सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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WILLIAM Q. JUDGE

[We reprint here in full a sketch of Mr. Judge's life which appeared originally in *The Irish Theosophist* for February, March, May and June 1896. All the four parts have been brought together here.

The writer of this biographical account, Jasper Niemand, was one of Mr. Judge's intimate associates. Jasper Niemand was the pen-name of Mrs. Julia Keightley — and it was for her and for her husband, Dr. Archibald Keightley — and for the use of others later on — that Mr. Judge wrote the letters which were subsequently published as Vol. I of *Letters That Have Helped Me.*

It should be noted that this life sketch was written shortly before Mr. Judge's death, which occurred 70 years ago, on the 21st of March 1896.—EDS.]

There are events common to human life, events small and inconsiderable in seeming, which, in their ulterior development and under the ripening hand of time, may affect the thought of the world or turn a nation's history. To leave a mark on the political or social life of a great country is, no doubt, the larger deed in the view of the man of action. But the thinker, more or less a seer by his use of the clairvoyance of thought, the thinker knows well that thought lies back of all action; that to give to that mightiest of tides a fresh impulse, a new direction, is to have impressed an individual mark upon life in its fluidic entirety; is to have propelled the Oversoul, by the energic power of the personified spark, into combinations and inter-correlations whose field is practically boundless, whose unspanned area embraces Time and Space.

One such embryonic event occurred at Dublin, Ireland, on April 13th, 1851, when Alice Mary Quan, wife of Frederick H. Judge, gave birth to a son. The parents were both Irish, the mother — a sweet and

pathetic young figure, as now viewed by us — dying in early life on the birth of her seventh child. That other child, whose birth-date has just been given, was named William Quan Judge and was brought up in Dublin until his thirteenth year, when the bereaved father decided to emigrate with his motherless children to the United States, there to share in the wider activities and opportunities of American life. The impulse of the younger nation works swiftly in the Irish blood, and passage was promptly taken in the Inman Line steamship *City of Limerick,* which arrived at New York on July 14th, 1864.

Of the first thirteen years of the life of William Q. Judge we know but little, and may hence assume them to have been of that happy order which carves no deep, distinctive lines upon the memory. Life has its years of rarer vintage, which leave an aroma as of sunlight in the heart. The years of childhood should be such as these, that mature life may still feel them as an afterglow. So it is in this instance; the lad was a happy one, growing, playing, studying, waiting for his future life and destiny. But he was not only waiting — as we all must — for his destiny; he was also *preparing* for that watchful Argus, as we all should do. For destiny comes to each and all, and we must either tamely accept her, or *make* ourselves, in her despite, using her opposition to develop our power of withstanding and overcoming. We cannot fashion the present fate, for she is the outcome of ourselves. We have earlier made her what she now is, and she stands before us, wearing our own unrecognized likeness — if we only knew it, at once a verdict and an opportunity.

This the lad seems to have discerned in some dim way of his own, after a memorable illness of his seventh year, an illness supposed to be mortal. The little sufferer was moribund, was thought to be quite gone; but amid the natural outburst of grief it was suddenly found that the supposed dead breathed again, and that all was "well with the child." That this was true in some mysterious but very real fashion the sequence appears to show. During convalescence the boy evinced aptitude and knowledge which he had never before displayed, exciting wonder as to when and how he had learned these things, these rudiments of art and of literature. He seemed the same, yet other; had to be studied anew by his people, and from his recovery in his eighth year we find him interested in religion, magic, Rosicrucianism, and deeply absorbed in the *Book of Revelations* of the Christian Bible, trying to settle its meaning. He also devoured the contents of all the books he could lay hold of relating to mesmerism, character-reading, phrenology and so on, while

no one knew when he had so much as acquired the art of reading at all. The emigration to America did not interrupt these interests, but broadened his thought and experience as the era of definite work and training came on. Perhaps the magnetic link so abruptly renewed in his illness was never fully vitalized in the physical sense, for the lad never acquired a strong physique. Without being sickly he was frail, but indomitable and persevering beyond his years.

An anecdote of his boyhood illustrates these traits. He was with other boys upon the bank of a stream. His companions swam to an island a little way off from the bank, from which vantage ground they jeered and mocked their younger comrade, who could not swim. The small William's heart rose hot within him; he plunged into the water, resolved to get to that island or perish. When out of his depth he let himself sink, touched bottom, ran a few steps on the river's bed, rose, of course, kicked, sank, took a step and another, repeated the process, and thus struggling, rising, sinking, scrambling, and, above all, holding his breath, he actually reached the margin of the island, to be drawn out, half unconscious, by his astonished playfellows. Nothing could be more characteristic of the Mr. Judge of today, as he is known to his associates, among whom it is a common saying, "Judge would walk over red-hot ploughshares from here to India to do his duty."

The elder Judge, with his children, lived for a short time at the old Merchant's Hotel in Cortland Street, New York; then in Tenth Street, and afterwards in the city of Brooklyn. William soon began work at a desk in New York, a clerkship having come his way, and his family being one of those whose members must all be self-supporting at a comparatively early age. This continued until he was induced to enter a law office as the clerk of Geo. P. Andrews, who for a long time has since been judge of the Supreme Court of New York. There he also studied law, living with his father, who died not long after. On coming of age he was naturalized a citizen of the United States in April, 1872. In May of that year he was admitted to the bar of New York, practising law in that city steadily for many years, and only relinquishing this work and the excellent position he had made for himself in the strange land of his adoption some four years ago, when the rapid growth of the Theosophical Society demanded at once *all* his time and a fresh sacrifice. His conspicuous traits as a lawyer, in the practice of commercial law, of which he made a specialty, were his thoroughness and his inflexible persistence, which won the respect of employers and clients alike. In 1874 he left the

family roof-tree to marry Ella M. Smith, of Brooklyn,[1] in which city the couple continued to live until 1893, when they crossed the great bridge definitely to reside in New York City and to be nearer to the field of Mr. Judge's work at the T.S. Headquarters there.

That marriage gave no new complexion to the mind of the young man, and did not divert its course, is seen by his beginning the study of modern spiritualism in the scant leisure moments of that same year.

The period was a fateful one. The last quarter of the century was about to strike, and the specialized effort made in every century by the guardians of the Wisdom-Religion was now due. At Rochester, New York, and at other points had occurred that first outbreak of raps and mysterious knockings which were later to resound round the world. The newspapers were full of the new manifestations; spiritualists were rejoicing and anti-spiritualists were denouncing; the air was full of sound and fury, and H. P. Blavatsky, taking advantage of the storm of public attention, was riding upon the whirlwind, seeking a point of vantage from which to guide events.

Already she had met, at the Eddy house, her future colleague in the person of Col. H. S. Olcott. Yet the triad was not complete. Each age has known a triumvirate of visible agents of the mysterious Lodge; where was the third point of the triangle? At that moment in a bookshop, very probably, for he felt the current impulse of the tidal wave of the nineteenth century, and being a cautions and a quiet young man, did not adventure forth, but bought a book for his information. That book was *People from the Other World,* by H. S. Olcott.

Its perusal interested Mr. Judge, who determined to investigate a bit for himself. He wrote to Colonel Olcott, asking for the address of a good medium. Colonel Olcott replied that he did not then know the address of any medium, but that he had a friend, Madame Blavatsky, who asked him to request Mr. Judge to call upon her.

The call was paid at 40, Irving Place, New York, and H. P. Blavatsky then for the first time in this life met her most devoted pupil and friend face to face, in a relationship which continued unbroken and justified that which H. P. Blavatsky herself wrote of it — "*till death and*

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[1] Brooklyn, connected with New York by a great bridge crossing the Hudson river, is really like an annex or suburb to the larger city, and is the home of a large proportion of New York business men who do business there all day, returning across the bridge at night, both on account of much cheaper rents and more open character of the building spaces, and also because it is nearer to the business portion of New York City than is the upper portion of New York itself.

after." Storms there were, no doubt, as well as fullest sunshine; for the pupil was a powerful mind and the teacher was the sphinx of her era, so that intellectual tussles followed as a natural sequence, but whatever the pupil thought of the teacher was said *to her,* boldly; not a doubt or a fear concealed when these arose, as arise they must when the hour of occult teaching and trial dawns. That H.P.B. honoured this openness is evidenced by her long letters — there are some of forty-eight pages — in which many a puzzle is explained with profound affection.

There has been a recent attempt to make capital out of some such passing episode, turning it into a prolonged enmity on the part of Mr. Judge toward H.P.B. New, perhaps, to their odious trade, the slanderers were more silly than expert; they were unaware of the existence of these letters of H.P.B., which not only show how complete was the final understanding, but which also show through what arts, and of what individual, the temporary want of comprehension arose. It is indeed most instructive to find that one person, who, like the worm in the bud, acted as the hidden canker in two crises in India, as H.P.B. (and an official of the "Indian Section") bluntly shows, also played the same part in the recent troubles, now so healthily ended. Disappearing, now emerging, now again in stealthy hiding, never did leopard cling closer to its spots; never was paw more alert to caress, to strike, to propel its victims here and there; never was karmic line more plainly marked out or karmic tool more mercifully — yet plainly — exposed by H.P.B. But in this instance it met with complete failure; it was as vain as will be every other attempt to separate that teacher and that pupil. Even the outside public has grasped that fact by now, turning scorn upon it, unable to realize its hidden beauty.

The final verdict of H.P.B. upon the relation is an ample one. It extends over the ten years previous to her departure from our midst and is replete with a noble gratitude constantly poured forth. The splendid friendship went on its rejoicing way, a thing of life immortal, destined to pass beyond the confines of the tomb, as beyond many a mortal life, and to look with large compassion upon the self-substitution, the weighing and counting, the trimming and checking and paring with which smaller souls, hemmed in "the mirror-lined prison of self-consciousness," adjust their balances and re-measure their gratitude when gifts have ceased to flow visibly toward them, swallowed up by the silence of the inner world. In our commercial era, there is a solemn rite known at each season's close, a rite performed with bated breath by the money-worshipper and called "Taking Stock." All errors of financial judgment are

then corrected in the light of self-gain and self-loss. Can we feel surprised that souls not yet born into the free ether should thus readjust any instinctive generosity of theirs towards the dead which might tend to imperil their worldly standing? Not so; we had hoped other things, yet cannot feel surprise, but only a larger tolerance of the common human nature, which is capable, further on in evolution, of an instinctive trust, more swift than the lightning, more enduring than the everlasting hills. To have given proof of such a trust, in the teeth of all the lying testimony of material life, is to have done the world a lasting service, had no more than this been done by Mr. Judge.

