

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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IN MEMORY OF WILLIAM Q. JUDGE

APRIL 13th, 1851—MARCH 21st, 1896

[The following address, delivered by Robert Crosbie on March 21, 1915, appeared in *Theosophy* (Los Angeles) for March 1922.

—EDS.]

FELLOW THEOSOPHISTS:

As a student and worker with William Q. Judge in the early days of the Theosophical Society, I find it very difficult to speak of that personage in proper terms. It is not easy to give a comprehension of what that being really was, nor to bring to the minds of others all that may be present in my own mind from my own acquaintance with him.

It is well for us to consider that every great movement which has ever been has been instituted by some person or persons in the world; that these persons have terms or periods wherein they work; that there is a period in the life of every teacher when the great mission of his life can be fulfilled. Buddha was born, lived through his youth, and came to manhood before the hour of his mission struck. With Jesus it was the same. So with H. P. Blavatsky. If we understand her to have been one of the Masters — for, even if we think she was less than that, we must admit that she was very much higher in knowledge than the rest of the world — if she were, and I suggest what is not beyond the possibilities, one of the Masters masquerading in a mortal body, becoming in all things like unto us, then her mission must have occurred at some period of that body. The same is true with regard to Mr. Judge. There was the fulfilling of the early duties in life, and then the hour striking for that particular mission which was his.

The occupancy of the Judge body was not by birth, strange as it

may seem. There is such a thing as an Ego leaving a body intact and habitable; and there is such a thing as another Ego, by agreement on higher planes, using that body which is still usable. If we know anything about the occult laws governing the entrance and the exist of Egos from bodies, we can understand that the Ego thus entering into a borrowed body would, of necessity, be a very highly developed being. In the case of William Q. Judge, there was the death, apparently, at the age of seven years, of the child born to the family of Mr. and Mrs. Judge in Dublin; then was a sudden resuscitation, and a change in the nature of the child; the character, the mind, the operation of idea were all there, and from that time, a study and pursuit to fit the brain and body for the work that was to be done in later years.

H.P.B. and William Q. Judge were co-founders of the Theosophical Society in New York in 1875. In a letter where Mr. Judge stated the time of his first visit with her, he said it was not as a stranger that he came before her; it was not as the seeker after philosophies; but as if they had parted only the evening before; that he just desired to know what the work was to be; she indicated it, turned aside to her own work and left him to go on with his. That ought to tell us the story of what kind of a being he was. Mr. Judge was called by H.P.B. her "only friend" — her only friend. He worked with her from the beginning — the only one, of all those who followed her, who understood her; the only one who was absolutely true in his devotion towards her, and towards the Great Cause which she represented.

It has been said that there were two Masters who were the real founders of the Theosophical Movement and Society in that cycle marked by the ending of the first five thousand years of Kali Yug, which denoted a renaissance of spiritual inquiry and uplift to the minds of men, and when a sound basis must be given for the people of then and of the oncoming generation. We also know that H.P.B. and Mr. Judge worked together from the first to last, actually supporting each other in every way. These things go together. They were the two who represented those Masters in the world and put into operation what is greater than any Society — the Theosophical Movement, for every Society exists because of Theosophy, and not for any other reason whatever. If it is true that we have to discern what we do not know by correspondence with what we do know, it would not be a far stretch to admit that, perchance, two Masters were in the world working through ordinary human bodies.

As to Mr. Judge's place in the Great Movement, we may make our own deductions from a few considerations. America presents the greatest possibilities for the most advanced civilization. We are capable here of absorbing everything that is good in all the nations of the whole world; we have the advantages that a new country presents in a freedom from old existing institutions. We have reached the extreme confines of the western march of civilization, from which must be a rolling back of the wave that has come through all the centuries from the far East up to this point. There must be here, at the present time, those who are able to assimilate the knowledge that was presented; who have the courage and endurance to carry on the work; who recognize the nature of those whose will keeps it in being all the time. For, although those bodies have passed away as all bodies do, there yet remains the force, the knowledge, the very Presence of those beings who once occupied them.

