. Guthrie, who has to his credit two notable books on the history of medicine, declared that a knowledge of the history of medical ideas was very necessary for the student of medicine because only when he learned to look back could he look into the future also.

The perspective of long centuries during which systems such as Ayurveda and homœopathy have been practised may inspire in modern medical men a greater humility and therefore respect for ancient knowledge and achievements. If the history of medicine were assimilated by young students, much of the false glamour and excessive pride of present-day knowledge and methods might disappear together with the arresting effect that conceit always has on true, natural development.

Challengers of medical orthodoxy could find valuable backing in *Isis Unveiled*. In that work Madame Blavatsky condemned the narrowness of spirit of modern medicine, its rigid materialism and its sectarian dogmatism. We have space but for two quotations from the first and second volumes, respectively:—

The least dissent from their [the allopathists'] promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance. (I. 88)

No country in the world can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam, and Ceylon. European physicians — according to time-honoured practice — settle the case of professional rivalship by treating the native doctors as quacks and empirics; but this does not prevent the latter from being often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed. (II. 621)

Speaking of the ethical side of medical practice, Dr. Guthrie said that a doctor ought to be a "good man." While agreeing with him that the Hippocratic oath should be carefully followed by every medical man, the student of Theosophy recalls the Editor's note to a letter printed in *The Theosophist* for September 1884 (Vol. V, p. 300):—

We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place. As far as statistics are concerned, they can only be relied on if we know *all* the attending circumstances of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.

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A seminar on "Science and Spirituality" sponsored by the Akhil Bharat Sarva Seva Sangh, Varanasi, and World Union, Pondicherry, was held at Patna from December 28th, 1962, to January 2nd, 1963, under the presidentship of Dr. Rajendra Prasad. The statement issued at the conclusion of the seminar is printed in the January 12th *Bhoodan* and reads in part:—

It has been increasingly recognized in recent times that the integration of Science with Spirituality is the means of overcoming the present crisis. This Seminar was convened . . . to examine the implications of this integration and to find ways and means of mobilizing the resources of Science and Spirituality to meet the present challenge. Although in the popular view Science refers to the knowledge of the outer world and Spirituality to the knowledge of man's spirit or self, this Seminar is of the considered view that knowledge is one and indivisible. Science has to be understood in its original meaning of "knowledge," and as such must include both knowledge of the outer world and of man's own nature. The spectrum of Truth has to be recognized as

extending on the one hand into the sensory world, which has been the chief concern of the scientist so far, and on the other hand into the world of Spirit. The unwavering pursuit of Science in this sense, and the cultivation of the scientific spirit or approach, even with regard to the study of the nature of man, provides, in the view of this Seminar, the only antidote to the maladies afflicting mankind today.

Although the scientific method of experiment and observation, systematization and inference has proved highly successful in the exploration of the outer world, it has unfortunately not yet been applied adequately to the exploration of man's nature. The few scientific investigations so far on the human mind and consciousness seem to confirm such insights of the great saints and mystics as the interrelatedness and the unity of life. This Seminar believes that the time has come to extend these investigations in a large way. There is every hope that increased knowledge concerning the elements in himself will enable Man to acquire Love and Wisdom to overcome fear and insecurity that stand in the way of true peace, within and without.

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Of considerable interest from the point of view of students of Theosophy is the research on the chemistry of life currently being carried on, and the result, it is said, could be even more portentous than the conquest of space. Very soon, scientists expect to create living matter from chemicals and to crack the code of inheritance, which determines the basic nature of every living organism, from the one-celled amœba to man himself.

Inheritance has long been linked with genes in the nuclei of sex cells. Scientists have now discovered the substance that genes are made of — a microscopic chemical compound called DNA (deoxyribonucleic acid). DNA, it is given out, is not only the carrier of the inheritance code but also the basis of life itself.

An article entitled "They've Found the Key of Life" by Rutherford Platt in the December 1962 *Reader's Digest* (Indian edition) describes how, after the discovery of this substance at the heart of all living matter, other discoveries poured forth until

scientists could at last describe the mother molecule of life in exact detail, telling precisely how its thousands of atoms fit together and how they work to create and sustain life.