After this first meeting, Mr. Judge became deeply interested in the work and teachings of Madame Blavatsky. He spent much of his time at her rooms, a witness of many of her wonderful phenomena, and ultimately, as we now know, became her disciple in the deeper arcana of Theosophy. Very soon after the acquaintance began, Mr. Judge was one of a gathering of people at the rooms of Madame Blavatsky, when she told him to ask Colonel Olcott, who was then on the other side of the room, "to found a Society." Mr. Judge did as he was requested, then called the gathering to order, assumed the chairmanship, and nominated Colonel Olcott as permanent chairman, on which he was duly elected. Colonel Olcott then took the chair, and nominated Mr. Judge as secretary. Mr. Judge was elected, and this was the beginning of the Theosophical Society. How it continued and how it grew are matters of common knowledge. When Madame Blavatsky and Colonel Olcott sailed for India with their roving commission, they left Mr. Judge to sustain, as best he could, the parent body, the *three* being, as H.P.B. subsequently wrote, the only founders who remained true to the Cause and the Society.

Let us realize the situation. A young man, twenty-three years of age, newly married, poor, and at that time obscure, not of robust health, soon to have the future of an infant child added to his responsibilities, Mr. Judge was left virtually in charge of the interests of the Theosophical Society at its most important post, the land of which H.P.B. and himself were naturalized citizens, and for which each had given up all rights in other countries; the land where the century's effort was duly and well inaugurated; the land which was by cyclic law predestined to bear the new race, a race grander, said H. P. Blavatsky, than any ever yet born; a race not purely local, but wholly composite as to the physical and nervous bodies, the bearers of universal influences.

It was a position in which the young lawyer seemed quite overweighted, but he did all that he could. Much or little it might have been

on the external plane, and at that time. We cannot say. He was a disciple under trial, soon to be accepted and recognized, but already, so far as this life goes, a neophyte, one of a band who have taken the vow of interior poverty, and whose unseen and unrecorded work is regarded as being of far more importance than exterior, visible work. The main current of such lives runs underground. Already H. P. Blavatsky had written and said that he had been a part of herself and of the Great Lodge "for æons past" (her exact words), and that he was one of those tried Egos who have reincarnated several times immediately after death; assisted to do so, and without devachanic rest, in order to continue his Lodge work. It is a matter of record that, when the seven years' probation of this life was over, the Master best known in connection with the T.S. sent to Mr. Judge, through H.P.B., His photograph, inscribed upon the back "to my colleague," with a cryptogram and signature; and, a little later, a letter of thanks and advice, delivered to Mr. Judge in Paris by H.P.B. A message sent to him through H.P.B. in writing from the Lodge at about this time ends by saying: "Those who do all that they can and the best they know how do enough for us." Hence, though recent mushroom criticisms of that period of Mr. Judge's work have sprung up like poisonous fungi, it would appear that H. P. Blavatsky, and Those whom she served, passed quite other judgment upon it, as abundant evidence shows.

In this period, when the young man was left thus alone, there were, all about him, the ranks of materiality densely set; Science had just recorded some of her most brilliant verdicts against Religion; Religion, thus pressed, was fierce in denunciation of Spiritualism and Theosophy, classing them with Agnosticism and Atheism. Persons who had joined the T.S. in the hope of learning more of the unseen forces of Nature, fell away upon the departure of Madame Blavatsky for India, most of them being Spiritualists, many of them still active and prominent workers along spiritualistic lines. The parent body dwindled to a mere handful of earnest souls, but it kept alive; its records were kept up by the unflagging zeal of Mr. Judge — the secretary, as will be remembered — and the sustained devotion of General Abner Doubleday. This gentleman had been elected President of the T.S. on Colonel Olcott's departure for India. He was an officer of the regular army, and had served with conspicuous gallantry on the northern side during the war for the Union and was a man honoured by the entire nation, an enthusiastic Theosophist and esotericist until his death about four years ago. He had a very great friendship and respect for the younger man who later outranked him in Theosophy, and was a representative of the type of men whom Mr.

Judge then and later gathered about him, and who, without exception, are still his firm supporters and friends. This refers, be it understood, to men of the same standing as General Doubleday.

In the Convention of 1895, some ninety persons out of four thousand or thereabouts were found, after six months' active work and search, to sign a species of memorial unfavourable to Mr. Judge. Not half a dozen of these were active workers. With a single exception they could not be said to be persons of any marked standing. They had, as against them in judgment, men and women whose names are as well known in foreign cities, or upon the great foreign exchanges, or through the United States, as they are known in the cities of their residence. Commenting upon this fact, a party of such men who were lunching in New York, just after the Convention, 1895, said to an English guest: "Here are we, whose word is our bond in the communities where we live and beyond them; we can raise thousands of dollars upon our mere word at half an hour's notice, and that financial test is the great test of the present time. We know Judge intimately; we have seen him almost daily for years. He can have anything he wants of us, and he wants nothing for himself. We know his character and daily life; the whole community knows it, and we know these charges are untrue. A man is known where he lives as he is known nowhere else. We are by no means fools, as our business contemporaries can tell you, and we stand by Judge to a man."

But at the period with which we are now engaged, Mr. Judge's industry had not as yet discovered and indoctrinated these and other Theosophists. As yet he stood, as we saw, the centre of a small group of students. We have a glimpse of him calling a meeting of the Aryan T.S., finding no one present, opening the meeting, reading the minutes and the customary chapter of *The Bhagavad-Gita* with which the Aryan Lodge opened and still opens every meeting, just as if he were not the only person present, and so he did whenever this occurred. Will, such as this, makes its way through every obstacle.

Members began to come in, though slowly. Other Lodges formed, there was no very great activity, but the link was kept unbroken and correspondence with H. P. Blavatsky was brisk. Amid such external work as he could find to do, the young disciple still kept up the inner search. It was a period of darkness and silence, the period of probation. Through such a period had passed H. P. Blavatsky, and of it she said and wrote: "For long years I thought Master had quite deserted me." She had seen the Master in London, in the physical body, following, as if an official, in the suite of some Indian prince, and in an interview which was given to her

in Hyde Park, the Master told her she might come to Thibet, but left her to find her way thither unaided, and also to discover where she should go when she reached that country, all of which she accomplished after several failures and some years of search and apparent desertion. Of such a period the author of *Light on the Path* wrote in some explanatory notes in *Lucifer,* that though the Master might really be near the neophyte and might extend to him the utmost comfort which one soul could give to another, yet the neophyte would feel himself utterly alone, and that not one has passed through this period of suffering without bitter complaint. Complaint was wrung from this strong soul, whose portrait is feebly attempted here, in letters of sacred privacy to his teacher, H. P. Blavatsky, and to Damodar, his fellow-disciple. After the death of H.P.B., and the departure of Damodar for Thibet, these very private letters were taken without the consent of either the recipients or the writer, and were given in part to the world in an attempt to show that Mr. Judge lied in claiming uninterrupted connection with the Masters, because of his despair at the period of seeming silence. It is difficult to believe that professors of philanthropy could be found thus to rifle the correspondence of the dead and the absent, and to publish letters written in that relationship of pupil and teacher, which these very investigators professed to revere.

We have it on the authority of a much respected member of the Auditing Committee, called to verify the correctness of the prosecutor's quotations from these letters in the so-called brief against Mr. Judge, that several of that Committee asked to be spared the reading of letters so painful to hear. But the prosecutor insisted!

The startled mind protests at such sad misdirection of noble energies and vigorous purpose, and at an hour, too, when all the forces that make for materiality, as against evolution, press hard upon our little band; when every energy of every soul is needed, is drawn upon, to the last ounce of life-force. Thus to assail the hardest worker, the greatest sufferer! Ah, yes! But also he is our strongest soul. He is the one most capable of forgiveness; least capable of retaliation. It was perhaps his highest karmic office, as a helper, to undergo the trial, to stop the baleful vibration more quickly than any other could stop it by his final acceptance and pardon of injury, and to turn the Society strongly away from the grievous issue into new fields of work. Let us turn, with him, from this outrage upon the dead and the living. The shadow portrayed in those letters lifted, the disciple came to know even as he was known, and in 1888 we find H.P.B. writing in certain official documents of him as being then

"a chela of thirteen years' standing, with trust reposed in him," and as "the chief and sole agent of the Dzyan (Lodge) in America." (This, it will be remembered, is the name by which that which is called "The Lodge" is known in Thibet.)

He had been in South America, where H.P.B. said there was a branch of the Great Lodge, and in that country he contracted the dreaded Chagres fever, which racks the system of its victims as by fire, often carrying them off in the twentieth year. Mr. Judge has always been a great sufferer from this torturing disease — though he never stayed his work for it — and he is now passing through the twentieth year.

To Europe he went too, meeting H.P.B. in Paris and spending some little time with her there, and thence to India, where he arrived just after the outbreak of the Coulomb scandal. After a brief stay there, Mr. Judge returned to America and the duties of his professional and theosophical life. The moment was critical, a turning-point. As so often happens, the scandal attracted public attention to the Theosophical Society and letters of inquiry began to pour in. Mr. Judge seized the tide at the flood and carried the bark of the Society on to wider fortunes. The press took the matter up, reporters called, inquirers became members, the community became aware of the quiet, forceful worker in its midst. His method and his manner won the respect of those who heard him; the press began to accept his articles on Theosophy, and later on those of others; from scoffing and jeering and being unable to admit a theosophical item without insulting comment, it passed to giving these like other items of news. Later still, the personal influence of Mr. Judge induced the editors of a great journal to retract a libel which they had published against the T.S. and Madame Blavatsky, and a libel suit instituted against that journal by Mr. Judge was withdrawn. So it continued until the present day, when Mr. Judge can always count upon a hearing from the metropolitan press.