In the recognition of those beings we should find a key to the whole Movement — a key to the philosophy which they delivered. It would open many doors to us which now are closed. Taking it merely as a theory, thinking from that basis, reading with that idea in mind, applying with that thought, we would find knowledge springing up spontaneously within us; the real nature — our inner nature — would be aroused to a finer and higher perception; and we would soon know just what we are and our place in the great work. The nature of those Beings would then be open to us; the similar nature in ourselves, which we all possess, would then be in accord with those higher natures. Their very presence in the world was an opening to a great force — an opportunity for everyone; the force that flows from true spiritual perception and knowledge is there for everyone able to open his spiritual eyes even just a little, and follow the lines indicated.

Speaking of Mr. Judge as anybody might have known him — as a human being like ourselves — he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H.P.B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For those who most in-

jured him he had only this to say when friends about him spoke their denunciations: "Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others — follies of ignorance — will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance."

Left alone and unknown in America for eight years after the departure of H.P.B. for India, he waited until the time for his mission appeared. That time arrived in 1886, signalled by the publication of the *Path Magazine*, which ran until the time of his death, some ten years after. Article after article in that magazine from his pen points the way by which Theosophy may be made *practical in daily life*. He spoke continually in regard to the dangers of intellectualism — studying the philosophy intellectually only, without understanding it; showing how that will lead us into ambition, pride, and far, far away from any true advancement. He showed that the battle we all have to fight is within ourselves, and the enemy we have to face, the defects in our character; that the purpose of life is to learn, and it is all made up of learning; that everything which comes to us is capable of being a stepping-stone to greater heights, and if there are difficulties, then, the greater the opportunity. No matter what difficulty confronts us, *if it confronts us*, we have the strength to overcome it; the very law of our being brings these two positions together. The one who confronts the difficulty, and the difficulty itself, are according to law, and no difficulty is insurmountable. He showed that what was really needed was a wider compassion for our fellow men; a recognition of the great Beings — the Masters — and working in accord with Them, putting all criticism, all judgment of others aside.

His was a wonderful knowledge, and his was a wonderful power; but we know — perhaps some of us do, at all events — that what was really the corner-stone was rejected of the builders. That Being was soon neglected, and his works neglected by those who should have seen and known. The whole misunderstanding, which finally led to the disruption of the Theosophical Society, lies at that very point. H.P.B. and W. Q. Judge cannot be separated. They came together, they worked together, and they are together. Understanding this — that there was no link missing in the chain of those who worked in the Cause — con-

stitutes the door that opens avenues of knowledge to those who seek. To imagine that knowledge can come in any other way than through the regularly developed channels is to make the greatest mistake. In that chain of being reaching from the very highest down to us no link can be missed; we cannot pass over the link immediately above us; that link must be understood before we can pass to a still higher one. So, while the philosophy recorded has been given out, its ideas spread throughout the world by different societies, each member needs to answer for himself the question — does he really *know* the truth of the philosophy — is he able to see from the heart out — does he know the straight line of communication, or is he merely following statements and claims made? The door for the Westerners is through William Q. Judge, just as the door for the world was through H.P.B. Those who fail in that recognition must fail in obtaining the benefits that flow from the great communication.

Let down like a drag-net into the world, the Theosophical Society first caught many different human beings — a small lot of humanity who were tried out in their various separate ways and directions with results that we have seen. Among them were some of vast ability and some who had vanity and the desire to lead; through them the great Movement came to be almost a by-word among the most intellectual of people, and instead of attracting the brightest minds, it attracted those who were credulous, who were unable to perceive a right basis or follow it. The old faults of their education were present, and there were none strong enough or wise enough to point out the true path for them. They followed the line of popes and priests and prelates and successors of kings, not seeing that *knowledge* cannot be passed on from one to another; that the way to knowledge may be pointed out and that those who follow the pointing should be very humble, instead of vain.

These phases still persist, but the hour struck for a truer formation. And do not imagine for a moment that that which is now was not foreseen. It was. Every single dissension that arose among those following the Theosophical Movement was known in advance; everything that exists Theosophically today was known in advance; the very step taken by this voluntary association of students was known in advance; long before the hour struck for that work to be done, the true path had been laid out. That the line *is* straight is possible for any student whatever to see for himself, for there is always the recorded history of the Movement in black on white, by those who worked in it, to check by.

