

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## W. Q. JUDGE — A LABOURER IN THE FIELD OF SERVICE

“Seek... that mental devotion which strains to give. For in the law it is written that we must give away all or we lose it.”

—*Letters That Have Helped Me*

To students of the art of living, W. Q. Judge's devotion to the Cause of Theosophy, which is the Cause of the Service of Human Souls, is ever a source of inspiration. His devotion had the rare quality of boundless compassion. It sustained him in his darkest hour and gave him the strength to live and to die like a true *Kshatriya*, ever struggling to keep the Theosophical banner flying and to help on man's salvation. The memory of his devotion sustains yet the work for which he lived.

The physical body that bore the name of William Quan Judge died in 1896, on the 21st of March. But Judge the true disciple, Judge the labourer for the elevation of the Race, survives and lives in his writings, in the movement that he supported and fed with his life-force, and in the hearts of all those he has fired with his own devotion and aspiration.

In his writings are warnings against pitfalls, safeguards against credulity, armour against frauds; but there is also encouragement for the confident, guidance for the aspirant and clear light for the resolute to walk the Path of Soul Service. Self-purification and the power to serve our fellow Souls both become possible for the regular, earnest and devoted student of his writings.

Brought together below are a few of Mr. Judge's potent sayings, from which the would-be server can derive advice, nourishment, encouragement, energization:

The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and “kill out all sense of separateness,” and

thus gets little by little in possession of the true light.

Never lose, then, that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight; but never, *never* desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

When anyone is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity — sometimes aiding and aided by some older chela — *while striving to get rid of the strength of the personal idea...* In order to have any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies.

Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognize mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature — and if possible see that it is the lower part — does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will of course take time: all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end.

Experience has shown that it is true, as said by Masters, that any sincere member in any town can help the T.S. and benefit his fellow townsmen. It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them. That attempt should be continuous.

Do not think you do nothing for the Cause which is so dear to you, for indeed the truest work is done on the inner planes, and without this there could be no work done on the outer planes. So, remember that you *can* work and are doing real work to help the cause by being strong in heart, in trust, and in devotion. In this way, you help to keep the centre of the whole movement strong, and others, who can work on the outer plane, will be helped to do their work because the centre is strong, and they themselves get help from it. This is what you can do and you should think of it often.

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## ESOTERIC BUDDHISM

[The following article by W. Q. Judge is reprinted from *The Theosophical Forum* for October 1934. The original manuscript, still preserved, is partly typewritten and partly in Mr. Judge's own handwriting, and is signed by him. It bears no date.—EDS.]

In consequence of a book with this title having been written by A. P. Sinnett, much controversy and inquiry has arisen, on the one hand, as to what Esoteric Buddhism is and, on the other, as to whether there be any such thing.

The term as it has been used since the Theosophical Society began to be the means of bringing the sublime philosophies of the East before a large body of students, is held to refer to some hitherto hidden knowledge or explanation of the laws governing the evolution of the universe. While there is in fact an Esoteric Buddhism, some other name for the book referred to might have been perhaps better, because the student speedily finds that there is no essential difference between Esoteric Buddhism and Esoteric Brahmanism, although as a matter of history, the Brahmins drove the Buddhists out of India, several hundred years after the death of Buddha. If the title selected had been "Esoteric Brahmanism," it would have done just as well. In briefly considering the matter, then, it must be understood that we are not confined solely to Buddhism but to what would be more properly called the "Esoteric doctrine," which underlies Brahmanism and Buddhism alike. And it should also be well understood that much that is now called "Esoteric" by us has been long known in India and cannot therefore be properly said to be Esoteric.

Very much as the secret meaning of the Hebrew Bible has been plainly before the eyes of all in what is known among the rabbins as the Kabballah, so this Esoteric doctrine has been buried in the Indian scriptures for ages under many allegories, the key to which has been held by the Brahmins, the priests of India, and they, like the priests of other religions, have kept that key to themselves or thrown it away. A very good illustration of this may be found in the story of Draupadi, who is said to have been the wife of all the five Pandu brothers at the same time, as related in the great epic poem of the Aryans, the *Mahabharata*. This is taken as proof by many prominent orientologists of the existence of polyandry in India at that period. The key to the story is found in the Indian psychological system, which locates in the human body five vital centres. The union of these centres is in this system said to take place when a man has become completely master of himself and is called the marriage of Draupadi with the five Pandus, as those vital centres are the Pandus.

In the *Bhagavad-Gita*, translated by Edwin Arnold under the title of *The Song Celestial*, the entire doctrine called Esoteric Buddhism may be found; and this book is held in the highest esteem by both Brahmins and Buddhists. The reason why this doctrine has not been long ago appar-

ent to us is because of the extremely narrow way in which all Indian psychology and philosophy has hitherto been regarded, with the aid of such an eminent authority as Max Müller.

It has been said above that the *Bhagavad-Gita* contains all of the Esoteric doctrine, but while such is the case it cannot be found in its entirety without the key. That key was deliberately suppressed at the time of the driving out of the Buddhists from India when the Pauranikas, or those who followed the ancient Puranas, were desirous of concealing the similarity between Buddhism and Brahmanism. The missing key is said to be contained in a work three times as bulky as the *Mahabharata*, and to have been carried away by the Buddhist Initiates; and the tradition now claims that in Ceylon at the Kandy Temple is a copy. It is from this key that whatever is new in Mr. Sinnett's book has been taken, although it is improbable that he was aware of that fact.

Most orthodox Aryans believe that the universe came out of something, while a few say that it came out of nothing. The Esoteric doctrine reconciles these by saying that that *something is no thing*. The particular sect which holds to the coming out of nothing is known as the Madhyamikas, and is not numerous.

The exoteric Indian philosophies call the Universe, Brahma, consisting of (*Sat*) absolute existence, (*Chit*) absolute intelligence and (*Ananda*) absolute bliss, with two other divisions called (*Nama*) name and (*Rupa*) form. The Esoteric doctrine does not content itself with a mere metaphysical juggling with these terms, but goes to the length of claiming to explain the method of universal evolution and the hidden things in nature. This of course includes declarations in regard to the state of the soul of man preceding birth and his condition and course after death. As to the course of evolution, it is said, as far as our solar system is concerned, that there are seven planets corresponding to a sevenfold division of man's nature, which are necessary to carry out the process. This earth is one of these and the other planets known to astronomy are not necessarily a part of that portion of the process so far given out. In these this earth is the turning point where the soul of man begins its conscious career. Here, after having passed through all forms of animate and inanimate life he begins to come consciously under the operation of the law of Karma, which is a law demanding complete compensation for every act, word and thought, and which results in removing the idea of the possibility of a vicarious atonement; and here he is born over and over again, reaping in each life the exact results due to him from the life preceding, and being therefore at any one instance of time the exact product or resultant of all his previous lives and experiences. So that these two doctrines of Karma and Rebirth are interwoven one with the other.

After death the real man — the ego — goes to what the Christians call Heaven, and which in the East is called Devachan. The words of the *Bhagavad-Gita* will best enunciate this. In Chapter VI, Arjuna asks, "Whither, O Krishna, doth the man go after death, who although

he be endowed with faith, hath not obtained perfection in his devotion?" To which Krishna replied: "His destruction is found neither here nor in the world above. A man whose devotions have been broken off by death, *having enjoyed for an immensity of years the rewards of his virtues in the regions above*, is at length born again. . . . Being thus born again he resumes in his new body the same habit he had before acquired and the same advancement of the understanding and here he begins again his labour (where he left it off)."

This law applies to all, righteous or not, and the period of rest which is had in Devachan is the exact length of time the spiritual energy stored up in earth-life will last. The length of time one stays in Devachan has been put by one or two English writers at fifteen hundred years, but this is erroneous, for the stay there depends in each particular instance upon the application of the immutable law to the facts of that case. The Devachanic period is the great resting spell for all, and is one of the means provided by Nature for preventing a total degradation. During that state the Ego acquires some goodness for the next earth-life, and when the Ego of a man who had before been extremely wicked is reborn, the new personality has to feel the consequences of all the evil done in that preceding life but comes to the task with the aid of the good influences of the rest in Devachan.

The doctrine does not leave out of view the different races of men but in this instance the word "races" must be extended in its meaning so that it includes not merely a few varieties, such as ethnologists now admit, but gathers several of those varieties into one class. Those races were developed as man himself developed different senses and different uses for them, and as the necessity for each race ceased, that race gradually almost disappeared, leaving now on earth only a few examples of each. In this way each ego had to pass successively through all the great races with their offshoots, being in every case subject to the law that it could not pass on to any new race until the one to which it belonged had finished its course and become converted into another. This law is capable of modification in the case of adepts — sometimes called Mahatmas — who by the use of another law are able to rise above the limitations to which the ordinary man is subject.