Meanwhile his work had begun to tell in other directions. The T.S. took on a third form, and passed out of the Board of Control stage into that of the late American Section, and the fourth stage was reached at Boston Convention, 1895, when the original parent body and branches voted its autonomy and became the Theosophical Society in America by an overwhelming majority. In each instance the Society outgrew the old form and reincarnated anew, in conditions more favourable to the work. Members of influence and standing began to come in, especially in Mr. Judge's lodge, the original parent body, the Aryan Lodge of New York, and their activity and devotion were stimulated by his own. He instituted

The Path magazine himself; meeting its deficits and carrying it on unaided; he wrote unceasingly, books, articles, letters. He spoke whenever opportunity arose. Every spare moment was given to Theosophy, and taken from his meals and his rest. Finally, when the New York Headquarters were bought, and when the work had increased to large proportions, Mr. Judge relinquished his profession and gave his entire life and time to the Society. His health, always frail, continued to give way. A day free from pain was rare with him. Often he was in very real danger. But always he was scornful of every suffering, working when another man would have been prone, when his friends and doctors were shocked at his being about at all. As the T.S. grew, his working staff grew also, but he out-worked and out-tired them all. Dauntless, indomitable, he was ever inaugurating fresh plans of work. He sent timely aid and thought to India, to Europe, to England especially, and it was always by his influence and at his request — of late years through his *urgency* — that America, never helped by Europe or by India, so largely contributed, both publicly and privately, to the work of the two sister Sections.

Bringing this portion of my sketch down to the present day, we have Mr. Judge President of the T.S. in America, having lost not more than five branches, inactive as a rule, and having issued several new charters and a number of new diplomas. The work is now more active than ever before during the same period (the dead summer period) and new diplomas were going out steadily, while new lecturers have had to be sent into the field. We also have Mr. Judge as President of the new T.S. in Europe, composed of those European branches who have legitimatized their connection with the parent body, and provided their own autonomy. During the twenty years a score of members has grown to thousands, primarily through the zeal and ability of the man who was able to inspire a similar devotion in others; the man whom the Master, writing to H. P. Blavatsky from Thibet and by the post in 1889, called, as she tells us in print and letter, "The Resuscitator of Theosophy."

We have hitherto considered Mr. Judge in relation to his profession and to the Theosophical Society. There are other relations which, of necessity, enter into the life of a man before it is bounded to our view.

The family life of Mr. Judge is restricted by reason of the smallness of its numbers. Mrs. Judge is at present, as is almost always the case, with her husband, who has at last been obliged to seek a milder climate and some degree of rest. His sisters are ladies of talent and culture, devoted to him in the fullest sense of the word. There is also a brother,

Mr. Frederick Judge, resident in America. This comprises all the family of William Q. Judge. His only child, a little girl of great charm and promise, died very early, and the sad event graved deeper lines in the heart of the father than is generally known. Friends of Mr. Judge are often struck with the great attraction which he has for children, who gather about him uninvited. If he sketches on the deck of a steamer the children sidle up, coming nearer and nearer, until they are leaning against him or perching wherever a resting-place can be had, often before he has seemed to notice their presence. The children of his friends always give him joyous welcome, and not infrequently he is dragged to the floor, the common playground, amid their toys. A child in the company where he is, is sure to find the haven of his arms at last, and nestles there while the metaphysical discussion goes on above its curls. But however animated the argument, you will not find that small form, so gently cradled, to be ever so little disturbed.

A friend who was once walking with Mr. Judge in the streets of New York at eventide tells the following story. It was a summer evening, the electric lamps were just lit, and a very beautiful little child, some three years old, had been carried out of the door of a hotel to get a breath of fresh air. Passers-by, on the sidewalk, and one or two who knew the child, had stopped to speak to her, attracted by her beauty and merry chatter, just as Mr. Judge and his friend drew near. The little beauty would have none of her admirers; she turned this way and that, pouting and embarrassed, flung herself about in the nurse's arms, and finally, as the knot of people drew nearer, gave a piercing scream. At this moment she caught sight of the unknown Mr. Judge, over her nurse's shoulder. Struggling down to the ground and fleeing for protection, the little white form flashed past, and running to Mr. Judge held up imploring arms and tearbedewed face, crying: "Take! take! take!" As he stooped and lifted the wee elf her tears gave place to smiles; she laughed, and pressed her cheek to his, her arms passed round his neck and gripped, and for a few moments the nurse's persuasion "to leave the stranger gentleman" was quite unavailing, so closely did the waif cling to her refuge. But the witnessing friend turned his eyes away from the look on Mr. Judge's face, and between them fell a silence as they walked on, the child restored, the arms she had instinctively sought once more empty, and always bereaved.

Theosophy teaches us that men are thinkers, that the real man within is the mind. So in dealing with a man we must closely consider that mind. The mind of Mr. Judge has a very pronounced duality. It is

immensely practical and also profoundly mystical. As a man of business he is successful; it was once said of him by a wealthy merchant that he was a man who could have sold anything he undertook to sell. His practical gift has its most brilliant exposition in his power of organization. He is indeed a master-builder, and to this faculty the T.S. in America owes its strength and its growth. He is far-seeing, prompt and resourceful in emergency, never deterred by expediency or mere public opinion, or by any consideration of a personal nature, from carrying out that which he has resolved to do. He fears nothing, except his own conscience. When plans of work are under consideration, he consults all the principal workers and members living in the districts for which the plan is proposed. He collates the opinions of all and is guided by those which are of worth, and thus, like an able general, he never moves far from his base of supplies, but carries his support with him.

It has of late become a habit among some persons to say that Mr. Judge hoodwinks and rules the Americans. Facts should give them pause. It is manifestly difficult to rule some thousands of persons, many of whom are far better off and more highly placed in a worldly sense than yourself. Among American men and women the thing would be an absurdity, for independence of mind is a national habit, an instinct as well as a custom, and it is carried to a far greater degree than we find it in England. The union of States is built up on it, and is welded together by it, a unity in diversity, and independence is the main fault of every American-born child. It is precisely because Mr. Judge is a born leader and consults those whose local knowledge or aptitude is greater than his own, that he has the confidence of his fellow-members. Whatever is done, the mass knows that the workers have been consulted and have agreed. It is to be remembered that Mr. Judge has never been paid for his services, but has always been a contributor, liberal beyond his means, in order to get this fact of his reliance upon counsel into proper focus.

But as a mystic, Mr. Judge has another office, simple yet profound, rarely visible on the surface yet luminous. In the years 1887-88 he wrote, by the order of the Master, and to two friends who are now husband and wife, a series of letters since published under the title, *Letters That Have Helped Me*. It would be difficult to trace the lives in which these letters have been as a light to the soul. In them is found that gift which the occultist who has in any degree *become* must possess in rare perfection, the art of evolving souls. For only soul can call to soul and help it to struggle forth. Only soul can recognize soul under the manifold coverings of matter. Only soul can hear the deep cry of the crucified

god within, bound to the cross and unable to pierce the dull mind and brain of the human brute, who at once houses the god and delivers him over to death. But the Brother, the mystic, has heard. He goes to the man; he looks in his eyes; he calls him Brother; he utters his secret name; and the man pauses, and he listens, and the light floods over him, and he turns his eyes inward to the hidden Christ, to the god-nature, and the song of the Great Self begins to be heard in the stead of the cry of anguish. And while the man, entranced, gazes at the inner light now so dim, but which shall wax so strong at his will, and while the hidden one begins to manifest more and more in the heart, the Brother, the mystic, the evolver whose magic has reunited the man and his soul, goes his way in thankfulness, and bears his light into still other lives that at it they may light their own and that his blazing heart may kindle theirs. For thus act the Bearers of the Flame, the Brethren of the burning Heart, from one generation to another. Such are the servants of Krishna. Such are the evolvers of soul.

Those who have come into closer contact with that man of whom the Master wrote in 1887 through H.P.B., that "he of all chelas suffers most and asks or even expects the least," those who have worked with true devotion and in the true spirit with William Q. Judge, whether near or far in the body, they know well the uplifting, widening force which flows through him, ripening the character, developing the higher nature and letting patience have her perfect work. But Mr. Judge has always set his face rigidly against every form of psychic practice and psychism, in public and in private. His copy-press books show hundreds of letters against it; his fellow-members are unanimous in their testimony of his aversion, and only European members in whom he has discouraged it, and whose written instructions in psychism he has torn to pieces by his powerful analysis and ridicule, have ever ventured upon an accusation which is met by hearty merriment even from the outside American public. The powers of the soul are not found in its lower faculties, any more than a man's power is found in his animal propensities, but only those who have felt the touch of the Bearer of the Power upon their inner life, can know the mystic flower that touch unfolds.

Working thus on varied planes, the life of William Q. Judge goes on its quiet way. Its depths lie hidden, but from them wells an irresistible force that stimulates to devotion, to self-denial, to unsparing, unceasing activity for the world. A friend to all men and women, he is yet impersonal always; personal flattery or personal following he meets with impatience and soon sets the offender upon his own feet. To him, the

ideal friend is one who teaches us to stand on our own base, to rely upon the inner self, and this is the part of friendship as he himself plays it. To the numbers who wrote him for advice in the late crisis he replied: "Work! work! work for Theosophy!" and a lady, being recently asked if she had not received psychic teachings from Mr. Judge, replied: "I will tell you the kind of psychic teaching he gave me. It was this: '*Cast no one out of your heart.*'" So we find him ever accepting all, as in the One Self, closing no door to anyone; leaving the way always open to all who may wish to return to him or to the work; excluding none who are in that work, whether friend or foe; offering a hand to his adversaries, and ready to offer it again when it is rejected; conquering personal animosity by the sheer force of his character as he goes steadily on with that work from which it sought to remove him.

Seeing in him our most constructive and most indefatigable worker, we can well understand that he was the towering mark against which every force subversive of evolution was hurled. To obliterate our trust in the "Resuscitator," to dim his reputation and impede his building hand, was to enfeeble the work. To deprive the nineteenth century of that wreath of success which it alone has so painfully gathered leaf by leaf, the success of seeing the living wedge of the Theosophical Society driven home into the new cycle — was not such deprivation a thing to work for, when success would sound the death-knell of those materialistic forces whose great antagonist he was? So every power that makes for hell was lashed on. But the light shone steadily, and thousands in all parts of the world turned to it for guidance, followed its leading, knew it true and faithful above all else, and he who has today more devoted friends than any other living man, has the assurance that the real Theosophical Movement, shaking off the wanton hands that would tamper with its great principle of "forming a nucleus of Universal Brotherhood," will pass into the new century as such a nucleus, thence on and on! Not an intellectual abstraction, but a nucleus to inform and enkindle the life of every day, one to which every man and woman shall have contributed something of self-sacrifice and love. Not merely a brotherhood of Humanity, exclusive of the teeming universe of creatures and sentient things, but a brotherhood of the Whole, recognizing the spiritual identity of all Being. For this he labours and already he has his reward. The nucleus of Universal Brotherhood exists today and cannot henceforward die.