There is, and there must be, a true path and a right direction. Can we imagine that the great Masters of Wisdom with all Their knowledge made a mistake in selecting those who were to represent Their ideas in the world? To imagine that is to doubt Their wisdom. Can we think that any better instruments were available? If we understand the power of the Masters, we would know that any instrument chosen by Them would carry out to the ultimate whatever mission to the world it was entrusted with, and in that carrying out there would be no false notes, no mistakes possible. The test of William Q. Judge is in the examination of his mission; the proof is in our own use of what he gave us.

Would it be strange to think that he is still working with us? Would it be strange to think that H.P.B., as we knew her, is still working? That same great power is working; but for what? To create a great association? a following for some person? No; to draw a true line for those who are able to see at all; to keep the standard of Theosophy, pure and simple, undiluted, uncontaminated; to carry it *through* to the coming of the Great Messenger in 1975. For, whoever says to the contrary, the statement of H.P.B. and William Q. Judge was that no Masters will come to the West, nor send anyone, until that year. And, do we not know, that if it is our wish, we will come again into that work when the hour strikes for that Messenger? It is the power of our thoughts and the effects of our efforts which bring us into incarnation at any time. If we are ignorant, careless, ungrateful, selfish, we are swept into that condition which befits our power and action; but, if our power lies in a right perception and a right application of what we perceive — right action — we can come back when They come back. We can take ourselves to Them through our thought and effort; by perceiving what the work was; what the nature of those Beings, and following faithfully the lines that They laid down. But take no one's word for it; take only the records They have left.

The welfare of humanity is at stake. This great country, free as it is, will not long remain calm. We have seen in Europe the effects of long centuries of wrong thought and action, but in our own new country is the same selfishness; the same ideas prevail, even if not the same conditions, and the same ideas will bring about the same results. We have not the elements of solidarity here, nor a true philosophy that will aid us in rectifying the conditions that must result from a false basis. Yet there are an increasing number of good and sincere, true men and women, who desire to do the best for their fellow men, who desire to

know all that may be known; by them the horrors of the future may be mitigated. It was said of Sodom and Gomorrah, if there were only a few true men and women the city might be saved; and so, if there are only comparatively a few strong, earnest men and women who see the true line for this civilization, who see the true purpose of the Masters, much that must come will be easier for our people. The salvation of this country is in the hands of those who listen, and *do*. On those who listen and do not do, or fail to do that which they see ought to be done, lies the gravest responsibility.

In William Q. Judge we had a true man — the kindest-hearted being that ever lived, patient, forgiving, strong, courageous, and with the wisdom of the serpent, the harmlessness of the dove. From my own point of view, I have never, never met such an one before. It is because of the memory of his sojourn among us in a mortal body that this meeting has been held; and that, by some who know just what he was, it is desired others may know, and others may take up the work which he laid down, adding their force to the great end of benefit to their fellow men. He lived for that. He works for that. Let us all do likewise. And, if we do, in a happier time and a higher civilization we shall know what our first step led to, rejoicing in that which it made possible. Such a civilization could have been here before, if men had opened their hearts to the Masters. Work for that. All true Theosophists work for that. They care nothing for their own progress, nor for any reward for themselves. To see their fellow men in better case, with better understanding, better results, a higher civilization, more rapid progress — gives them all the reward they seek.

If the passing of William Q. Judge shall help us to emulate his example, much will be done for ourselves, and the world.

OCCULTISM is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

Occultism is the science of life, the art of living.

—*Lucifer*, September 1887

THE PATH THAT LEADETH ON

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire — the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale — and that alone can guide.

—*The Voice of the Silence*

HE WHO WOULD set out in quest of the unknown has to equip himself for the journey. Those who have returned from the pilgrimage have said that the road is steep and winds uphill to its rocky top. They say that grey mists will overhang its rough and stony height and all be dark beyond. Preparations must therefore be made for all eventualities. Haphazard planning is not conducive to success. There are no base-camps there for retreat and shelter; nor can the pilgrim tarry long in any one spot. On a precipice, to halt is to invite disaster. To give up the effort is to admit failure — the only failure known in Occultism.