The different races come and go, according to this doctrine, for enormous periods of time and all forms of life and nature pass and repass, until the hour arrives when the universal dissolution takes place. This dissolution is called the end of the Manvantara, and the name for it is *Pralaya*. The succeeding chaotic period is known as the Night of Brahma and is said to be as long as the Day, each lasting one thousand ages. When the night ends then all manifested nature begins again to appear as before, the evolutionary process commencing with nebulous matter or fire mist which cools gradually into various planets and stars where come forth forms of life. Each world is held to be subject in its own small way to the law governing the outbreathing and inbreathing of the whole, just as man has his own pralaya each night in sleep and his

great, or Maha-pralaya, at death. So it follows that while in one solar system a minor pralaya had covered all with night, other systems might be perfecting their evolution, until the Maha-pralaya when the whole manifested universe of Brahma comes to an end. From this follows the doctrine held by some Indian pandits, that Brahma containing potentially all manifested nature — or manifestable nature — *converts* itself into the Universe, and in no case creates anything but leaves all to be regularly evolved.

Much detail, very necessary for a proper understanding of the subject, has been omitted, but even from this inadequate view of only a portion of the Esoteric Doctrine, it will be seen that it is one which has a perfect scheme of evolution where both spirit and matter are given their proper places.

—WILLIAM Q. JUDGE

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I have sent you today Yeats' second volume *The Countess Kathleen*; also a book which I hope you will like, *Letters That Have Helped Me*. They are written by a man whom I consider the wisest and sweetest of any I have ever met, W. Q. Judge (Z.L.Z.). I have more reverence for him than for any other human being I know of. I hope they will mean as much to you as to many of us. They are not badly written; but do not think of fine or beautiful phrases when reading them, but only of the things it is good to live with and ever to keep in mind. I think he says only things he *knows*.

—From a letter from AE (George William Russell) to Carrie Rea,  
dated 6th September 1894

... that great and wise man, William Q. Judge, whose very memory seems to have been forgotten by present-day Theosophists. I think he was a true adept in that sacred lore and I have never found in those who came after H.P.B. and Judge the same knowledge, wisdom and inner light.

—From a letter from AE, dated 17th October 1922, quoted in  
*The Aryan Path*, December 1935

## ANSWERS TO QUESTIONERS

[With this issue we commence reprinting "Answers to Questioners" from W. Q. Judge's magazine, *The Path*. Its October 1887 issue carried the following "Notice to Inquirers":

"Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the centre in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts, these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks "the small old path" — a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible a certain portion will be published in **THE PATH**. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to **ZADOK**, P.O. Box 2659, N.Y."

The questions and answers reprinted below are from the November 1887 issue of *The Path*, Vol. II, pp. 249-51. "Zadok" was a pen-name of Mr. Judge.—Eds.]

The notice published last month, that questions might be asked, addressed to "Zadok," has elicited several queries, from which we select the following. Hereafter "Zadok" will continue his answers, but they will be given through the **PATH**'s columns, except where their private nature may call for personal correspondence.

*From C.*

1st.—Is celibacy necessary to the highest spiritual life and attainment? Is this your idea of true occultism?

*Answer.*—By no single way is the highest spiritual life attained. The highest Adept and the true occult student have at some time been wedded to woman. The highest attainment is never reached until a man has

passed through this experience. Under certain conditions and at a certain time celibacy is a great aid, but if the student is wedded then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons — lessons which he must inevitably learn — because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God, a controller of a creative force.

2d.—Is a purely vegetable diet indispensable to a high and serene spiritual life?

*Answer.*—One might eat grass, grain and turnips, a million years, but that *of itself* would not produce a high or serene spiritual life. All these things are aids, not necessities.

If the physical condition is such that animal food can be dispensed with, or without disturbing other people or neglecting the labour given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material and animal-like. But "one man's meat is another's poison." Use that which seems the wisest to you. "It is not that which goeth into the mouth but that which cometh out that defileth a man." The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices.

*From T.*

1st. — Am I the result of a series of existences or a series of co-existences?

*Answer.*—That which is known as you is the result of one continuous existence of an entity. Your present body and your soul (or the personality) are the results of a series of existences. Your Karma is a result of co-existence. The individuality, or spirit, is the cause of the soul and personality, or what is called "you." You are the manifestation of an entity and are the result of many appearances of that entity upon this stage of action in various personalities.

2d.—May one walk for any distance along the Path without being able to see into the Astral Light, or without recognizing anything extraordinary?

*Answer.*—One may journey an entire lifetime on "The Path" and not see into the Astral Light *consciously*. All men see into it, for all who dream are looking there, the body being asleep and not receptive.

One may journey a long distance and not see, for all do not work in the same manner. Some may hear "ages before they see," or may feel a long time before either seeing or hearing. The tool most efficient at a certain period is the one used.

We may journey the entire way without recognizing anything extraordinary or encountering phenomena. The most extraordinary things are found in the most ordinary, and are overlooked because of their seeming familiarity. When the understanding is directed to the natural, one finds the supra-natural or supra-human things.

*From J. V.*

“There are two ways to ascend and descend, the direct and indirect.” (“Tea Table,” October PATH) 1st. — What are these ways?

*Answer.*—The thistle-down is blown hither and thither with every breath of wind: The arrow speeds straight to the mark from the powerful bow.

The indirect way is that of the thistle-down; the Astral going out when the body is asleep, does so in a diffused condition — a passive state — with no adequate force to control it or master unseen forces. It floats at the mercy of every current in the Astral, gleaning here and there as a butterfly but taking the good and bad indiscriminately. It may reach high spheres, but is more likely to remain in those nearest to the physical. This way is travelled by all when asleep, and there dreams are made. It is the passive state where desire is the ruler, and is sometimes travelled in the waking conscious state, but is uncontrollable and unreliable.

The direct way is that of the arrow from the bow. The Astral speeds directly to the sphere which holds the knowledge it is to receive. It does so in obedience to an irresistible force — the Will: Will in accordance with divine law. It is concrete going and returning in obedience to this force, bringing little with it from intermediate spheres other than that for which it is seeking. This occurs in dreamless slumber and the knowledge acquired is not communicated in a dream. This way is travelled in the conscious state for it is the way of the student of the Occult. Unless the man's thought and motive are pure, he is incapable of using the true will, and his Astral goes where other wills or forces drive it. It pauses when other forces interfere — learns from the place it happens to be in, and brings back a horrible jumble sometimes.

2d.—Where do these ways lead?

*Answer.*—One way leads to Theosophia — Illumination — when travelled awake or asleep.

The other to consideration of self — ordinary living with its erroneous conceptions — as an Occult way, to love of phenomena and spiritism.

They lead to spheres within the astral, for the astral body passes not beyond astral limits. Only when the soul is freed from the astral and material bodies does it pass to higher spheres. These ways also lead to planets, stars and other worlds, for all these may be within the astral of this globe.

—ZADOK

## MORE THINGS TO REMEMBER

### I

Students of Theosophy often find themselves in difficulties when they have to confront certain "vices" and habits of today that are prevalent in their country or in the whole world. This is partly due to the fact that their own views on these subjects are unformed or are formed without consultation with the Philosophy given us by H. P. Blavatsky and W. Q. Judge, which they profess to follow. In order to help such students, this article brings together some quotations from H.P.B. which bear upon these subjects.

It must always be borne in mind that each individual is left free to have his own opinions on all subjects, but when speaking as a student of Theosophy it is incumbent on him always to give the Theosophical point of view and not his own, should the two conflict with each other. It is not a question of "believing" all that we are taught, but when speaking or writing on these subjects we should premise our remarks with: "H.P.B. (or Theosophy) has set this forth for our consideration." It is very important that students should know just what she has said on some of these subjects, think on the advice given, argue it out for themselves and watch for similar statements from others.

We have been told that we should find "the best means to lead on the right path our neighbour" (*U.L.T. Pamphlet No. 33*), but we should avoid pointing out to another the evils *he* commits. We have, as H.P.B. says, to expose "in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example" ("The Tidal Wave," *She Being Dead Yet Speaketh*, p. 24).

Here, then, are a few statements on some present-day problems.

#### *Family Planning — Overpopulation.*

These two form but one problem, which exists almost all over the world today. Have we been given any advice on this apparently new development? We have, as the following extracts show:

When every individual has contributed to the general good what he can of money, or labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then *we have no right nor any reasons for saying that there is more life on the earth than Nature can support*. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to readjust the balance of power, and *save the people from a moral ingulfment a thousand times more disastrous and more permanently evil* than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery. [Italics ours] (*The Key to Theosophy*, p. 203)

The avoiding of this "moral ingulfment" is our task. Do not the pres-

ent methods of birth control lead us to such an ingulfment? The cure for "overpopulation," as also for prostitution, lies in continence.

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries! That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. (*The Secret Doctrine*, II. 411 fn.)

Nothing can be more moral or more conducive to human happiness and perfectibility than the application of this law [that of continence as taught by Jesus (and Occultism) in its esoteric meaning]. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i.e.*, for eighteen or twenty months, the savage squaw *is sacred to her husband*; the civilized and semi-civilized man alone breaking this beneficent law. ("Diagnoses and Palliatives": *Lucifer*, July 1890; THE THEOSOPHICAL MOVEMENT, April 1944)

Had the *animal* demands of the latter [men] never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen victim to their hypnotism — no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern *hetaira*. (*Ibid.*)

Create no demand and there will be no supply. (*Ibid.*)

We have the opinion of a Master himself on birth-control methods. Writing to Mr. Sinnett as early as 1884 about the book, *The Fruits of Philosophy*, dealing with birth control, he wrote:

...the book...is infamous and *highly pernicious* in its effects, whatever and however beneficent and philanthropic the objects that led to the publication of the work...I *have not* read the work — nor ever will; but I have its unclean spirit, its brutal aura before me, and I say again in my sight the advices offered in the work are abominable; they are the fruits of Sodom and Gomorrah rather than of Philosophy, the very name of which it degrades.