. . . . . .

April 13th, 1896.

Since the above memoir was written, the foreseen event has occurred. Our Brother and Leader, pausing for once in his work, has laid his body down.

He laid it down. Had the supreme will failed him?

There are those who know otherwise. They know that at the core of this apparent abandonment lay a last and greatest gift.

Since the summer of 1893, some will recognize this:

"Take yet more courage. We have not left you comfortless. The Lodge watches ever. A new day will dawn. But there is much darkness yet to traverse and Judge is in danger. You must watch, and stand, and *stand* and STAND."

The latter half of this message foreshadowed the storm and lightnings that assailed our course. The judicial charges against W. Q. Judge; the crisis of November 3rd, 1894; the death of William Q. Judge, all followed. The three stands were made and "both Leaders seemed to leave us." It remained to fulfil the first half of the message.

So, standing at the point where the new cycle intersects the old, we find a new day dawning, the Comforter at hand. The gates of heaven open to let a new Light through. There is an occult inheritance called THE MYSTERY, and the undaunted souls of the just never pass to another plane of work without leaving an heir, for divine Nature is one; she knows nor pause nor gap.

The promises of the lion H.P.B. accomplish themselves. The GREAT LODGE has drawn nearer. Listen! you that have ears to hear. You will hear the music of its approach.

—JASPER NIEMAND

The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly.

—W. Q. JUDGE

HOW TO STUDY THEOSOPHY

In his article, "Theosophical Study and Work," Mr. Judge gives many important hints and ideas which are as applicable to the students of today as they were in 1890 when the article was written. It has been reprinted in *The Heart Doctrine*. Two other articles on the same subject, reprinted in *Vernal Blooms*, also provide much food for thought; these two are: "Of Studying Theosophy" and "Much Reading, Little Thought." Inasmuch as a study of Theosophy, as also its application and promulgation, is the duty of present-day students, if H.P.B.'s injunction in the closing portion of her *Key to Theosophy* is to be carried out, it is as well that we pause and think just what the study of Theosophy implies.

The very first step, perhaps, is to see the necessity for such study. Just as food is a necessity to keep our physical body functioning, so also our inner nature needs food. The right kind of food is important in both cases. Therefore, the study of Theosophy, or of any particular aspect of it, must become a matter of necessity, and not merely of convenience. Often people say they will take up the study of Theosophy, or engage themselves in living a better life, when they have the time for it, and for them that time seldom comes.

Seeing the necessity for study is, therefore, the first important consideration. Next is our attitude of mind. Are we approaching the study as seekers after knowledge, as inquirers and students, or are we approaching it with a view to finding our own opinions confirmed or because we want something new to believe in? If the latter, then we might as well give up at the outset.

Enthusiasm, zeal and perseverance are necessary for study, but these will not be present if we keep our minds closed, or if we accept anything and everything that Theosophy teaches, without any thought on our part. That is why in his article, "Of Studying Theosophy," Mr. Judge gives us at the very outset a series of "don'ts," which should "first engage the student's attention."

The actual study of the teachings comes next. Students often think that, because they are able to repeat exactly what has been written, they have understood and know all that is to be known on the subject. All down the ages people have blindly repeated sacred texts word for word, with no understanding, and they are no wiser as a result. We must first understand the words themselves, and then get behind the words to the ideas. What is the idea that the teacher or writer is trying to convey? It is only when we have understood the ideas that we are able to give ex-

pression to them, to promulgate them, and side by side with this comes application of what is studied. We must be able to express our ideas in clear and simple language which the most ordinary mind can understand and grasp. This cannot be done unless we have assimilated the subject ourselves. Take the idea of Reincarnation as an example. Are we able to answer satisfactorily to ourselves all the objections against this doctrine that are commonly raised? Are we able to apply it in our own daily life? Unless we can do this, our power of expression or promulgation will be limited and others will not benefit by our efforts. Therefore, it is not merely studying words, but getting behind them to the ideas, that is important.

Getting to the "seed" ideas is a still further step. It is the assimilation of one or two important ideas, rather than a mass of undigested ideas, that is needed. In any book which we take up for study — for instance, *The Ocean of Theosophy* — either from the table of contents, or chapter by chapter, we should pick out what we feel are one or two or three seed ideas, and see how they are developed in subsequent chapters throughout the book. In doing this, our knowledge on any particular subject will grow. A plant or a tree grows from a tiny seed, and so does our knowledge of Theosophy.

Often, when giving a talk or a lecture, students have so many ideas to offer on a subject that there is no time to develop them or carry them to their logical conclusion. It is far better to limit oneself to a few seed ideas, and develop them, because thus our own assimilation of a subject will be helped.

Assimilation is, therefore, another important aspect of Theosophical study. Theosophy is the accumulated Wisdom of the Ages, as the First Item of *The Secret Doctrine* points out; it is "the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings." We are further told that the Wise Men of the Fifth Race passed their lives "*in learning, not teaching*." This was done "by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts." Theosophy, therefore, is not an evolving philosophy, as so many of our modern-day philosophies are, and we need not hesitate putting its well-tested teachings into practice. Theosophical ideas must, therefore, become, as Mr. Judge points out in "Much Reading, Little Thought," an "integral part" of our "constant thought." To take again the idea of Reincarnation: Do we live our day-to-day

life as if we believed in Reincarnation? Do we live to "eat, drink, and be merry, for tomorrow we die"? Or do we act as souls, preparing our mental luggage for a future incarnation? Are we making friends or enemies for the future? This is all part of the assimilation and application of our study.

There is also a wider aspect of Theosophical study. All that we have considered so far applies to individual study. In the U.L.T. we have collective or group study carried out by means of study classes and other meetings. By the exchange of ideas with other students, our knowledge is broadened. Collective or group study will be exactly what each makes it. Mr. Judge, in "Theosophical Study and Work," points out that if a Branch as a whole is weak in study and application, this "affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race." A U.L.T., or a study group, has a sphere of influence which embraces the immediate neighbourhood in which it is. If the members are weak in their study, and as a consequence poor in application, then the influence emanating from the lodge or group will also be weak. If Theosophical ideas are eventually to change the minds and hearts of men, they must be injected into the thought atmosphere of the race. With so much of destructive thinking going on today, the world is in need of constructive thought. This can and must come from a group of students intent on the study of Theosophy.

There is another way of looking at this wider aspect of Theosophical study. A weak student will weaken the Lodge or study group he is in; a weakened Lodge or study group will weaken the whole U.L.T. movement. We are thus, in Mr. Judge's words, "theosophically speaking, keepers and helpers of each other.... Each Branch is separately responsible for its own actions, and yet everyone is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man."

If collective study is to be effective, then each should come to the meeting prepared. This cannot be done ten minutes before the meeting begins, by a hasty reading of the portion assigned the week before. The preparation for the next meeting should continue throughout the week, if we are to contribute anything to the group study, which requires a sharing of our knowledge. If, therefore, we go unprepared, it means we are benefiting by the results of the study of others, but are giving nothing in return.

The attitude of mind with which we attend a meeting is also important. Inasmuch as the object of our study, individual or collective, is that Theosophical ideas may gradually permeate the atmosphere, and others may benefit from them, our own inner attitude must be such that others will be attracted. They will not be so attracted unless we are able to hold these ideas as a continuous attitude, unless we manifest them in all the things we do. Therefore, while the correct study of Theosophy is important, equally important is the attitude of mind with which we approach the teachings, and what we expect to obtain from them.

We should "never delude ourselves into believing that we can accomplish in a single lifetime what has taken avatars innumerable existences to achieve." We can, though, get our mental luggage ready for another incarnation, and as a beginning has to be made, the proper study of Theosophy is the first step.

Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can. On this account they lose in every way. The work will not come without the *feeling*; even working for personal results without the *feeling* would be futile. There is but one way to progress — to cultivate the *feeling* that produces the work. This both strengthens and improves the whole nature, and even the circumstances of life. Again, other students have the devotional feeling, but centre a considerable amount of it in themselves. They need to forget themselves in working for others, and to give all their thought, strength and effort to the Cause they see to be true. This will include the personality as a *means*, not as an end.

—*The Friendly Philosopher*

DISCRIMINATION — DISCRETION

Master, I do not understand the difference between tolerance, discrimination and discretion, between anger, exasperation and the "I-couldn't-care-less" attitude. At all times of the day we are faced with circumstances which need one or the other response from us. What are we to do?

Friend, look in a dictionary and try to understand the antonyms of the words you have used — intolerance as opposed to tolerance; indiscrimination as opposed to discrimination; indiscretion as opposed to discretion; calmness as opposed to anger; understanding as opposed to exasperation; compassion as opposed to the "I-couldn't-care-less" attitude. In this way we may find the real meaning of the words.

Intolerance, we learn, may lead to "persecution" of another. Tolerance is the ability to "endure with patience," to allow another to go *his* way. Therefore, tolerance requires, first and foremost, patience. True patience gives us the time to listen carefully to others, to appreciate the position of others, to know of a surety that there is never just one way in which some goal may be achieved, but that each person has his own way based on his "nature," as the *Gita* points out.

Intolerance may arise because the personality of another seems to us disagreeable, or because his manners offend us, his methods are contrary to ours, and we feel discomfort in his presence; or we may feel that he is doing harm to others or to a cause. Putting our Teachings into practice, we have to learn to control these feelings and have to endeavour to find out whether it is better to oppose a person or a course of action that we believe to be wrong, or to keep ourselves aloof from the person or the method of work.