There are things that the ordinary man has gathered round him and which he cherishes, but which must now be abandoned because they would become encumbrances and even hindrances on his pilgrimage. The love and attachment for what he was wont to call the good things of life have to be abandoned. The burden which the pilgrim must himself carry has to be light. One more important consideration must weigh with the pilgrim and that, too, long before he takes one step forward on the solemn journey. He has to realize that he will have to travel on alone. There will be no friend or teacher to hold his hand in his hour of difficulty. The victory must be achieved by him unaided.

On this pilgrimage, the outer senses are no great help and too often will be found to be deceptive. Knowledge that is available through religions or modern science will be of no avail in realms towards which the disciple sets his course. With his moorings cut in the world of the senses, with a sense of negation that marks the man's rejection of earthly knowledge, the aspirant finds himself groping in the darkness like a blind man. It is in this unrelieved darkness that he must find his strength. It is in this gloom that he has to face himself.

If, knowing of these difficulties, the student still hungers for wisdom, then may he prepare in earnest to enter the Path that leadeth on.

The new teachings that will come to him (revealed in the teachings which are his already) are chiefly directed towards the cultivation and

development of the inner, the luminous life. Until the first step has been taken in this development, the swift knowledge which is called intuition will continue to elude him entirely. Without it, he cannot proceed on the dangerous road, nor yet understand the guidelines that lie hidden in the very words that he has oft-times read upon the printed page. The Instructions on the higher, the luminous life must remain sealed until his eyes are trained to open upon the supersensuous world.

The initial step towards development of the inner senses and therefore of the inner life requires that the eyes become incapable of tears. This implies that the man must face and conquer his simple human nature and attain an equilibrium and a poise that cannot be shaken by any personal emotion. He has to learn to retain his balance in dangerous places and equally well on level surfaces. Falls are often disastrous and invariably retard the movement forward. The test of his strength comes to the disciple in the circumstances of his life when nature brings to bear upon his trembling soul the keenest enjoyment and the bitterest pain along with the anguish of loss and despair. Until the student learns to bear these shocks without loss of equilibrium, the inner senses must remain sealed. This negation is for the good of the disciple lest he get the power without the foresight and the will to control it. There have been those who have violated Nature's laws and have forced entry into forbidden territory. Such pay the penalty for their wrongdoing, losing their physical and psychic health and becoming dangerous derelicts in the process. Such have been "mediums" and "spiritualists" who through ignorance and passivity have, albeit unwittingly, lent themselves as tools for the ruin and dereliction of many.

In all times, visionaries and rare sensitives have left a living testimony to the fact that the inner senses exist. Clairvoyance, clairaudience, telepathy and mind-reading are now acknowledged to be facts demanding investigation. Why then should not the student understand that such super-senses exist in him and that with proper guidance they can be opened as avenues to a higher, a more profound and deeper delving into the essence of things? Only, the way in which he proceeds to acquire the new faculties has to be such as violates no laws in super-nature. *Light on the Path* explains the position in detail.

If the student wishes to shorten the period of travail, then has he to convince himself beyond even the shadow of a doubt that everything that is perceptible to the ordinary sight has something more important hidden within it. Ordinarily, in the rush of life, the man is glamoured

by the outer senses and through the force of habit forgets that he has the use of inner organs and senses which alone can give meaning to life. Says *Light on the Path*: "The microscope has opened a world to us, but within those encasements which the microscope reveals, lies a mystery that no machinery can probe. The whole world is animated and lit, down to its most material shapes, by a world within it."

It is an axiom in life that for pursuing the path of Occultism the eyes must become incapable of tears. But the equanimity and poise that result from such a state can be obtained only when the tears have ceased to flow because the hold of the emotional nature is loosened and the man stands immunized against the oscillations that the turbulence of pain and pleasure is wont to generate. The disciple has to learn to distinguish this state of an equanimity of vision from those other states where the eyes remain tearless from causes other than the dominance of the Soul. Thus, the same outer appearance of tearlessness may arise when the man assumes a callous indifference towards life or when he hardens his heart, steeling it against love and charity and mercy. A similar dryness of the eyes may follow upon an exhaustion that is the result of the deadness that characterizes old age or that comes close upon a period of intense suffering. The eyes may then be incapable of tears, but each such case makes the entrance to the Path impossible.