In *The Secret Doctrine* H.P.B. advises us:

If...the armies of the ragged and the poor were taught Astrology — so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population or to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her conjunctions that regulate conceptions, and every astrologer in India knows it. During the previous and

the present races, at least at the beginning of this one, those who indulged in marital relations during certain lunar phases that made those relations sterile were regarded as sorcerers and sinners. But even now those sins of old, based on the Occult knowledge and the abuse of it, would appear preferable to the crimes of today, which are perpetrated because of the complete ignorance of, and disbelief in all such occult influences. (*The Secret Doctrine*, I. 228-29 fn.)

Abortion and foeticide have also been spoken of by H.P.B.:

In cases of abortion . . . nature's original design to produce a perfect human being, has been interrupted. Therefore . . . the immortal spirit and astral monad of the individual . . . must try a second time to carry out the purpose of the creative intelligence. (*Isis Unveiled*, I. 351)

Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds: "Yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." . . . When—even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest. . . . The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence — with KARMA — that of the mother and the would-be future human being. (Editor's Note to "Is Foeticide a Crime?": *The Theosophist*, August 1883; THE THEOSOPHICAL MOVEMENT, XXV. 84)

### *Artificial Insemination.*

Another idea which is gaining currency today at the other extreme, namely, the *wanting* of children by artificial means, has also been dealt with by H.P.B. When commenting on the suggestion by a writer of her day that "the woman of the future" should "submit to artificial fecundation," she wrote that the writer "preaches only a kind of insane mysticism." ("Diagnoses and Palliatives": *Lucifer*, July 1890; THE THEOSOPHICAL MOVEMENT, XIV. 91)

### *Prohibitions — Enforcements.*

The question of the prohibition of the sale and drinking of alcohol is bothering India today. How can a student of Theosophy help in this? With this problem is linked the understanding of the question: Should a man be free to do as he likes? Are prohibitions and enforcements justified? What did H.P.B. say? That she was not against prohibitions or enforcements *in principle*, is obvious from the following statements:

It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good*; and even the former has to be done with great discrimination. (*Raja-Yoga or Occultism*, second edition, p. 195)

If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. (*The Key to Theosophy*, p. 230)

H.P.B. makes a distinction between *political* reforms and those that are for man's own or society's good.

To seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. . . . No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old. (*The Key to Theosophy*, p. 229)

. . . political action must necessarily vary with the circumstances of the time and with the idiosyncrasies of individuals. (*Ibid.*, pp. 229-30)

With regard to the drinking of alcohol especially her views are clear and cannot vary "with the circumstances of the time and with the idiosyncrasies of individuals."<sup>1</sup>

Nations . . . which . . . out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. ("Civilization, the Death of Art and Beauty," *She Being Dead Yet Speaketh*, pp. 42-43)

Wine and spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication. (*Raja-Yoga or Occultism*, second edition, p. 20)

No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding. (*Ibid.*)

[Wine and spirits] are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs. (*The Key to Theosophy*, pp. 259-60)

It is well known what an evil influence the evaporations of . . . alcohol have on the spiritual side of human nature, blowing the

<sup>1</sup> The question as to the *methods* to be employed to induce abstinence is a different one.

animal passions into a raging fire. (Letter from H.P.B., quoted in *The Path*, IX. 268-69; *THE THEOSOPHICAL MOVEMENT*, IX. 150)

### *Medicine.*

At one time or another all of us have need of the service of those who can help us to get over our bodily troubles and diseases. The most widely known and powerful school of medicine today is the Allopathic. Next in popularity is probably the Homœopathic system. There are also many other systems such as the Ayurvedic, the Unani, Nature Cure, Osteopathy, etc. Only Allopathy, and to a certain extent Homœopathy, are "recognized" systems in the West, but fortunately in India much is being done to raise the status of the Ayurvedic and other ancient systems, as also of Nature Cure.

What H.P.B. wrote in 1877 regarding the Allopathic system and its practitioners is as true today as it was then, in every detail. Also, the Allopaths are responsible for blood transfusions, harmful injections, vaccination, etc., for birth-control methods to a great extent, for sterilization and artificial fecundation or insemination, and entirely for vivisection. H.P.B. wrote:

Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. . . . The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and measures or medicines for healing the sick which modern physicians superciliously refuse to employ. (*Isis Unveiled*, I. 20)

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. (*Ibid.*, I. 88)

### *Blood Transfusion.*

Is blood transfusion having its "epidemic of popularity"? What do we know of the properties of blood? Here are some extracts which should give us pause when we remember that man is a sevenfold being:

"The Life of the flesh is in the blood" (nephesh — soul). (Quoted from *Leviticus*, xvii, in *The Key to Theosophy*, p. 185)

This theory and belief [the statement from *Leviticus*, quoted above] is an echo from the Sanctuaries of the initiated hierophants.

... blood itself is one of the innumerable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood. (*The Theosophist*, V. 82 fn.)

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances. . . . Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body — only this is sorcery. (*Isis Unveiled*, II. 567)

It is well known what an evil influence the evaporations of blood . . . have on the spiritual side of human nature, blowing the animal passions into a raging fire. (Letter from H.P.B.: THE THEOSOPHICAL MOVEMENT, IX. 150)

### *Injections, Vaccinations, etc.*

What kind of “matter” is injected into the body? Who pauses to think? How are the serums and vaccines obtained?

The famous “rejuvenating system” of Dr. Brown-Séquard, of Paris, through a loathsome *animal injection* into human blood — a discovery all the medical papers of Europe are now discussing — if true, is *unconscious black magic*. (*The Key to Theosophy*, p. 291)

[Hypnotism] is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Séquard method, is on the physical. (*Lucifer*, June 1890; *U.L.T. Pamphlet No. 19*, p. 13)

Apart from the fact that the violent mixing of alien strains of life is against nature and can result only in evil, serum-therapy rests almost entirely on vivisectionist methods. The production of vaccines and serums involves the infliction of suffering upon the animal kingdom, and this H.P.B. has condemned very emphatically.

### *Vivisection.*

With but a few exceptions, neither the Indian nor the Western mind seems to be struck with horror at the descriptions of experiments on animals or the pictures of the victims! Yet see what H.P.B. wrote when vivisection was by no means as widely practised as it is today:

Look at that other disgrace of our cultured age — the scientific slaughter-houses called “vivisection rooms.” (“Have Animals Souls?”: *The Theosophist*, January 1886; THE THEOSOPHICAL MOVEMENT, IX. 158)

Indeed, when reflecting on . . . the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a

thousand times the comparatively momentary pain of the poor dumb sufferers. ("Cruelty to Animals": *Lucifer*, June 1890; THE THEOSOPHICAL MOVEMENT, VII. 71)

The *Voodoos* and *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists . . . of the Faculties of Medicine. . . . *Vivisection* as practised in such schools [is] *Sorcery* pure and simple, minus a knowledge that the *Voodoos* and *Dugpas* enjoy. (*Raja-Yoga or Occultism*, second edition, pp. 29-30)

But if these humble lines could make a few readers . . . seriously turn their thoughts to all the horrors of vivisection — then the writer would be content. For verily when the world feels convinced — and it cannot avoid coming one day to such a conviction — that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices. ("Have Animals Souls?": *The Theosophist*, March 1886; THE THEOSOPHICAL MOVEMENT, IX. 192)

### *Transplantation of Organs.*

The transplantation of organs from one human body, alive or dead, to another, or from an animal body to a human, is now on the increase. The following extract will give us a hint as to how this should be looked upon.

#### "EXTRAORDINARY SURGICAL OPERATION New York, November 18.

"In the Charity Hospital in New York a portion of a living dog's foreleg has been grafted in a boy's leg to take the place of a bone which is wanting. The two are bound together, and the youth and dog lie side by side in one of the hospital cots. In ten or twelve days, if the dog's limb unites with the boy's, the operation will be complete, and the last links of flesh by which the dog is connected with the boy will be cut. The dog is a black spaniel, and was placed under anæsthetics."

We sometimes hear it said of communities that they have "No backs to be thrashed and no souls to be damned": but *they have*, and when the rock descends it breaks them to powder. The proofs are only too abundant. ("Are We Cruel as a Nation?": *Lucifer*, December 1890; THE THEOSOPHICAL MOVEMENT, VII. 71)

### *Homœopathy.*

This and other systems are not guilty of any of these practices. H.P.B.'s writings on Homœopathy are illuminating:

At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Jaeger of Stuttgart of the marvellous efficacy of the *infinitesimal* homœopathic doses. Homœopathy is on the eve of being *demonstrated* as the most potent of curative agents. (*The Theosophist*, III. 185, April 1882)

If in each of our branches we were able to establish a homœopathic dispensary with the addition of mesmeric healing... we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large. ("Spiritual Progress": *The Theosophist*, May 1885; THE THEOSOPHICAL MOVEMENT, XXX. 368)

The following from an unsigned article in *The Theosophist* is also worthy of note:

Years since Homœopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organism. They went so far as to maintain that, with the *decrease* of the dose was obtained a proportionate *increase* of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless... Mr. Crookes' experiments with radiant matter and the electrical radiometer... might well be claimed by Homœopathy as a firm basis to stand upon... No impartial thinker, moreover, would be prepared, we think, to deny *a priori* the effect of homœopathic medicines....