It is here that we must learn to discriminate. While we allow intolerance to lead to anger, we are in a condition which renders us incapable of discriminating between what are our personal views and inclinations and what is the truth in any matter. If ideas manifest as actions and build character, then we must search for our own ideas as well as for those of others. It is our *own* ideas that we must examine first, distinguishing between those that have their root in our present personality or have been learnt from the civilization we have been born or educated into, and those ideas that are based on universal Truth. Then, and then only, can we begin to look for the ideas behind another's actions or character. Once we have found out, through study and reflection, which

of our ideas are universal and harmonious with Truth, we are in a position to discriminate and to understand another's ideas and actions. We are then ready for the next stage.

The next stage is to understand discretion. Indiscretion, we learn, is "imprudent, injudicious action, a condition of rashness." It is the result of lack of thought, of pride in oneself and one's own ideas, of an over-emphasis on one's importance. On the other hand, the use of discretion implies that we think carefully before speaking or acting, and weigh the consequences by taking into consideration the natures of others and how they are likely to react to our words or actions. It means we must be capable of saying the right thing at the right time and to the right person; of acting at the right time, at the right place and with the right purpose, keeping the goal in view.

As will be seen, true tolerance, true discrimination and discretion have to be attained by thought, by analysis, by meditation on one's own character, ideas and methods. We have then to turn away from our environment of feelings and desires, and think carefully and impersonally on the basis of all the knowledge we can gain on the subject. Therefore, anger and exasperation and the "I-couldn't-care-less" attitude can have nothing to do with true tolerance, true discrimination or true discretion. We know that exasperation comes before *and* after anger, and gives us the impression that we are justified in being angry; but the effect on ourselves and on others is bad. In fact, exasperation which cloaks itself in this form is anger which has not yet exploded but will explode in time. It is rooted in emotions, just as anger is, and both thwart our efforts towards control of the animal in us. The attitude of "I-couldn't-care-less" is worse than anger — for oneself, that is, for it destroys the germ of compassion in us. But it must be realized that taking our thought away from those things that are not our duty is not the same as saying "I-couldn't-care-less."

Master, if we are to become tolerant of everything, we surely shall lose discrimination and shall never know what is the opposite of right, truth, harmony. What, then, are we to do?

Friend, turn to *The Key to Theosophy* and find out what are the laws underlying all life. To take one example, read what is said on page 252 and think over its implications: "True or false, no accusation against another person should ever be spread abroad." Note carefully the words "accusation," "true," "false," "spread abroad." Note also the reason

why we are to remain silent: "If true, and the fault hurts no one but the sinner, then leave him to his Karma. If false, then you will have avoided adding to the injustice in the world." An accusation is more pointed than a mere reference to a fault in character or in action; it is a positive thing, and therefore it is strictly to be avoided. But, suppose it is true and the offence committed does affect others — what, then, shall we do? If, after exercising our discrimination as to whether it is true or false, we believe it to be true, then we can act in accordance with H.P.B.'s further injunction: ". . . if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs*. . . . There are cases when one is forced to exclaim, 'Perish discretion, rather than allow it to interfere with duty.' "

Master, one feels like saying, as the *Key* goes on to say, that if we carry out these maxims we "are likely to reap a nice crop of troubles!"

Friend, it is right and good that one should take into account the environment, that is, the effect on others of our words and accusations, but H.P.B. gives us the correct attitude to adopt: "Consult duty, not events."

This brings up the question of what our duty is. Responsibility shows us where our duty lies. Duty is that which is ours by right of birth, and concerns everything that has to do with life. We have a duty to ourselves because life has a purpose for us as souls; we have also a duty to our environment, family, nation, country, race, and the world. That is, we have responsibilities towards our parents, our teachers, the country that gave us birth, the very earth that supports us, and finally to humanity itself. We have a duty to Theosophy and to the Teachers of this great Knowledge which is food for our mind and soul. Just as we have to leave a man to his Karma when his correction is not our duty and his actions do not hurt others but injure only himself, so we do not need to seek other duties than those which come to us naturally. An attitude of awareness, calmness, patience and integrity will help more than rushing about wanting to cure this or that, punish this one or that one, run down this or that person's ideas. We must let go of pride, for pride leads to intolerance. It is conceit that makes us feel justified in acting as we *please*, and not as we *should*.

But there is another side to all this, for we have to bear in mind that to tolerate that which we know to be wrong, or to show intolerance when tolerance is needed, will lead to trouble. Our discrimination may

not always be right, but we must use it or we shall lose the power to know right from wrong, good from bad. And with loss of discrimination comes "loss of all."

Master, the path is truly razor-edged!

Friend, read again the closing portion of the Third Chapter of the *Bhagavad-Gita,* beginning with verse 33.

We must enquire into the meaning of Discrimination. It is a faculty, or power, whose range and value depend entirely upon the knowledge and understanding of the individual using it. All men use this faculty but in as many different degrees as exist between the densest ignorance and the highest intelligence and wisdom. It may be called the ability to do the right thing, at the right time, and in the right place, on every plane of action. This necessitates a universal point of view, an understanding that covers the whole of nature, and a universal application of both. . . .

True Discrimination distinguishes between good, evil, and mixed natures. It knows that all human beings are *inherently* perfectible, and that the imperfections exist only in the lower *acquired* nature; that while this acquired nature exhibits itself in actions, its root lies in tendencies fostered by limited and erroneous conceptions. The effort is therefore not expended in classifications of comparative good and evil, nor is there any condemnation of any being because of the state in which he is found to be; but the causes that have led up to each state are shown, the right basis for thought and action is given, the landmarks upon the "small old path" that leads far beyond comparative good and evil are pointed out, and the pilgrim patiently helped, on every step of the way.

—*Notes on the Bhagavad-Gita*

"LUCIFER" CORRESPONDENCE

"LIGHT ON THE PATH"

[Reprinted from *Lucifer*, Vol. I, for October and November 1887.—EDS.]

TO THE AUTHOR OF *Light on the Path*

I

There is a sentence in your "Comments" which has haunted me with a sense of irritation: "To obtain knowledge by experiment is too tedious a method for those who aspire to do real work," etc. Have we any knowledge, of whatever sort, that has been of use in the world, which has been obtained otherwise than experimentally? By patient and persistent toil of sifting and testing, we have obtained the little knowledge that is of service to us. Is there such a thing as "certain intuition"? Has intuitive knowledge, if such there be, been accepted as positive knowledge until it has been submitted to the test of experiment? Would it be right that it should be? Your illustration of the "determined workman" brings the question down (as I think the question should be brought) to the plane of practice. Is there any workman who can know his tools until he has tried them? Is not the history of knowledge the history of intuitions put to the test of practice? Intuitions, or what we call such, seem to me quite as apt and likely to deceive us as anything in the world; we only know them for good when we have tried them.

INTERROGATOR

A. It seems to me there is some confusion in this letter between obtaining knowledge by experiment, and testing it by experiment. Edison knew that his discoveries were only things to look for, and he tested his knowledge by experiment. The actual work of great inventors is the bringing of intuitive knowledge on to the plane of practice by applying the test of experiment. But all inventors are seers; and some of them having died without being able to put into practice the powers which they knew existed in Nature, were considered madmen. Later on, other men are more fortunate, and rediscover the laughed-at knowledge. This is an old and familiar story, but we need constantly to be reminded of it. How often have great musicians or great artists been regarded as "infant prodigies" in their childhood! They have intuitive knowledge of that power of which they are chosen interpreters, and experiment is only necessary in order to find out how to give that which they know to others.

Intuitive knowledge in reference to the subjects with which I have been dealing must indeed be tested by experiment; and it is the whole purpose of *Light on the Path* itself, and the "Comments," to urge men to

test their knowledge in this way. But the vital difference between this and material forms of knowledge is that for all occult purposes a man must obtain his own knowledge before he can use it. There are many subjects of time content to linger on through æons of slow development and pass the threshold of eternity at last by sheer force of the great wheel of life with which they move; possibly during their interminable noviciate, they may obtain knowledge by experiment and with well-tested tools. Not so the pioneer, the one who claims his divine inheritance now. He must work as the great artists, the great inventors have done: obtain knowledge by intuition, and have such sublime faith in his own knowledge that his life is readily devoted to testing it.

But for this purpose the testing has to be actually done in the astral life. In a new world, where the use of the senses is a pain, how can the workman stay to test his tools? The old proverb about the good workman who never quarrels with them, however bad they are, though of course had he the choice he would use the best, applies here.

As to whether intuitive knowledge exists or not, I can only ask, how came philosophies, metaphysics, mathematics into existence? All these represent a portion of abstract truth.

Before I received this letter, the "Comments" for this month were written, in which, as it happens, I have spoken a great deal about intuitive knowledge. Therefore, I will now only quote the definition of a philosopher from Plato, which is given near the end of Book V:

> I mean by philosopher, the man who is devoted to the acquisition of knowledge, real knowledge, and not merely inquisitive. The more our citizens approach this temperament, the better the state will be. True knowledge in its perfection and its entirety, man cannot attain. But he can attain to a kind of knowledge of realities, if he has any knowledge at all, because he cannot know nonentities. Hence his knowledge is half-way between real knowledge and ignorance, and we must call it opinion.

II

What are the senses called astral, in reality? Are they not really spiritual, seizing on the inner essence of things and interpreting it? The ordinary psychic or clairvoyant surely does not use the astral senses. Yet he sees things which we do not see. It would be well to explain this. B.K.

A. The senses called astral in the comments on *Light on the Path* are the senses which perceive the inner essence, certainly; which are

cognizant of the life underlying every form of matter. The ordinary psychic or clairvoyant only perceives other forms of matter than those we ordinarily see, and perceives them as a child perceives the forms in this world at first, without understanding their meaning. The astral senses carry beyond matter, and enlighten man with regard to any form of life which especially interests him. They show the poet, painter, and composer the things they express to other men, who regard these great ones as beings of another order — beings with the gift of genius. So they are, and the vigour of that genius carries them on into the inner life where meaning, and harmony, and the indefinable all-desired are to be perceived. Wordsworth saw it in nature: he recognized the "spirit in the woods" — not the wood-nymphs, but the divine spirit of peace which teaches a lesson in life. Richard Jeffries saw it in nature, too, as perhaps no other man ever has seen it; through the finite visible world he perceived the infinite invisible one, and before he died he had begun to know that the visible world does not exist. Turner, perhaps, is the only parallel. By the invisible world I must repeat again that I do not mean what the spiritualists call by that name — a new world of other forms. I mean the formless world. It is the farthest limit man's *consciousness* can reach to; and only the pure and star-like soul can become even aware of its existence. It is not man's divine nature, but the man who enters it with any reverence for the great miracle of life can only do so by the aid of his divine nature, whether as a poet, a painter, or an occultist. The soul which enters it without reverence is unable to endure its extreme rarity of atmosphere and turns to the psychic-astral in which to live; such men become madmen and suicides, more or less pronounced, as men do who refuse to dwell in any form of physical life but the grossest and simplest. There is some law of life which impels men onward — call it evolution or development or what you will; and a man can no more go downwards without suffering than a tree can be placed with its branches in the ground, instead of its roots, without discomfort, and in the end, death.