This initial duty which the aspirant assumes, namely, that he will not allow himself to be shaken by the emotional part of himself, has to be chosen by himself alone. This duty does not exist for other men. The choice must be his — deliberate, and the result of a free exercise of his will. The imposition of that duty is his also. There are no supervisors to enforce compliance. Swooning pleasure and intense and excruciating pain, both physical and mental, come to the disciple not because of past Karma but because he invokes his great enemy — his own lower self. They arise through the intensity of aspiration or the power of a vow not to abandon the fight against his lower self till the battle is won. When the man enters upon this discipline in earnest, then does his internal sight open gradually upon the world that is hidden behind the outer show of things. His study takes on a depth that no scholarly pursuit of texts and scriptures can accomplish. Through the development of his inner senses, he qualifies to inquire of the earth, the air and the water of the secrets they hold for him. He has come from out of the multitudes, and the earth and nature make their obeisance to his genius.

HOW TO PRACTISE SELF-EXAMINATION

When first thou dost from soothing sleep arise,
Hasten about thy day's intended work;
Nor suffer sleep to fall on thy soft lids
Till thrice thou hast each act of the day recalled:
How have I sinned? What done? What duty missed?
Go through them first to last; and, if they seem
Evil, reproach thyself; if good, rejoice.
Toil at and practise this: this must thou love;
This to the Path of Heavenly Virtue leads.

—*The Golden Verses of the Pythagoreans*

THE FIRST AND LAST ACTS of each day have a special significance of their own.

By the first acts, a dominant intention may be given to the affairs of the whole day; by the last acts, the lessons of the day may be reviewed and their essence extracted to the permanent benefit of the entire character.

The first and last thoughts of each day should, therefore, be directed to the highest ideal of which the mind is cognizant. With this ideal before the consciousness, the soul is not only inspired to immediate action upon awakening from slumber, but also consoled and harmonized when the day's work is done.

In the calm self-examination of the thoughts and words and deeds of the day, many spiritual virtues may be engendered or increased, such as the true spirit of humility in the acknowledgement of our human frailties and our dependence upon the Divine; the genuine spirit of tolerance and sympathy in the confession of our faults and failings, and the recognition of the folly of assuming attitudes of superiority over our fellow beings.

The right method of putting this Pythagorean exhortation into practice is of great importance. For instance, it is not intended to be the occasion of brooding over our defects, or of becoming annoyed and worried about our delinquencies, or of bemoaning the opportunities for good that we have missed. All this is evidence not only of secret pride, but also of faint-heartedness and an uncontrolled mind.

But rather, the maxim is one that should be joyously and resolutely practised with the loving pure intention of gaining greater efficiency in the service of our fellows, and of growing more conformable to the

likeness of our ideal.

The right way to review the affairs of the day is to pass quickly over them, detail by detail, without allowing the mind to wander even for a second from the sequential chain of events, but simply noting those which have a special significance — in order to impress them upon the consciousness — and then passing at once to that which follows.

In the first rapid survey particular notice should be taken of evidences of weakness, of excesses, and mistakes; in the second survey, particular attention should be paid to the lessons that may be contained in all the actions and events of the day; and in the third survey, all omissions and instances of neglect to utilize opportunities should be noted, so that these may be made good at an early occasion in the future. Simply to impress the mind with this fact is quite sufficient without anxiety and worry.

The whole exercise of self-examination when habitually practised in this manner gradually but surely teaches the mind to trace its way along a single train of thought and to refrain altogether from drifting aimlessly into unprofitable side-tracks where the mind feeds on endless associational imaginings. Every tendency towards this lower imagination should be firmly restrained, for, all too frequently, it leads to illusive phantasy and stupid fancy, wherein all manner of impossible or improbable consequences are imagined which have no reality and are productive only of disquieting fears and forebodings of evil.

Another beneficial result of this exercise is mystical non-attachment; for the mind, in thus surveying impartially, and, as it were, from above, the actions of the day, sees them in their true perspective and is thus insensibly led to identify itself with its own highest faculty, so that it beholds things not only in relation to time but to Eternity.

In proportion as the mind learns to see the entire chain of daily events as they really are, unassociated with delusive and vain imaginations, so the powers of perception and concentration are assisted, a clarity of mental vision becomes a permanent possession, and the path to Heavenly Virtue is clearly to be seen.