Owing to the smallest *imprudence* an allopathic dose, while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless, very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes — namely — on our nerves. This is the method of homœopathy. ("The Bugbears of Science — Homœopathy and Mesmerism": *The Theosophist*, IV. 169, April 1883)

What, then, can students of Theosophy do regarding these problems? First, let us repeat, each is left free to make up his own mind as to what he should do in his own individual life. But, as a student, it is incumbent on him to give to others the Theosophic viewpoint on these subjects, so that they might make up their own minds *after* proper study and reflection.

Let us close by quoting from the *Gita*. The advice that Krishna gives to Arjuna, to ponder fully in his mind the knowledge given to him, we, too, must follow in our own lives; and then, in the words of Krishna — "act as seemeth best unto thee."

## FOHAT—THE GREAT TRANSFORMER

Fohat is a Tibetan term for the energetic or motion aspect of the Supreme Spirit. It is usually considered in its metaphysical aspect, which is rather difficult to understand; therefore, side by side with the metaphysical, the ethical and practical-application aspect should also be understood.

Every form of life is made up of a certain grade of matter expressing a certain degree of intelligence or consciousness, and the connecting link between the two is the vital force of Fohat. It links spirit to matter, subject to object, as explained in the First Fundamental Proposition of *The Secret Doctrine*. It is the "bridge" by which the Eternal Thought in the Eternal Mind is objectivized as universal Nature. The process is from within without. The slumbering energy awakes and a gradual transformation takes place from the spiritual to the ethereal, the semi-ethereal, until gross forms of matter come into existence. Primordial matter is formless and colourless. It is Fohat which translates or rather transforms the universal, archetypal ideas into various forms at various levels and becomes the guiding force. The Laws of Nature exist because of the impression of Divine Ideas on Divine Substance. It is interesting to note that some thinkers have, unconsciously to themselves, admitted the existence of the propelling force of manifestation, as stated by Madame Blavatsky in a footnote on page 649 of Volume II of *The Secret Doctrine*:

The "principle of perfectibility" of Nägeli; von de Baer's "striving towards the purpose"; Braun's "Divine breath as the inward impulse in the evolutionary history of Nature"; Professor Owen's "tendency to perfectibility," etc., are all veiled manifestations of the universal guiding FOHAT, rich with the Divine and Dhyān-Chohanīc thought.

Fohat is the constructive power that causes the formation of planetary systems, of earth chains, of nature and of man. In the second verse of the Fifth Stanza from the *Book of Dzyan* it is stated: "Fohat is the steed and the thought is the rider." Not only does it serve, like the steed, as a means of transportation from one place to another, from one plane to another, but it also has the power to change and transform that which was subjective into the objective, that which was noumenal into the phenomenal. Thus, an ideal image in the mind of man may be reproduced as a concrete form.

This can be understood by taking a simple illustration — that of a potter and his pot. He may have an image or images of various types of pots in his own mind. He may have the clay, the water and all the necessary ingredients in front of him, but unless and until he *wills* to use his own energy and with his hands moulds and shapes the clay according to the image formed in his mind, there will be no objective formation of an earthen pot. This illustration should enable the student to have a clearer understanding of what Fohat is, and how it functions at various stages

of evolution. The Will of man is one aspect of Fohat in the human kingdom, on the plane of mind; the potter's use of the energetic force to create a pot with his own hands and make of it an objective reality is another aspect of the vital force on another plane.

In Nature, the Fohatic principle is working all the time. A continuous transformation of forms from one state into another is taking place. What transforms water into ice or steam, its two opposite aspects? Heat and cold, rooted in Fohat, the energy of the One Life. What makes vapour gather into clouds in the sky, and the clouds to burst into rain, and the rain to fructify the seeds under the ground and bring about the growth of plants and trees, flowers and fruits, in all their changing forms? The motion aspect of the Divine Life. Motion conquers cold, rest conquers heat. When the body is cold, the mind passive, hands inactive, then motion on all planes is needed. When the body is restless, when the heat of anger rages in the mind and in the heart, a change of polarity becomes necessary to bring about calm and quiet, and this change of polarity is yet another aspect of life.

In *The Theosophical Glossary* Fohat is defined as *Daiviprakriti*, Primordial Light, the essence of Cosmic Electricity, and in the manifested universe it is "the ever-present electrical energy and ceaseless destructive and formative power." This indicates how from the one homogeneous substance-principle differentiation takes place and grosser and grosser forms of life come into manifestation through the stairway of the seven worlds or planes. It is the same vital power which creates and destroys, to re-create once more. Fohat is "the universal propelling Vital Force, at once the propeller and the resultant." Attraction and repulsion, levitation and gravitation, are all caused by this universal propelling force.

What brings atoms and molecules together, what separates them? The opposing forces of cohesion and of dispersion both spring from Fohat. What but the dynamic energy of life turns a germ into a foetus in the mother's womb, and later on into a baby which becomes a man or a woman? What brings about old age, decay and death? The destructive aspect of that same energetic force. What brings the body daily from the waking to the sleeping state and from the sleeping to the waking state? The unbalance caused by the impact of the universal life-energy upon individual energy. When the equilibrium is restored, it wakes up the individual for another day of work. So all growth and expansion, all decay and destruction, the play of opposing forces through a change of polarity, are brought about through one or another aspect of Fohat—the great Transformer. Thus, naturally, life is looked upon as a drama, a dance, or a song, where each being is expected to play his part, to dance or to sing in tune with the Infinite. This can only be done through a clear understanding of Deity in its triple aspect of Creator-Preserver-Destroyer, or Spirit-Matter with the connecting link of Fohat.

Human beings dissipate their energy in a thousand ways, through the avenues of thought-word-deed, because they are bound down by a hundred cords of desire. Therefore the practical lesson is to conserve one's

energy for the highest work on the physical, mental, moral and spiritual planes, and, instead of following impulses from without, to follow the right principles and act from within. Sri Krishna defines Yoga as equanimity of mind and skill in the performance of action. This can only be achieved through constant vigilance and self-control.

The way winds up-hill all the way, from the valley of mire to the summits of glorious light Nirvanic, and it is necessary to use one's energy in the cultivation of virtues. One of the Paramitas is "VIRYA, the dauntless energy that fights its way to the Supernal TRUTH, out of the mire of lies terrestrial." This will transform man into a god, enabling him not only to enjoy Nirvanic peace and bliss, but also to use his energy on all planes to elevate his fellow pilgrims and relieve their suffering. Thus, to propel life from the unmanifested to manifestation, from the atom to man and man to god, is the work of Fohat, the great Transformer, at first through natural impulse and then through the self-conscious effort of man.

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UNI reports a 7.6 per cent increase in the crime rate in the country during 1961 and 1962, as compared with the average figures for the period 1958-60 (*The Statesman*, Delhi, February 3rd). The total number of cognizable cases, including crimes committed by juveniles, was 685,651 in 1961 and 674,466 during 1962. Dacoity recorded an increase of 22.6 per cent and robbery, 19.5 per cent over the triennial average figures for 1958-60.

Uttar Pradesh registered the largest increase, 67.1 per cent, over the triennial average. Rajasthan and West Bengal came next with 17.4 per cent and 8.7 per cent increase respectively. Among the cities the largest increase was in Kanpur (83.1 per cent), followed by Delhi (33.5 per cent) and Calcutta (21.2 per cent).

Discussing the psychic proclivities that were to manifest in the future — our present — Madame Blavatsky remarked that their danger would be "aggravated enormously by the pressure of competition and the struggle for existence." Is not the increase in crime reported from many places the world over rooted in these underlying tendencies of our age?

The old view was that the responsibility for crime rested solely on the criminal. How mistaken it was H.P.B. brought out when she declared that if each transgression were impartially investigated it would be found that in nine cases out of ten the offender was the one sinned against, rather than the sinner. Society cannot evade responsibility for the conditions that increase temptations to crime. A decrease in the crime rate can hardly be expected without more sincere and sustained general effort to remedy poverty, overcrowding and ignorance. And yet, as H.P.B. makes abundantly clear, man has free will and, however circumstances predispose, in each decision on his course of action the individual himself has the casting vote.

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## ETHICS AS A SCIENCE

Ethics could be defined as a body of scientific laws which underlie moral living and lead to spiritual freedom. It is that Science of the Soul which relates to the causative world of being, or to that which *is*. Its field of operation is within the real man, the man who perceives and experiences. The laws governing man's evolution, or the laws of ethics, are also called the mathematics of the Soul.

Physical science synthesizes the laws of the Universe into simple mathematical formulæ, embodying very complex phenomena and expressing on our plane the effects of the interrelationship of the various forces in Nature. The ancient Initiates understood God to be the perfect Geometer, and in more recent times Freemasons speak of God as the Great Architect of the Universe.

Fundamentally the Soul of man, the spark of the One Universal Soul, cannot exist as an individual entity apart from the Cosmos and from Mankind. There is, therefore, one great Science of the Soul, and such a Science is as definite in its laws and precise in its applications as is the physical aspect of that Science in the world of matter. Ethics encompasses the whole universe, seen and unseen, man and beast, the organic and the inorganic — all the three worlds, in fact.