I propose to use two phrases which have been suggested to me: the psychic-astral and the divine-astral. This seems the only way to make my meaning clear, for the word astral has two meanings, its own proper derivative one, from the Sanskrit *stri*, to strew light, and that given it by the use of all occultists. Paracelsus appropriated the word for all things sidereal, subject to the moon and stars, part and parcel of this material universe, even though formed, as Dryden says, of "purest atoms of the air." In this sense, the spiritualists and psychics have the right of

custom to use it as they do, to describe their world of finer forms. In this meaning, an astral shape is the form of the human soul, still in possession of the passions which make it human; and the astral senses perceive, not the subtle and supreme glory which Shelley seized on in Prometheus, but a region full of shapes and forms differing but little from those we now wear, and still distinctly material.

The "astral man" in the "Comments" on *Light on the Path* should have been written the divine-astral man, according to this evident difference of meaning between the present writer and all other writers on occultism.

III

Are not the *astral* senses used by every great poet or inventor, though he does not see clairvoyantly at all — *i.e.*, does not see elementals, astral pictures, forms, etc? FAUST

The answer to the former question seems to contain the answer to this, which is clearly prompted by a conception of the word "astral" in its divine sense.

IV

(1) There is a law of nature which insists that a man shall read these mysteries for himself. Will all men seeking the occult path read these mysteries alike, or will each man find the interpretation peculiarly adapted to his own phase of development? No two men read the mysteries contained in the *Bhagavat Gita* quite alike; each gains the glimpses of light which he is able to assimilate and no more.

A. This seems to be rather a statement of a truth than a question which can be answered in any way other than putting it into different words, perhaps not so good.

(2) Is the outer world the reflection of the world within — like a shadowed reproduction in clumsy form, the inner being reality?

A. This is what should be. But materialists have brought their sense of reality into the shadowed life.

(3) How is the intuition to be developed which enables one to grasp swift knowledge?

A. To me, no way is known but that of living the life of a disciple.

(4) Can the laws in super-nature only act on their own plane, or can their reflection be brought down intact in their own purity to govern physical life?

A. Surely this must be so; yet rarely, for when it is accomplished the man would be divine, a Buddha!

(5) "To be incapable of tears" — does not that mean that the physical emotions, being merged into the inner physical, tears are impossible as being an outward phase of the physical nature — whereas the psychical emotions, to use a physical term, are vibratory?

A. "The whole of *Light on the Path* is written in an astral cipher" is stated at the outset of the "Comments"; the word "tears" does not refer to physical tears in any way.

It is the only word which will convey any idea whatever of the moisture of life, that which bursts from the human soul in its experience of sensation and emotion, and in the passion of its hunger for them.

(6) How is one to take the snake of self in a steady grasp and conquer it?
W.

A. This is the great mystery which each man must solve for himself.

V

Referring to the comments on *Light on the Path*, in the first number of *Lucifer*, may I ask whether the full paradox, "Before the eyes can see they must be incapable of tears, and yet no eyes incapable of tears can see," *i.e.*, see good or God, is not truer and stronger than its part?

"Therefore the soul of the occultist must become stronger than joy and greater than sorrow," I presume, means that he must not *seek* joy or *fear* sorrow, not that he may not enjoy nor sorrow?

The phrase by itself may read, "Before the eyes can see they must be incapable of tears," tearless, dry, in fact dead! which is obviously not the author's intention in *Light on the Path*. A.E.I.

A. Once more I must refer to the preliminary statement in the comments that *Light on the Path* is written in an astral cipher, and that tears do not mean the tears of the physical body, but the rain-drops that come from the passion-life of the human soul. These being stayed for ever, the astral sight is no longer blinded or blurred. Divine love and charity then find room, when personal desire is gone. Joy and sorrow,

for oneself, then drop naturally into another place than that which they filled before.

VI

(1) I desire very strongly to obtain conquest over "self"; would my using the occult means for so doing, which apparently to me lie without the *ordinary* experience of Christians, necessitate my sacrificing any iota of my belief in the *power of Christ*?

(2) If I submit myself to the occult conditions under which the four first rules in *Light on the Path* may be "engraved on my heart and life," will these conditions permit me to *pray throughout* for the Divine help and strength of the Eternal Christ, who has passed the portal, opened the "Way," and whom I believe to be the "Master of Masters," the "Lord of Angels"?

(3) Do the words — "the disciple . . . must then so shut the gates of his soul that *no comforter* can enter there nor any enemy" — mean that we are wilfully to exclude ourselves from any desire for the sympathy, strength and support of the spirit of One who said, "No man cometh unto the Father but by Me," and who drank the cup of agony to the very dregs for love of the Brotherhood? L. H. Fr.

A. (1) Not any iota of your belief in the power of the Christ-spirit would or should be sacrificed; it would rather increase, for that spirit is the same Divine overshadowing which has inspired every Redeemer.

(2) It matters very little by what name you call the Master of Masters, so that you do appeal to "*Its*" power throughout.

(3) Man can find no comforter save in the Divine Spirit within himself. Does not the tale of the life of Jesus illustrate this, looking at it from one point of view? In what dread isolation He lived and died! His disciples, even those who were most beloved by Him, could not reach His spirit in its sublime moments, or in the hours of its keenest suffering. So with everyone who raises himself by effort above the common life of man, in however small a degree. Solitude becomes a familiar state, for nothing personal, not even a personal God, can comfort or cheer any longer.

VII

Is there any chance of self-deception? May one enter the path so gradually as to be conscious of no radical change, representing a change of

life or stage of progression? How is it with one who has never experienced a great and lasting sorrow, or an all-absorbing joy, but who in the midst of both joy and sorrow strives to remember others, and to feel that he hardly deserves the joy, and that his sorrow is meagre in the presence of the great all-pain? How is such a one to enter through the gates? By what sign shall he know them? Y.H.

A. It is difficult for such a one to know anything of what lies beneath the surface of his nature until it has been probed by the fiercer experiences of life. But, of course, the theory of reincarnation makes it possible that such experiences are left behind in the past. The entrance to the gates is marked by one immutable sign: the sense that personal joy or sorrow no longer exists. The disciple lives for humanity, not for himself; works for all creatures that suffer, instead of knowing that he himself has pain.

Through all time the wise men have lived apart from the mass. And even when some temporary purpose or object induces one of them to come into the midst of human life, his seclusion and safety is preserved as completely as ever. . . . In the various great cities of the world an adept lives for a while from time to time, or perhaps only passes through; but all are occasionally aided by the actual power and presence of one of these men. . . . But they are only known as mystics by those who have the power to recognize; the power given by the conquering of self. Otherwise how could they exist, even for an hour, in such a mental and psychic atmosphere as is created by the confusion and disorder of a city? Unless protected and made safe their own growth would be interfered with, their work injured. And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self. Any lesser appeal would be as useless, as much a waste of energy and power, as for mere children who are learning their alphabet to be taught it by a professor of philology. Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples. And he becomes this by one method only — the surrender of his personal humanity.

—Light on the Path

LET'S UNITE—ON PRINCIPLE

There are some attempts being made today to reunite "Theosophists." This raises certain fundamental questions: What makes for unity? Who are the Theosophists? What separated them?

Real unity is impossible if its basis is sought in this world where forms limit. It is in the world of ideas and ideals, of mind and of heart, that unity is to be sought. So, let us look for unity of Ideal and unity of Teaching.

Ideals relate to moral life, to our mind (thought, memory and anticipation), and emotions (affections and dislikes, sensibilities and sentiments). No one except the individual himself knows what these are. But there are certain great ideas which reflect universal truths and which need to be made living realities:

(1) The *Unity of our Spiritual Origin,* arising from the concept of One Impersonal God, should produce tolerance and Brotherhood.

(2) The *One Body of Wisdom* (or Knowledge) implies a common source of Truth from which all can derive help and guidance.

(3) The *One Law of the Universe* — "It knows not wrath nor pardon; utter-true/Its measures mete, its faultless balance weighs;/Times are as nought, tomorrow it will judge,/Or after many days" — ought to lead to non-acquisitiveness, generosity, harmony and concord.

The concept that the universe evolves as a whole, and that the progress of each depends on the general progress of all, produces non-violence, contentment with one's lot and a willingness to allow others their rightful place in the recognized scheme of things. This leads to the perception that the perfectibility of man is a possibility for each one of us and has become an actuality for some who have worked for it in the past. The Lodge of Masters can be envisaged as an actual fact.

Who is a Theosophist? A person who appreciates the three objects of the Theosophical Movement as formulated in 1875 cannot in reality devote himself to one and pay scant attention to the other two. To the extent that he does so, he becomes lopsided. The designation "Theosophist," in fact, may be applied not merely to a member or associate of one group or another, but to all practitioners of the Theosophical life, of divine Ethics, of the one universal Philosophy, the one Wisdom-Religion. The true student of Theosophy becomes, or is, an occultist.

What has separated organizations of Theosophists? There are many reasons for this, and a recapitulation or analysis of these should serve

only one purpose — avoidance of a repetition of errors. If unity on the physical plane is desired, then it must be preceded by unity on the inner planes of mind and heart, and by the redefinition of one's own aims and objects, which should be in line with the Original Impulse.

Where to find the Lines laid down by the great founders of the Theosophical Movement? In the writings and teachings of H.P.B., the Masters' Messenger for our era — where else? Do those so-called "Theosophists" who have accepted others as their teachers and who disregard or underrate H.P.B. and her teachings *know* Theosophy? How many accept the false as the true without verifying things for themselves! This indifference leads to biased attitudes and false claims, and gives rise to disunity.

Unity has to be sought in matters of principle, and the external particulars will take care of themselves. If each one pays attention to his own work, his own virtues, and tries hard to reduce his real faults, unity will automatically result.