DNA, they found, has a vivid built-in memory. Like a microscopic computer, it stores a vast number of directions and blueprints which it issues at the right time and place to trigger the building of all the cells and structures of a body, to make them grow and to synchronize their operations at every second during all their allotted life. DNA not only gives you your hereditary endowment at birth; it supervises all your physical functions. It exists not only in sex cells but *in all living cells except the red blood cells and certain viruses.*

Your personal DNA is peppered throughout your body in about 60 billion specks — the average number of living cells in a human adult. Since there are many kinds of cells in a human body, it would seem that each kind would have only its own specialized complement of DNA. The fact is that the nucleus of every cell in your body (except the red blood cells), whether in the heart, skin or liver, has exactly the same kind of DNA molecules. . . .

The coded directions in your DNA molecules were compiled by chance selection from those of your mother and father at the fertilization of your egg cell. That first cell was a complete you. Its DNA molecules were prepared to generate on a pre-arranged schedule your heart, lungs and kidneys, your seven quarts of blood, 35 feet of intestines — all of you. . . .

Where did this astounding bit of matter come from? How did it come by its ability to create life? Dr. Nils Aall Barricelli, of Vanderbilt University, Tennessee, is now testing the theory that DNA evolved out of simpler self-reproducing molecules that struggled with each other for the chemicals of life on the surface of the primordial sea.

The battered winners teamed up, he thinks, to form the DNA system, which then eradicated all competitive systems on earth, so that no other form of life could emerge here. As the process of evolution continued through unmeasured time, the DNA, by crossbreeding and accidental changes, gained new powers of growth, new complexities. Eventually it produced cells and, later, by the same process, combinations of cells into organs and organisms. . . .

But what about the soul? The great biologist, Dr. Edmund Sinnott, says, "If we are able, though in small degree, to create new patterns of life never before known, does not this suggest that we may actually be a part of the great creative power in nature? As William James once said, 'The study of life begins in the laboratory, but it can lead us out to high adventure and to thoughts beyond the reaches of our souls.'"

The day when living matter will be created in the test tube will be, as stated by Leonard Engel in *Harper's Magazine* for October 1962, "a day to make one wonder at human curiosity and ingenuity and also a day to make one worry over the use to which man will put this unprecedented increment to his already immense command over the forces of nature."

Advances in the field of biochemical research into the physical processes involved in the production of life are to be welcomed, but there must needs be a "thus far and no farther" for modern researchers as long as they continue to posit that life is essentially a chemical process and confine their investigations to the chemistry of heredity. They may get some idea of the "How?" of the process, but nothing of the "Why?" What Madame Blavatsky wrote in 1888 holds equally true today, that "the two chief difficulties of the science of embryology — namely, what are the forces at work in the formation of the foetus, and the *cause* of 'hereditary transmission' of likeness, physical, moral or mental," would

never be solved "till the day when scientists condescend to accept the Occult theories." (*S.D.*, I. 223)

According to Theosophy, it is

the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. . . . This inner soul of the physical cell — this "spiritual plasm" that dominates the germinal plasm — is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*S.D.*, I. 219)

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If the world is economically unprepared for peace in the future (see p. 185), it is also psychologically unprepared to deal with the threat of war in the present. In a panel session on "Reactions to Nuclear War," at the annual meeting of the American Association for the Advancement of Science, Harvard Medical School psychiatrist Lester Grinspoon observed that the public, and many decision-makers as well, have not fully grasped the extent of the threat to civilization (*Newsweek*, January 7th). The reason why it is not grasped, he argued, "is because it is not acceptable. People cannot risk being overwhelmed by the anxiety which might accompany a full . . . grasp of the present world situation."

All the classical mechanisms of psychological rejection are used to defend against the truth, he pointed out. One is simple denial of the facts; another is rationalization: "It's so terrible it'll never be used." A more modern defence mechanism, which Dr. Grinspoon said he discerned at the higher levels of government, is intellectualization. An expert's thorough grasp of the technical aspects of nuclear war, Dr. Grinspoon commented, "serves to keep him somehow quite distant from the psychological and political actualities."

Not only are these mechanisms common, he noted; they may also be essential to maintain a normal existence. Optimism, however unrealistic, seems better than total and paralyzing fear. But it does not obviate the danger. "The only palliative to the evils of life," H.P.B. declared,

is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (*S.D.*, I. 644)

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THE THEOSOPHICAL GLOSSARY. A photographic reprint of the original edition of 1892.

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THE VOICE OF THE SILENCE

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**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration,"

I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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