In order to understand the problem fully we have to study metaphysics. God is Law, and Law is Deity in action. The mind of the man of the 20th century has to give up the idea of a heavenly Father who rewards the good and punishes the wicked. Theosophically speaking, Law is supreme, and God considered as an extra-cosmic entity and power, a figment of the imagination. In *The Secret Doctrine* we read:

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*. (II. 420)

This law is inherent in Life itself. Life, indeed, in all its aspects and manifestations is an expression of law. The simplest of all phenomena becomes an expression of it and can be viewed as part and parcel of the Universal Harmony.

Why is it that the rational mind of man which understands law well is unable to grapple with the question fully and reach to a universal vision of creation and manifestation? Law in essence is divine perfection and absolute compassion, which, to the human mind, is the greatest of all mysteries, something which it recognizes may fill the whole being with wonder and mercy and yet remain on this our plane unattainable. Even a child can be shown the effects of law, on both the physical and the moral planes, but neither Newton nor Einstein could probe into the mysteries of Nature and give a rational explanation of the phenomenon of

Life itself. It demands the intuition of the poet, the artist or the saint to have the true vision. Geometry and Mathematics may be regarded as mystical sciences related to Soul-life.

The Plan of what is to be originates at the beginningless beginning in the Divine Mind and is reflected upon eternal substance in a pattern of light. Ethical Ideas are the reflection on the moral plane of that Plan thus made manifest. In the true meaning of the word they are Archetypal Ideas. Could it not be said that the Archetypal Idea ensouls the Archetypal Form, is one with it, and that the latter is the source and origin of all subsequent forms embodying a Thought?

These Archetypal Ideas were burnt into the very soul of Infant Humanity and were the direct reflection of the Divine Plan first formed in the Virgin matrix of the Universal Divine Mind. The plastic Soul of Infant Humanity could thus be impressed, for the real abode of the Soul is in the upper worlds and there it is able to look directly upon Ideas. But Mankind had also to be saved from itself through the sacrificial action of those who embody such knowledge on earth, and thus truth was preserved from age to age.

Ethical Sciences are the synthesis of all Sciences and give us the key to an understanding of the Universe and of Man. Thus they can be seen to be related to the very foundations upon which the Cosmos rests and evolves. Therefore how can they be inexact, inaccurate or wanting? Pythagoras first instructed his disciples in the mysteries of mathematics, geometry, music and harmony, before initiating them into the perceptive mysteries of life and death. Any form in manifestation has, then, an ethical value and a moral significance, and the life it embodies cannot be injured or destroyed without bringing harm to the perpetrator and upsetting the universal pattern or harmony of the Whole Life.

The realm of the Soul has a peculiar Science of its own. It relates to the divine pattern of light and it is up to the personal man to live so as to reflect it perfectly in his daily thoughts, feelings and actions. This reflection is weakened by blind adherence to moral conventions, distorted by holding wrong ideas and clouded through self-identification with lower passions and desires. The object of a moral life is to restore the distorted image to its original perfect form, by study, self-discipline, and listening to the voice of the Inner Ruler.

In the First Item of *The Secret Doctrine*, we learn that this Ancient Wisdom known as Theosophy was recorded in a mystical language of geometrical signs and glyphs, and that such is the power of Occult symbolism that a few pages of these could record events covering vast periods of evolution. Here we have an illustration of how archetypal knowledge was recorded, and this archetypal knowledge is to ordinary and relative knowledge what Divine Ethics is to moral laws as understood and practised by men. But that abstract language of the Soul-Ego gains expression when translated into actual words and deeds on the physical plane, otherwise it might get obliterated through lack of expres-

sion. This expression is achieved through and by imitation and our lower mind has to become in its own field a mathematician and geometer, accurate and systematic, *i.e.*, deliberately planning good deeds. That which gives light to the mind is the fire of devotion, while self-sacrifice consumes the shadows created by *Maya*, the great illusion, and the ensnarer of the soul of man. We can become thus the architects of our own characters and master-builders of our own lives. The voice of conscience tells us what not to do, but the study and practice of Ethics tell us what we ought to do, and how we can do it with accuracy and precision, in accordance with the real needs of the Soul. As the creative intelligences, having had their understanding opened and seeing the plan in the Universal Mind, proceeded to create the Cosmos, so the personal man, having perceived the truth, must work according to the plan and build on Earth a temple worthy of the Inner God.

It is said that realization comes from dwelling upon the thing to be realized. Let us, therefore, dwell upon the highest, the One Self, and live and work for and as the Self of all creatures; thus alone can we get a glimpse of that world of True Ideas which expresses the message of the Gods of the Upper World, who are but ourselves.

If we do really believe in that Occult Science, the hidden Science of the Soul, let us now begin to live a "scientific" life, obeying the dictates of the Soul-Ego, the Real Master-Builder, always remembering that the ultimate Law of Life, the Law of Laws, is Compassion Absolute.

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Most excellent contemplators of nature and all things therein, they [the ancient sages] scrutinize earth and sea, and air and heaven, and the natures therein, their minds responding to the orderly motion of the moon and sun, and the choir of all the other stars, both variable and fixed. They have their bodies, indeed, planted on earth below; but for their souls, they have made them wings, so that they speed through the æther and gaze on every side upon the powers above, as though they were the true world-citizens, most excellent, who dwell in cosmos as their city; such citizens as wisdom hath as her associates, inscribed upon the roll of Virtue, who hath in charge the supervising of the common weal. . . . Such men, though (in comparison) few in number, keep alive the covered spark of Wisdom *secretly*, throughout the cities (of the world), in order that Virtue may not be absolutely quenched and vanish from our human kind.

—PHILO

# QUALIFICATIONS FOR CHELASHIP

## I.—PERFECT PHYSICAL HEALTH

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“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

—ST. PAUL

Among the qualifications to be acquired by one who has resolved to tread the Path of Chelaship the very first is “perfect physical health”; explaining it, H.P.B. states that “only in rare and exceptional cases” has the requirement been modified.

Despite the conscious or unconscious violation of physical laws, all men and women desire good health, but as selfishness is the keynote of all the pursuits of the average man, his motives for desiring health are purely personal.

Every concrete phenomenon is an expression of some metaphysical principle; every ethical attribute is an aspect of the One Universal Law. The following quotations furnish the metaphysical background for this first qualification for Chelaship:

*“Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life); Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.” (Book of Dzyan, Comm. III, par. 18) . . . . “Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor Matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.” (The Secret Doctrine, I. 258)*

Soul and body, like Spirit and matter, are not only interdependent; they are both indispensable to manifestation. Without Soul the body is a corpse; without body the Soul can gain no experience. To ignore or to misunderstand this fundamental truth is to fall prey to practices both questionable and dangerous. These practices may be roughly divided into:

- (1) Sense-indulgence rooted in the denial of Spirit.
- (2) Torturing of the body, born of the delusion that matter *per se* is evil.

Both of these practices injure the lives of which the body is composed and disorganize the orderly working of its parts.

Said the Buddha:

There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow — the habitual practice, on

the one hand, of those things whose attraction depends upon the passions, and especially of sensuality — a low way of seeking satisfaction, unworthy, unprofitable, and fit only for the worldly-minded — and the habitual practice, on the other hand, of asceticism or torture which is painful, unworthy and unprofitable.

There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathagata — a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!

Health of the physical body results when its living cells work in union and harmony. Conversely, ill-health bears witness to the "sin of separateness." Theosophy advocates the same Middle Path as the Buddha preached and teaches its students the art of right treatment of the body. To pamper the shadow, mistaking it for the substance, and to neglect the instrument in contemplating the Reality are both equally unwise.

The description of perfect health according to the Esoteric Philosophy is very different from ordinary conceptions. Muscular strength is the ideal of the athlete. A body capable of digesting almost anything that tickles the palate or of indulging in almost anything that satisfies the senses is the popular conception of a healthy body. Esotericism defines health as that condition of the body which best allows the Soul to fulfil its dual task of (1) inner purification, which raises the matter that composes the body to a rarer state of being, and (2) outer service of humanity. For this dual task the two requisites are Adaptability and Receptivity.

True discipline demands that we work to secure perfect physical health — not for our own ease and comfort, but for the sake of humanity. The Chela's life is not his own — it is dedicated to the Cause; and so his body must adapt itself to the needs of humanity. To live to benefit mankind implies the embodiment of the six glorious virtues and the radiation of their powers through the orifices of the body. Good health is a great asset in that task.

Ill-health is a concretization of selfishness. Physical well-being is not only necessary for the Inner Man. The Individual cannot separate himself from the Race — this is true not only mentally and morally, but also physically. How do we injure others when our bodies are ill? Says H.P.B.:

"Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES. Sin and the MOON." Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the "One Life" or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully. (*The Secret Doctrine*, I. 248)

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception because it is outside the range of the laws known to those who reject Occultism. (*The Secret Doctrine*, I. 248-49)

The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries — the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. (*The Secret Doctrine*, I. 261)

These elemental lives fly out constantly from every human being. According to ancient Science each “life” is in turn Builder and Destroyer. Thus during illness not only does our own system suffer, but we become, so to speak, a centre for radiating destructive lives.