We do not need large numbers of people who call themselves "Theosophists" and pretend externally to be "united." We need an *inner* harmony and a *unity of aim, purpose and teaching,* achieved through individual study, discernment, discipline and sacrifice.

I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy nor self-deception. Others in the world, not able to perceive the Oneness of Theosophy, nor its bearing at the present time, may and do use portions of it — some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or "tolerated"? Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an enquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.

—Robert Crosbie

THE DIVINE VIRTUES

VIRYA

Having conquered illusion and become indifferent to the pairs of opposites, with our gaze fixed on the Truth we perceive, it would seem as if all was well, and all we needed was energy to go on and on! But this is not so, we are told. The greatest obstacle on our path arises within ourselves — the pride of achievement. How wonderful we are! On what pinnacle we stand! With such thoughts, we are on the way to failure. We need to protect our mind from these thoughts. On the path of *Virya,* we shall fail if we have not realized completely the difference between the lower man and the Higher Man, the Thinking Self, for we shall then mirror back the things of the earth. Before we can enter the gate of *Dhyana,* we must be incapable of mirroring back anything of the earth. Earthly thoughts must find no place in our consciousness.

We can well visualize what energy we shall need, what strength of mind and heart, to reach the goal ahead. The phrase given to us, "Diamond-Soul," is mantramic. "Make hard thy Soul against the snares of Self; deserve for it the name of 'Diamond-Soul,' " we are told. We can deserve it only when we have realized the fact of immortality. Illusion has been conquered; reality dimly perceived; the passing illusions have been seen to be such. All thoughts have been stilled; the consciousness has been centred on the ONE. Time has ceased to be. That which has been acquired is "ceaseless contemplation" on *Sat*. Hence the picture is given of an alabaster vase, white and transparent. Only the golden flame of *Prajna,* the energy of Spirit, is seen within. We are that vase. Nothing now separates us from the ALL. The mind has reached a condition of fixity; thought-impressions may batter against the outside of the vase, but complete non-attention to them kills them before they have affected us.

But, in spite of all dangers and failures, the courage that began to work in us when we developed *Kshanti,* and led us on through the other doorways, has remained undaunted and undiminished.

What will help us to keep up our courage? Only the memory of why we are undergoing these trials — the *Dana* virtue — love for our fellow men. Treading this arduous path is just not worth the trouble if self-benefit is our sole aim. Nothing but appreciation of the *need* to succeed, because of the help we can render others, can possibly urge us on through the final stages.

Hence it is that when the goal is reached all Nature is affected, for we have made our links throughout, and therefore all benefit by our success. Just as we have received help, so now we must give help, and all we have gained passes through us back into the world of forms. Our mind grasps the vision of boundless space. We are free.

Yet, having freed our minds from all thoughts, it is necessary at this stage to make our inner ear receptive if we would not lose all we have gained. Having become deaf to roarings as to whispers, we have to hear the great cry which arises from infinity, the cry for help. We must *feel* for the suffering of others lest we lose ourselves in Bliss. To attain the impenetrable armour against illusion, while at the same time making it possible for the within to express itself without, is our task.

Our sense of responsibility brings us to the stage when we help to build the "Guardian Wall." This is the final struggle. Let us not think this is easy, for we are warned that we must "look forward always with awe and trembling to this moment, and be prepared for the battle."

If we find any step easy, we must beware, for we are under the power of illusion. We must possess, we are told, adamantine will. What will maintain this strength of will? Only the persistent practice of *Dana* throughout the *Paramita* Path. It is the foundation and fruition, the key to true renunciation. One may be perfect in all the other *Paramitas,* but without the constant practice of *Dana,* until our love becomes all-embracing, the final step cannot be taken. Our aim is not liberation from the world and its affairs; it is renunciation of the bliss of *Nirvana,* in order to remain with our suffering fellow men.

Is it possible for us to come to this stage? Yes, it is, for others have done it. All we need to do is to learn the steps, have a pure motive, and call on the "warrior" within, knowing that there is no failure if we persevere. It is worth the effort!

There are two kinds of persons in the world: those who think first of difficulties, and those who think first of the importance of accomplishment in spite of difficulties.

—Samuel Warren

STUDIES IN THE HEART DOCTRINE

III.—FEELING—A STUDY IN LIGHT AND SHADOW

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As a man "thinketh in his heart, so is he." As a man feeleth in his heart, so is he, might also be said with equal truth, giving this scriptural verse further significance.

Theosophy states that the heart not only feels, but thinks as well. This is a conception new to the West, an idea suggested in our first study.

To understand this requires a knowledge of what mind is and what its genesis, what feelings are and their origin. Literally, human feelings are a combination of thought and desire; lower desire is centred in animal man; higher desire is reflected feeling from Spiritual Man. Lower desires are those deep shadows cast by the mind's dark phase when, like the earth turning away from the sun, man, hiding his face from the Light of the Heart, experiences the night time of the Soul.

Soul is a word variously applied in Theosophy. Related to man, Theosophy defines it as an individualized aspect of Spirit, stepped down and humanized in its association with faculties which are the offspring of man's brain and heart creations. Higher feelings represent desire regulated and educated by Spiritual Man and his Will, capable of integrating his pure, selfless designs in pursuance of a life pattern harmoniously fulfilling its destiny. Human patterns are the composite of many lives, companioned by joy or sorrow, glory or disgrace. Human characters can be traced and evaluated by any intelligent student seeking for a purposive order hidden in the blend of light and shadow.

Desire is the key to the study of the feelings. Therefore, an examination of this term is important. Desire is the source and origin of feeling. Let us illustrate. I experience a sensation of hunger, ergo, I desire food. Two mind faculties, imagination and memory, combine to present a picture and recall a past experience of a delectable meal when my appetite or my desire was gratified. If we eliminate these two faculties, memory and imagination, there remains merely a sensation, common to both man and animal. Deprive the animal of his food, his craving may lead to rage and danger to other animals as well as to man himself. Carrying the example further: a man at the point of starvation, his imagination and memory stimulating his hungry desires, produces thought, the fruit of previous experience reshaped to the present one. Man, employing reason

divorced from the Heart's feeling or the Higher Mind, can succumb to feelings which may develop the thief, even the murderer. Thus, cultured from mere animal instinct we have human desire, enslaved and controlled by faculties misused ignorantly or wilfully. These same faculties, illumined by Divine feeling, offspring of Mother Nature's universal heart, create the great Philanthropist, the Saint or the Saviour.

Figuratively, we might consider the mind as the Master of all human and divine thought, the feelings as those plastic materials malleable by man's low or high desires. As the inspired artist extracts divine harmony from instruments responsive to his skill, similarly will the feelings played upon by the Higher Mind respond in chords of love and compassion. Man, expiating his wrong acts, reaping the reward of his good ones, is finally born equipped with a Spiritual Will, the perfect tone pitch of all human and divine achievement.

There exists a science of the Soul, a psychological technique. One of the first rules demands forgetfulness of the self, in order that the Memory of the Heart may awaken. Hidden in this Memory is the Soul's knowledge, which can solve every problem of human need. This is the Heart Doctrine. Few have learned it, due not so much to the difficulties as to the fact that Teachers of the Heart Doctrine are rare. Why is this? The Teacher can impart only to the extent that his knowledge is gained by self-application. Such knowledge is the fruitage of many lives, a seasoned vintage yielding its rare wine of consecrated service rendered at whatever cost to personal wish or craving. His feelings are obedient to the voice of the Spiritual Will, his senses subdued, lending to Eye and Ear a sensitivity unerring in its ability to discern the false notes in the passions' pæan or the senses' score.

The student of Theosophy holds mistaken notions, frequently, as to feelings. Particularly the young, inexperienced student. Learning of the dangerous aspects of feeling, he decides to crush out every emotion. While realizing the weakness of misguided sympathy, personal love or hate, vanity and pride, he attempts cutting this Gordian knot, saying, "I will have none of it." Two results follow: first, he assumes a superficial glacial exterior repelling any normal human being; secondly, if persistent, he soon realizes the impossibility of the task. No, so long as man functions as a human being, however divine and pure, until he makes the Will his ruler, Feeling is the mainspring of his life, a power incalculable, directing his highest motives, sustaining and moving his will. The danger lies in the wrong use of this power, actuated by selfish and ignoble motives. Electricity is Nature's universal power. It can be used

to kill men, or to give them comforts. Desire, wrongly used, can wreak great havoc. But the disciples of the Buddha used this power when they practised one of His injunctions: "Hatred ceaseth not by hatred but by love."

To purify desire is to subject it to the higher purposes, uncoloured by personal selfishness. This is a human alchemical process, by which, when cleansed of human dross, there remains but the pure gold. Not animal passion, but divine compassion, not the bitter-sweet of small and petty schemes, the anguish of thwarted appetities, rather the peace and true happiness which come from an obedient heart, whose conscience is as untroubled and as quiet as clear pools on a sunny, windless day.

Another subtle motive can be discerned in the desire to avoid or to kill out feeling; namely, we dislike having to suffer. Ignorantly, we conclude: no feeling — no suffering. Let us examine this. It is true, the use of an unflinching will can impose a state analogous to a certain trance condition, when the subject remains as one dead or sound asleep to all outer stimuli. His dearest friend might be killed beside him and he be unaware of it. Similarly, some great personal boon might be offered him, and he might be unable to respond. Thus is cuts both ways: no suffering — no joy. And another result, which students may not realize: such a condition can only be temporary. Life, Consciousness, individual or universal, exists under Law; action is its concomitant; no action — no life. Not an atom in space remains for one moment immovable. Motion is merely the working of action and reaction. Born of this union are all progeny of duality: light and darkness, heat and cold, love and hate, joy and sorrow. In *Light on the Path* attention is called to this fact where indifference, hardness of heart or lethargy are said to be conditions which would make entrance on the Path impossible. Feeling is a manifestation of the Fire of Life — that fire referred to in *The Secret Doctrine* which "whirls in the breeze, blows with the hurricane and sets the air in motion."

Spiritual Fire proceeds from man's "heart." Add another letter and you have "hearth." Every evil or ignorant purpose conceived in the head, fostered by low desires, must be finally consumed and burned upon the Hearth of the Heart. Weary, disillusioned man can and must emerge from his long trance of ignorance and seek the other way.