The *Secret Doctrine* quotations indicate that our body, whose microcosm is the brain, is a combination of elemental lives which we constantly impress. Their present quality renders them susceptible to impressions from the lower plane. While man is functioning objectively the physical brain has an indispensable part to play in cognizing the Inner Reality. The task of the Theosophical student is to transform the brain from a gross into a sensitive instrument.

Here arises the question of diet. This is a basis for vegetarianism aside from the humanitarian grounds for it: a vegetarian diet clogs the bodily organs least. H.P.B. says in *The Key to Theosophy*:

When the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this “coarsening” or “animalizing” effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

Far more injurious, however, is the drinking of alcohol, which must be avoided if the finer centres of the brain are to function. *Raja-Yoga or Occultism* gives us the reason:

Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the

meat of each animal, to preserve the psychīc characteristics of its kind.

But those outer practices are not enough — nor are they the real starting-point. We must be far more particular about our inner diet of thoughts and feelings lest it be harsh, astringent, bitter, too hot. The animal nature in us gives its corresponding impress to our bodily cells. The manifestations of the animal soul are dual: (1) *Kama-Krodha-Lobha*, Lust-Anger-Greed, which spoil the brain as nothing else can, and (2) Day-dreaming, based on personal likes and dislikes. The passivity which day-dreaming develops is the opposite of true receptivity. To purify the brain the mind needs to be watchful over the ebullitions of the personality, in order to control the independent action of the animal soul and to cultivate intelligently the Divine Paramitas. This will give a higher impress to the tanhaic elementals and will make the brain receptive to impressions from the God within.

The awakened Soul cannot live in unity with its Higher Self without having cleansed and purified the lower nature. This involves the treatment of the Lives from another point of view. Writes H.P.B.:

The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. (*Raja-Yoga*, p. 6)

The student is preparing himself for that stage. His accumulated Karma, activated by the force of his resolve, is bound to precipitate itself through his physical body, the ultimate plane for its manifestation. Thus the earnest practitioner has greater odds to face than other men have and therefore he should be even more particular than they in the care of the body so as to prepare himself by all possible means for the difficulties which are bound to arise. But exhaustion of old Karma in the case of a true Chela is always a *purificatory process* — a means to change his instruments for the better.

But while on the one hand the body is to be prepared and made a temple for the God within to dwell in, on the other, of what use is that temple if our fellow men do not gain any benefit, do not find the temple giving forth Light?

Spiritual life does not consist in withdrawing physically from the world or from humanity; it consists in separating our consciousness from the personal and in using our bodies to practise altruism. The law of interdependence shows us how the care or the neglect of the body inevitably reacts on the inner planes, just as thoughts and feelings have their repercussion on the body. If the latter is suffering, it constantly demands atten-

tion. Therefore it is well-nigh impossible for the beginner to detach his consciousness from the transitory mask, either to elevate that consciousness to the plane of eternity or even to concentrate on the work in hand. Whatever the mode of service we may have chosen, it cannot be performed effectively and efficiently without the co-operation of our bodies.

Theosophy offers definite instruction also on the cure of the body; one of its precepts is to use physical-plane methods for physical ailments. Just as it would be foolish to attempt to decipher the workings of the human mind and heart by studying the organs of the body, so too is it unwise to practise mental healing for physical cures — and dangerous as well.

When the Temple is built and the God enshrined in it, when people perceive its light and aspire to get it, one part of our work is accomplished. "When the pupil is ready, the Master appears," says an Eastern maxim. As the God within the shrine becomes more and more active he will become the channel for the forces of health, mental, moral, bodily, of which the Perfect Blessed Ones are the bountiful spreaders.

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The common atmosphere of the earth is said to be more than forty miles in altitude. Let all souls be pure, and this would be sweet and invigorating, void of miasmas and pestilences. For what is the atmosphere but the reflex current of all the living souls on the planet, returning on its ebb to be renewed and impelled with vital force in sustaining floods over the world, expired and inspired by the all-renewing Soul? Let all men see to it that they sweeten the airs of God by vitalized deeds, and not live on the lungs of their neighbours. Disease comes riding on every gale to such. Holiness neutralizes miasmas, and renovates the atmospheric tides; so a sweet soul circulates around the globe, and sends health to panting, yawning, languishing invalids on every breath that it launches into the common current. Like ocean, it tumbles round the world, and stirs the whole mass of fluid air.

—BRONSON ALCOTT

## WILLIAM QUAN JUDGE — THE MAN

Who was William Quan Judge? He was the writer of *The Ocean of Theosophy* — and there, unfortunately, information often stops. Very few students of Theosophy really *know* Mr. Judge, the man, the exemplar. Yet, unless we really know him, how much do we miss! We have an opportunity of knowing him if we reflect over all that he says in his *Letters That Have Helped Me*, and imagine that he is writing to us. Also, if we gather together all that has been written about him in the “Biographical Notes” at the end of the American edition of the book, we can learn much.

One of the keys to his inner attitude can be found in his *Notes on the Bhagavad-Gita*:

What I propose here to myself and to all who may read these papers is, 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. Such at least is the promise by Krishna in the Bhagavad-Gita — the Song Celestial. . . . If we follow the advice of the great Prince, our next step will be to assume, in view of patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge with the power to impart as much as we are able to take.

Can we not all take this attitude to heart?

As to his personal character, we learn from one of his friends that he “fears nothing except his own conscience.” He was “never deterred by expediency, mere public opinion, nor by any consideration of a personal nature, from carrying out that which he had resolved to do.” In other words, he was a man of integrity, and if we would follow in his footsteps we must learn to fear our own conscience and never let expediency hinder us in what our conscience tells us is right. Are we such men and women today? Each one alone can answer this for himself. He reminds us:

. . . side by side with what we are *doing*, runs the hidden current of our *being*, slow-moving, perhaps, but nevertheless sweeping on with a resistless force, none the less great for being unsuspected.

Faith in this idea will bring us to the realization of the following — and what a load will be lifted from our minds! —

What is to learn, is to be content, or, rather, resigned to ourselves and our limitations even while striving to get above them. . . . I am never, nor you, satisfied with ourselves, but we must be resigned to the limitations of our character as they appear to us.

So often we worry about our limitations, yet do nothing to remove them. Let us first analyse our actual limitations, our faults and virtues,

our capacities and non-capacities, learn to accept them and start to improve or to remove them without depression or apathy. Acceptance of Karma is the first step to its overcoming, provided the acceptance is made a stepping-stone to using that Karma for the development of faculties. We are to pay more attention to what we *are* than to what we *can do* or *not do*, though that, too, has its importance.

It is this self-discipline that made Mr. Judge "gentle, sympathetic, but above all strong and powerful, whenever and wherever it was necessary to put in a word at the right time, or to act on the spot." It is this that made his heart like that "of a little child and his tenderness was only equalled by his strength."

All students of Theosophy acknowledge that "There is no religion higher than Truth." This means that they value truth on all planes as the most precious thing. About Mr. Judge's truthfulness a friend wrote: "His wife has said that she never knew him to tell a lie, and those most closely connected with him theosophically agree that he was the most truthful man they ever knew." It is so often "expediency" that makes us prevaricate and speak or act untruthfully, or connive at untruthfulness. Let us remember that expediency meant nothing to Mr. Judge if it affected his integrity.

Another general picture of Mr. Judge is that of such a good, kind, understanding man that he seems like the "Jesus, meek and mild," of so many Christians! We know from the Gospels that, however great was Jesus' immense and unselfish love for humanity, yet he could be firm when need arose, as when he drove the money-changers out of the temple. So with Mr. Judge in a lesser degree, as the following bears out:

The severity which some saw in him was on the outside, only. He was not always patient with folly and faint-heartedness, yet even these drew from him pity rather than condemnation, and nothing except deliberate cowardice persisted in, and treachery to the Cause itself, seemed to place the offender outside the pale of his present sympathy and attention.

Another friend wrote of him:

From him I learned to disentangle principle from condition. He viewed all questions from the standpoint of the principle or essence that each contained in itself, without reference to personality, and his quick perception of every situation, together with the application of his ideal principles, enabled him to judge correctly at all times.

If we can learn to understand and to love Judge's mind, to become one with his heart — in other words, to assimilate him, we shall not only be better servers of our Movement but shall also draw ourselves to him in other lives to carry on the Work. "Friends or enemies in the future" — this is how they are made, for thought binds, whether based on love or on hate!

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## EXTRACTS FROM UNPUBLISHED LETTERS

Outside the home there is a world; outside your own mind-world and heart-world there is a universe. It has lessons on the one hand; it needs service on the other. You must begin to cultivate a deliberate attentiveness to the Inner Light by whose aid alone you can perceive truth. As bodily age creeps on, the inner has to be attended to with speed and clear vision. What saving of time and energy and how? What giving of what is saved to the Great Cause and to Them? Less fluctuating and more steadiness and steadfastness of and in the within is becoming your pressing need. More study, not only of Theosophy but of cognate subjects, becomes necessary. You need consideration, which means thought; reflection, which means seeing in the Mirror of the Mind; meditation, which means gaining familiarity with the Divine Astral — *Maha Smriti*; and, above all, application, which means descending from the Inner *Akasha* to the outer brain. We cannot be less strenuous in living the Life and serving the Lords of Life — our Living Mahatmas. You must prove to your own self that you are an officer and not only a soldier or sepoy in the Great Army.

Well, enough of the past. Let us look to the future, both near and distant, and labour in the present to sustain the motions of the Mighty Plan of the Mighty Holy Ones. Holiness, like love, is a misunderstood term; the world needs Holiness and it can best be taught by personal example. So, I say, live the Life and make your home a centre of the Theosophic Light of true Holiness, for which you will need the association of *S.D.* ideas and the companionship of the writings of W. Q. Judge.

You hold on to the Lines — inner especially. You are learning many things all along the line — even teaching at the U.L.T., etc., is learning and gathering experience. Make it all precious and store it away for the future. Get yourself a position which the world recognizes, for we have to work with the mind of the race; you must carve out a place for yourself in this world's civilization and then you will be of mighty service to the Blessed Holy Ones. Keep your Faith and Devotion burning in silence and secrecy and thus you will do for Them what They need.

Never consider any problem from the viewpoint of whether it is pleasant or unpleasant to persons; each problem should be decided on its own merit. We should not try to judge of our efforts from the results of others. We have to do that which is right and leave Karma to settle all the rest.

If you make discerning use of Karmic activity in and of your environment you will gain experience which will strengthen your feet. Remain silent and think and seek out teachings applicable to each situation. Your silence will endow you with purity while your endeavour to learn will

develop and deepen your sense of truth. Apply the *Shila Paramita*; let not there be any room for Karmic action started by you. Have love in your heart and no adverse thought in your head about conditions. Keep up your noble efforts at service. Take care of your precious body, your psychic temperament and your thoughts. The purity and spirituality of thoughts are the best protectors and also the energizers of the body to be healthy and wise; these two are the best of wealth.

Do take great care of yourself, not only of your good mind and your pure heart, but also of your body. Keep it in good magnetism so that from its every pore streams forth Light, benign and gracious. May peace and happiness be with you, and may you grow like a flower of colour and fragrance and beauty of shape! Have love for all, even for the mean and the crooked and the selfish. Forgiveness comes from faith in the Higher. Each one carries the light of the Soul. Some obscure it very grotesquely, but it is there. Look for it. Do not minimize your own light of mind, of heart, of hands.

May all good and real prosperity envelop you every day of the coming year! If you truly take care of your body and improve its health substantially your mental energies will gain vitality and even your weakening memory will improve. But you really must learn to take good care of your body. The Work and our Cause need every loyal and devoted helper. Though you have suffered in the physical body there is enough stamina, pranic and other, to keep you going provided you work in silence and collectedly in your mind and calmly with your heart.

No use preaching to you about anything today, but let me wish you success in your effort to gain calmness, desirelessness, sanctified common sense.

May your life and labour prove beneficent in an increasing measure! To live is to be. We need to know so that we may become better and brighter — enlivening and enlightening all deeds. Life all live, but some without light, some by the glare of the street lamps. We want the Light of the Spiritual Sun — it is there, all ready to be tapped. Tapping it means recalling, remembering and then using our divine faculty of Imagination. May Their blessings surround you every day of this coming year! My love is always with you.

Work is progressing and I am cogitating about the labourers in the world-field which belongs to Them and on which Their watchful eye ever falls.

Great privileges as well as responsibilities spread out before you and I hope that you will value them from the point of view of the Inner Ego and not of the outer man. You will have many tests, many trials and many temptations, but if you remain faithful to the Teachings you will be able to save yourself many a pitfall. And it is only through the teach-

ings that you will be able to know really who the Teachers are. You have begun to feel for the great Masters and Their nearness to you; you must now endeavour to come face to face and light to light with Them. You will succeed if you keep the three things of study, application and promulgation well and properly balanced. Also, avoid the extremes of either going too much in the outer world or restricting this too much and neglecting the external.

What do I wish for you? Prosperity of the ordinary type? Health, wealth and happiness? Of course, yes. But these are effects and we must look deeper into the plane of causes. It is mental calm and psychic contentment which begets physical health. It is disinterestedness, generosity, enjoying Nature through *yagna*-sacrifice which attracts wealth to us and makes us trustees of the money which comes to us. Real happiness of the *sattva* kind is described in the 18th chapter of the *Gita*; in our sensorium it reflects the inner joy, *Ananda*, bliss. May you have all these! But above them all, may your heart glow with enlightenment and may the Tathagata Light burn therein increasingly! May your mind radiate the Divine Paramitas whose virgin mother is Compassion Absolute! These are high hopes, my dear, but better ever to hope as high as the heavens and derive for our human devotion what the stars send forth. So acquire true knowledge by study, send it out by teaching it to others, and be united, for that and all purposes, with those who are like-hearted and like-minded. May the bond of old days sustain us in common endeavour for the good of the Great Cause of the Blessed and Holy Masters!

Inner Heart-Feeling, true Compassion, assembles knowledge from without, garnering the same all the time, while within Wisdom spontaneously springs up. Inner Contentment needs a great deal of outer silence: to appear as nothing in the eyes of men; to do real *Dana* so that our left hand knows not what our right hand does — this is real *Siddhi*, in which *Buddhi* is present. Aim at this, for by this and this alone real Masters are to be found. "Seek for Him who is to give thee birth in the Hall of Wisdom." That is my first wish. Attain this inward Contentment and all the necessary things will come to you, more or less naturally. Real and regular study of the Stanzas and of the *Voice*, of Judge's articles and of *Light on the Path*, will strengthen your psychospiritual Heart and brighten up with real shade all your deeds. Be true to the Inner God, to Them, to the Lines laid down by H.P.B. May you succeed!

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## IN THE LIGHT OF THEOSOPHY

Ever since Western Orientalists "discovered" the sacred writings of the East, Orientology has fascinated scholars the world over. Interest in Eastern culture and thought has recently been heightened, and to meet the demand for translations of Oriental scriptures, Dover Publications (New York) has undertaken the reprinting of the *Sacred Books of the East* series. The 51 volumes in this series, published late in the 19th century under the general editorship of Max Müller, the eminent Sanskritologist, include translations of the important sacred texts of the Hindus, the Zoroastrians, the Buddhists, the Jains, the Confucianists, the Mohammedans and the other significant religious groups of the East.

The first works to be released in Dover reprints are: *The Upanishads*, translated by Max Müller; *The Vedanta Sutras of Badarayana*, translated by George Thibaut; *The Texts of Taoism* and *The I Ching*, translated by James Legge; *The Questions of King Milinda*, translated by T. W. Rhys Davids; and *Saddharma-Pundarika*, translated by H. Kern. Students of comparative religion and of the Orient will find in these works much of value and of interest.

The laudable work done by Western Orientalists in bringing to light the forgotten sacred writings of the East cannot be denied; yet even so eminent a student of the Orient as Max Müller has missed the true meaning behind these works. This is how he evaluates them, in his Preface to *The Sacred Books of the East*:

Readers who have been led to believe that the Vedas of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. . . . I confess it has been for many years a problem to me, aye, and to a great extent is so still, how the Sacred Books of the East should by the side of so much that is fresh, natural, simple, beautiful, and true, contain so much that is not only unmeaning, artificial, and silly, but even hideous and repellent. . . . The sacred code of Zoroaster or of any other of the founders of religions may appear to us to be full of absurdities, or may in fact really be so, and it may yet be the duty of the scholar to publish, to translate, and carefully to examine those codes as memorials of the past, as the only trustworthy documents in which to study the growth and decay of religion.

Such statements as these coming from an "authority" on Orientology seem to justify the lament of an Eastern Initiate: "Oh, ye Max Müllers and Monier Williamses, what have ye done with our Philosophy!" And He added:

Since those gentlemen — the Orientalists — presume to give to the world their *soi-disant* translations and commentaries on our sacred books, let the theosophists show the great ignorance of those “world” pundits, by giving the public the right doctrines and explanations of what they would regard as an absurd, fancy theory.

There is remarkable disagreement between scholars even with regard to the external character of these sacred writings; what, then, can they know about the sublime *esoteric* truths concealed under the allegories and personifications which Max Müller characterizes as “fantastic and whimsical” and as “vulgar stupidity”? A victim to the materialistic conception of evolution and of human history, he was unable to conceive that thousands of years before the Christian era there might have been individuals who far surpassed the 19th-century intellectuals in their philosophical and spiritual attainments. Says *The Secret Doctrine*:

The ancient adepts have solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death were fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence, it is because these problems formed part of the sacred mysteries; and, secondly, because they must have remained incomprehensible to the vast majority of men then, as they do now. (II. 451)

Hindu Aryans wrote for their Initiates, who read truth between the lines, not for the masses. If they did mix up events and confuse Ages *intentionally*, it was not in view of deceiving any one, but to preserve their knowledge from the prying eye of the foreigner. . . . As for the Western Orientalist, he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism. (II. 225)

But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber's and Mr. Max Müller's favourite theories — namely, that writing was not known in India, even in the days of Panini(!); that the Hindus had all their arts and sciences — even to the Zodiac and their architecture (Ferguson) — from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. (*Ibid.*)

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In the January 15th *New York Herald Tribune* (European edition), the distinguished American philosopher-historian, Will Durant, offers his personal opinions of the morals and habits that impel modern society. The individual in his struggle to liberate himself from ancient traditions, congealed creeds and despotic states came to idealize freedom. His efforts to overthrow authority and strengthen the rights of the individual have,

however, led him to the other extreme. Will Durant poses the question: "Have we too much freedom?"