The distance from Head to Heart lies not in miles, rather in points of space or of extension erased by resolves, study and application. To whom or to what should we be devoted? To Humanity's need, a Cause which has always been fostered by Great Souls, self-constituted Parents

of the human races, Perfected Beings who have attained mastery over every illusory phenomenon, whether individual, collective, human or non-human. In mastering the reason of the Head, They learned the Way of the Heart, expressed as Service to all.

Would we meet Them? Says *The Voice of the Silence*:

> Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

The altar on which the sacrifice is offered is Man; the fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

One moment in eternity is as important as another moment, for eternity changeth not, neither is one part better than another part.

Better it would be that a man should eat a lump of flaming iron than that one should break his vows.

As a person having seen one in a dream, recognizes him afterwards; so does one who has achieved proper concentration of mind perceive the SELF.

The path of virtue lies in the renunciation of arrogance and pride.

There is more courage in facing the world with undisguised truth, than in descending into a wild beast's den.

True clemency is in forgoing revenge, when it is in one's power; true patience is in bearing up against disappointments.

Wealth in the hands of one who thinks not of helping mankind with it, is sure to turn one day into dry leaves.

—*Gems from the East*

IN THE LIGHT OF THEOSOPHY

A series of four lectures given by Dr. J. Bronowski at the American Museum of Natural History are now a book — *The Identity of Man.*

Lacking a new ethic to replace the old, modern man, living as he does in an age of science, is in panic, says Dr. Bronowski. Man finds himself confronted with two sets of values, but has failed to make a unity of them. On the one hand, "he is taught to take as his own a rag-bag of second-hand traditions about human motives that are out of date." And on the other, "he is harried to treat as gospel (a new gospel) the newsworthy speculations of scientists whose context he does not know."

Science and art (which includes literature) cannot be compartmentalized; neither is a bundle of knowledge.

> Seen in this way [says Dr. Bronowski], the breach between them is not merely a gap in contemporary education, but is the visible sign of a loss of confidence in the identity of man. It is possible to create again a coherent philosophy of man, and not by denying but by accepting the relevance of modern science. And neither must we deny the relevance of art. . . .

Dr. Bronowski refers to a set of virtues which is founded on the central value of truth, and which is denied when truth is denied:

> The end of science is to discover what is true about the world. The activity of science is directed to seek the truth, and it is judged by that criterion. We can practise science only if we value the truth. . . . In order to be stable, the culture of science . . . must respect the man's way of working more than what he finds, because the process of discovery is more important to it than any discovery.
>
> A just ethic must be grounded in a single-minded philosophy. And that must grasp that the identity of man derives from the coming together of two modes of experience, and is fixed in two modes of knowledge: knowledge of the physical world, and knowledge of self. It is not possible to make a modern structure of values which belittles either mode. A soundly based ethic begins in the action of understanding both nature and man. And scientific understanding is part of that: the choice between good and evil must not fly in the face of the choice between true and false. . . .
>
> It is the tragedy of our age that we fear the machine in man, though it is as noble as the self; and we have grown to doubt whether it will leave us a self. We will not believe that what the

> machine learns and teaches, a knowledge of science, can strengthen our ethic, which now languishes among our random loyalties. Yet the search for knowledge in nature generates values as rich as we get by reaching for the knowledge of self. When we pursue knowledge for action we learn (among other things) a special respect for a man's work. And when we look into another man for knowledge of our selves, we learn a more intimate respect for him as a man. Our pride in man and nature together, in the nature of man, grows by this junction into a single sense: the sense of human dignity. The ethics of science and of self are linked in this value, and more than all our partial loyalties it gives a place and a hope to the universal identity of man.

"To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature," says *The Secret Doctrine* (I. 588). It is a matter for congratulation that all that H.P.B. wrote about the materialistic-minded scientists of her day does not apply to all scientists of the present day. Much that has been said about the mission of science in our changing world goes to show that science can no longer separate itself from Religion or Philosophy. As science encroaches on the domain of metaphysics, the practice of ethics becomes as incumbent on the scientist as it has been on the mystic. Science and Religion are allies. Knowledge of the physical world and knowledge of self are not independent pursuits but serve a common aim.

In his analysis of "The Morals Revolution" (*The American Review,* January 1966), William I. Nichols, the editor and publisher of *This Week* Magazine, subscribes to the hopeful view that we are moving, not towards decline and fall in morals, as many think we are, but "to a great new epoch of human fulfilment, and to a time when people will have learned to build new kinds of moral strength from within." But, he adds, "in order to see this kind of new morality, we have to look beyond the more immediate aspects of our present moral crisis."

Mr. Nichols is of the view that there can be no turning back now to the so-called "good old days," to old concepts and old ways of life. "The only constructive approach is to look ahead to see what new concepts and attitudes may be emerging to meet the problems of our changing times." He continues:

> For the first time in human history, we have now reached a point in social, economic, and technical development where vast populations are really free. And freedom has two sides — free for

better or free for worse . . . free for good or free for evil . . . free to sin or free to seek God.

This is the essential point and it is central to any discussion of morality. Modern morality is not ready-made. Modern morality is not a set of numbered rules carved on a stone tablet. Modern morality is not just precepts and platitudes wrapped in a book. Modern morality is not just a switch on the woodshed wall. Modern morality is something that is inside you. Its other names are Freedom of Choice, Self-Discipline, and Conscience. It consists of knowing the difference between right and wrong, and which to choose, and when and why.

Obviously in this new world of expanding freedom, it is easier than ever before for people to choose the wrong. Millions have — and for that matter, which of us hasn't? But the important thing is that people are beginning to digest the changes of our technical times. And as they do so they are becoming more aware of the importance of moral, spiritual, and human values. This is the hopeful development of our age. . . .

In our modern, mobile world you can no longer make anyone be moral but you can encourage him to choose to be. That I believe is the miracle which may be happening now. . . .

Mr. Nichols speaks of a new trend: as he sees it, the emphasis is shifting from science and technology to moral and spiritual values. There is, according to him, a prophetic ring in Carl Jung's words: "I am convinced that the exploration of the soul is the science of the future."

I predict [Mr. Nichols concludes] that we will move beyond the Atom Age, and the Space Age, and the Computer Age, into a new period which we might call the Man Age, a time which will be large with moral and spiritual, even mystical, implications. At that time all our vast energies and enterprise and creative powers will be devoted to cleaning up the human swamps and jungles and improving the texture and quality of living and being for all mankind.

Can there in truth be such a thing as a "new morality"? Morality — true morality — is inherent in the soul itself. The soul being timeless, the basic moral principles do not change with the times but remain ever the same. This is very ancient teaching, a matter not of belief or fancy, but of the facts and laws of human nature as taught by those who know them. And this is the teaching Theosophy presents for the free consideration of all men.

Some of Unesco's major achievements are outlined by its Deputy Director-General, Malcolm S. Adiseshiah in the November 1965 *Unesco Chronicle*.

The objective which the founders of the United Nations Educational, Scientific and Cultural Organization (its name alone is a manifesto) have set for it is no less than the intellectual and moral solidarity of mankind. An objective such as this cannot be achieved, as Mr. Adiseshiah points out, in a period of months or years or even decades or generations. It sets the Organization and mankind itself an enormous and complex task which requires for its fulfilment our every effort and all our enterprise and devotion. "It lays upon all our shoulders an everlasting responsibility: to know that humanity is one, and to act accordingly." The true achievement of Unesco must be sought, therefore, not only in the effectiveness of its concrete technical programmes of co-operation, necessary as these are, but in the awakening of men and nations.

Mr. Adiseshiah contrasts conditions as they existed twenty years ago with what obtains now as a result of Unesco's work in the educational, scientific and cultural spheres. Twenty years ago the world took illiteracy for granted; today, there is not a country facing this problem that has not placed the fight against illiteracy high on the list of its national priorities. Twenty years ago science was divided into national compartments; today we find nations, though differing in their political and social systems, working side by side to explore the mysteries of the earth's crust and the resources hidden in the depths of its oceans and the wastes of its deserts. Twenty years ago a threat to the relics of past civilizations stirred nothing but vain cries of protest from learned circles; today, huge sums are spent by countless nations and the resources of scholarship are mobilized to protect what is now recognized to be the common cultural heritage of mankind.

One Unesco achievement that involves many of the fields mentioned above and shares with them the fundamental concern which inspires all Unesco action is the Major Project on Mutual Appreciation of Eastern and Western Cultural Values. It is aimed at breaking down the intellectual and cultural partitions which have divided our planet and separated its peoples. The project is now approaching its conclusion, but the concept of mutual cultural appreciation which it fostered is now spreading and has become the guiding principle of all Unesco action in the field of culture.

These and other achievements, Mr. Adiseshiah admits, are only first steps on the long road which must lead us ultimately to the effective brotherhood of man.

That education begins in the nursery and does not end when the boy or the girl comes out of school or college, but continues through life, is not a new idea. Unesco has now been urged to endorse this idea of "lifelong education." This was one of the principal recommendations made by the International Committee for the Advancement of Adult Education, which recently concluded its third meeting at Unesco headquarters in Paris (*Unesco Features*, January 1, 1966). The committee of 24 experts in adult education from 19 countries pointed out in their final report that

> until recent times, life was divided into two distinct and unequal parts. The earlier (childhood and youth) was devoted to the education considered necessary by society to ensure that the individual was equipped to function effectively in society. During the rest of his life (adulthood) he utilized the knowledge gained in his youth.

But this traditional form of education is no longer adequate to provide adults with knowledge to meet new problems. Reasons for this, as given by the committee, include: scientific and technological advances; rapidly increasing economic and political changes; the growing problem of leisure as a result of scientific development; the breakdown of old traditions and customs; the large-scale movement of populations from rural to urban communities; and the ever-rising flood of new knowledge resulting from research.

The Unesco committee's recommendations raise the fundamental issue of what constitutes education and what end it serves. It is a misconception that to be educated means to undergo a process, to submit to a routine. *Life* is the best educator there is, and to get the best out of it one must want to be educated, must regard oneself as a learner who is determined to continue the learning process throughout life. Socrates was called by the Oracle the wisest man in Athens simply because he thought himself in need of education. Our education, therefore, lies in the struggle to learn and to know.