Should we be free to commit murder and escape punishment on the ground of "temporary insanity"? Have our parole boards been too gentle, humane and approachable?

Should we be free to sell, to any minor who has the price, the most obscene book of the 18th century, while we deplore the spread of crime, unwed motherhood and venereal disease among our youth?

Should divorce be so easy that marriage loses its function of promoting sexual order and family discipline?

Should advertisers be free to multiply their sales by pictures of violence, or by persuasive propaganda for products officially banned as injurious? . . .

We have been afraid to speak out lest we be considered old-fashioned and incapable of adjusting ourselves to changing norms and ways.

We tolerate, and allow our children to be formed by, pictures that habituate them to crime and violence.

We patronize products sold by appeals to the lowest common denominator of the public mind.

We make idols of screen celebrities who deliberately break up home after home.

We give not only money but honours to writers who peddle sexual stimulation.

We pass in wonder by some of the modern art exhibited in our museums, and we dare not speak out against it as turning our stomachs with the odour of decay.

Our ears are deafened and insulted by cacophonous music, but we fearfully recall that Beethoven was condemned by traditionalists.

Let us speak out. Let public opinion resume its function as an indispensable aid in transmitting standards and transforming the savage into a citizen.

We shall be charged with hypocrisy, because we, too, are sinners. Yes, we are guilty with the rest; we have been silent too long. Let us speak out. Let us say, humbly but publicly, that we resent corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaninglessness in art.

It is time for all good men to come to the aid of their party, whose name is civilization.

Are many of the problems we are facing today the result of too much freedom? Experience shows that too much of even a good thing almost always leads to its abuse. Freedom of action alone is a negative good;

the liberty of morons and of maniacs may be a curse to themselves as well as to the world. As Charles Kingsley put it: "There are two freedoms — the false, where a man is free to do what he likes; the true, where a man is free to do what he ought." History is made wherever man makes a stand for the freedom of the former type; the leaven of the Theosophical Movement is working wherever a blow is struck at the real shackles of man: his rigid moulds of thought, his prejudices and his predilections, his faults and his weaknesses.

Another point that emerges from Will Durant's article is that all those who have awakened to the fact that all is not well with our modern society have a duty in the direction of forming public opinion. This can be done by exposing "the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then . . . men . . . will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions." (*She Being Dead Yet Speaketh*, pp. 24-25)

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That plants and animals keep time has for long been observed. Some scientists hold the view that they respond to the cosmic rhythms of the external world, reacting to the cycles of day and night, of the seasons, of the waxing and waning of the moon, etc. (See THE THEOSOPHICAL MOVEMENT, Vol. XXXIII, p. 395, and Vol. XXXIV, p. 120.) Other scientists, however, as brought out by N. J. Berrill, Professor of Zoology at McGill University, Canada, in his article, "Living Clocks," in the December 1963 *Atlantic*, hold to the theory that in all living things there is an internal biological clock, which works independently of external factors. Evidence in this direction has been accumulating for years.

Professor Berrill draws attention to the fact that, as observed as early as 1729, plants kept in constant darkness and at a fairly constant temperature still performed the regular daily, or diurnal, movements of their leaves, and in phase with day and night, as though they were still exposed. This behaviour of plants has been investigated intensively in recent times. Also, certain aspects of the behaviour of birds and bees can only be accounted for on the basis of an innate time sense.

Experiments made on bees, for instance, revealed that bees trained in Paris to collect sugar water at a particular time, when flown overnight to New York came to feed there 24 hours after the last feeding, irrespective of the difference of several hours between the local times of the two areas, thus proving that internal clocks do exist and that they run on an approximately 24-hour cycle. However, it has been found that these clocks can be reset or adjusted to local external 24-hour cycles related to the earth's rotation. Experiments on migrating birds, fiddler crabs and fruit flies, all afforded demonstration of the internal, innate nature

of a biological clock. Man, too, has his rhythms, and these relate not merely to bodily functions.

The nature and actual location of internal biological clocks are now being investigated. "What is a clock?" Professor Berrill asks, and answers:

Clock mechanisms are primarily regular oscillations of a spring or a pendulum, rather than cyclic processes, and it is now fairly generally conceded that biological clocks are self-sustaining oscillations of the living systems, whether of the individual cell or of the whole organism, and that they are part of the system and do not have to be learned from the environment. Their wide distribution throughout the living kingdom and their characteristic and often remarkably precise twenty-four-hour period suggest that they evolved long ago, when life, as well as the earth, was young.

The search for the clock as a discrete mechanism which the cell possesses may prove fruitless because the search is founded on too loose a use of language. Although the living cell consists of many diverse components about which much is known, the cell as a whole seems to be the unit of life, and only as a whole does it function. We can say much the same of a clock or a watch. It consists of many different parts, each with its particular structure and function, but no one part is the timekeeper, for the timekeeping mechanism is clearly the whole. This may be true also for the biological clock. The problem may be not what part of a cell's known organization serves as a clock but what is the organization of a cell that makes it a clock. This is the fundamental problem of life — namely, the problem of biological organization itself.

In our consideration of what makes all things in Living Nature keep time, we are led inevitably to the conclusion that in even the tiniest of organisms there is a supra-physical intelligence at work.

... what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyān Chohans).... (S.D., I. 277-78)

Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a consciousness of their own? All he can say is, that this consciousness is beyond his comprehension. (S.D., I. 277 fn.)

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Theosophy teaches that our physical sense-organs serve simply as channels for the real inner senses which reside in the astral body. Our dream experiences, where we see, hear, smell, taste and touch, prove that

the senses can function independently of the organs, even though the objects perceived be delusions of the imagination rather than realities. Scientific observation and experiment reveal that in the case of some human beings the senses are interchangeable in astonishing manners.

*The Sunday Standard* (Bombay) of February 2nd reports the case of an American housewife, Mrs. Ferrell Stanley, who can "see" through her fingertips and identify colours in the dark merely by touching them. Dr. Richard Youtz, a New York psychology professor, who has examined her several times under test conditions, considers her ability "mysterious." Mrs. Stanley herself has no idea how she can distinguish colours. "Light colours are smoother or thinner or lighter in weight," she says. "The dark colours are thicker or rougher or heavier. Red, blue and green just feel like red, blue and green." A big-scale scientific investigation has now been launched, backed by the U.S. National Institute of Health.

Dr. Youtz has found that, of a total of 135 other people now being tested, between five and fifteen per cent appear to have a similar ability to "see." His researches began when scientists in the Soviet Union reported finding a Russian girl who could read ordinary print with her fingers when blindfolded. Dr. Youtz hopes that the explanation, if found, can be applied to help blind people to read.

Experiments similar to those now being carried out by Dr. Youtz have also been made in the past and it has been proven amply indeed that the skin cells can be trained to "see." Investigations with the other senses of man have shown that hearing, too, can be accomplished through the skin, that smell and sight are interchangeable, as are also sight and sound. The phenomenon of the interchangeability of the senses has been explained by Madame Blavatsky at length, with actual examples, in her article "Occult or Exact Science?" reprinted from *The Theosophist* for April and May 1886 in *THE THEOSOPHICAL MOVEMENT*, February-June 1942. As she states there,

there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds. Science investigates such manifestations, recognizes their reality, and — remains powerless to explain them. . . .

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his Vedas, can suspect what the real phenomenon means; simply — a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried

at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words. . . .

As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* — finally fell asunder to form henceforth five distinct senses. . . .

*Light on the Path, The Voice of the Silence* and other writings deal with this point of the need for merging the specialized senses into a single one, in the training of an Adept.

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Hormone sprays are now being used on plants to produce more fruit and seed, earlier and better flowers. By this means it is hoped to increase world food production (*Think*, November-December 1963). The hormone preparations, called “anthogens” (blossom generators), are being tested in the U.S. at the University of Wisconsin’s experiment station in Madison. Early experiments are said to have been so promising that a number of commercial seed companies are now conducting more extensive tests on grains.

The plant hormones are extracted from plants in various stages of flowering. The Wisconsin researchers found that anthogens extracted from one plant worked well with others. Anthogens have been used successfully on 281 plant species and varieties, ranging from corn and small grains to house and garden plants.

As always happens, Nature demands a price when man interferes with her processes. As was stated in our issue for October 1939 (Vol. IX, p. 188):

The plant breeder is in the dark as to why he cannot improve plants in one direction without risking the sacrifice of valuable properties in others. This was confessed by a well-known botanist and geneticist, Professor R. Ruggles Gates of the University of London, in his recent Chadwick Lecture in that city. . . . It is still a mystery, he said, why what a plant species gains in size or beauty or speed of growth it is all too likely to lose in something else. Among the instances which he cited were the loss of scent by the “improved” varieties of garden musk and of roses; the fact that the large modern strawberries are tasteless as compared with the wild berries; and the vitamin deficiency in some artificially bred strains of fruits and vegetables. The plant and animal breeders, in fact, have demanded that Nature regard them as her creators and make obeisance to them before they have understood sufficiently her laws to be able to help and to work on with her.

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