—From *The Golden Verses of the Pythagoreans*
(The Shrine of Wisdom, Manual No. 11)

MOMENTS OF MEANING

"I SEIZE a few moments to acknowledge your letter." With these simple words does Mr. Judge begin one of the most valuable of his *Letters That Have Helped Me*, letters originally written to his close comrade, Jasper Niemand, but now the inheritance of all students of Theosophy. Readers who have the book by them may care to open it and run their eye over Letter VIII in Volume I, noting how many key points of W.Q.J.'s teaching are to be found, set like gems, in this one letter.

Yet, presumably, it was not written in some quiet study, certainly not in some leisure hour of philosophic calm. No, he was at that time a busy Editor, a tireless writer of books and articles; a diligent lecturer touring the States on behalf of the Movement; a practising lawyer, too — such was his profession — and, alas, a man whose health was already failing. But his mind was utterly one-pointed. He had but to lift his pen and Theosophic wisdom flowed from it, so that even "a few moments" could be turned to account, those little moments that, all too often, others let slip as heedlessly as grains of sand running through their fingers. Small as they are, he sees them in several different aspects. He appraises their potential and their quality. He dignifies them by calling them "the sons of Kala."

Think, first, of their potential — yes, the potential of those tiny things, the moments, which race away from us with every tick of our watches but are yet to be met up with again in the days and years ahead. "The future, then, for each," says Mr. Judge, "will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present — not yet come — we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future." (*Letters*, pp. 75-76, Indian ed.)

Do we think of the moments like that? Can a moment really play a part in the making of our Karma? Why not? — for moments are successive, leading on through hours and days and years until our life-span is completed. 'Twere folly to underrate them merely because of smallness. Are not our bodies themselves made up of atoms?

Mr. Judge sees this principle of succession clearly. "The moments as they fly past before us, carrying all things with them in long proces-

sion, are the atoms of Time, the sons of Kala." These words occur near the beginning of his strange story "The Magic Screen of Time" which ends with the injunction, "Listen to the march of the Future." But the future can only come because of the moments, tiny as they are. And rightly does Mr. Judge say that according to our use of them will that future be good or ill.

It is our usage that gives them their quality, for the moments themselves are neutral. If some prove of value to us and others not, that, again, is our own doing, and before we can avow as firmly as Mr. Judge that "we care not for those moments which relate alone to our body," we must have learnt, to some extent at least, to "live in our hearts," *i.e.*, in our true selfhood where we "prove that space and time exist not." (*Letters*, p. 11)

Such a transition is not easily achieved and Mr. Judge's advice concerning it may at first seem somewhat paradoxical. We would expect him to bid us make, perhaps, a tremendous effort of self-control, to *will* ourselves into becoming different, to renounce this, that or the other. But see what he says — actually in the very letter he sat down to write in those "few moments." "The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road. . . . Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment; the results will follow of themselves." (pp. 20-21)

What a maxim for a lifetime! *In every moment strive for that moment.* Our own potential, like the moment's, would be exploited to the full by such one-pointedness of action. Free from regret for lost or misspent time, from dissatisfaction or foreboding due to "what you were yesterday," a student acting on that advice would gain a bonus of energy for the work on hand. Mr. Judge debars futile looking back. "I care not what I *was*, or what anyone *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once." (*Letters*, p. 21)

Does not this bring home to us how weighty the moment is? It, too, is in a state of constant becoming — becoming, mysteriously, both past and future simultaneously. Well may Mr. Judge remind us that "nothing in the material world endures absolutely unchanged in itself or its

conditions, even for the smallest conceivable portion of time. All that *is*, is forever in process of *becoming* something else. This is an old established doctrine called, in the East, the "doctrine of the constant, eternal change of every atom from state to state." (*Echoes from the Orient*, p. 9)

To one holding the doctrine of *becoming*, every moment even as it passes matters much, yet Mr. Judge tells us that "the soul of all is measured by the whole of Time and not by a part" (*Letters*, p. 11). He enlarges upon this in a reply to an inquiry evidently put to him by his correspondent. "You ask about the 'moment of choice.' It is made up of all moments. It is not in space or time, but is the aggregation of those moments flying by us each instant. It is referred to . . . as a period not yet arrived for the race, when it will as a whole be compelled to make choice for good or evil" (*Letters*, p. 5). This is a true view of inner direction; no one moment, however apparently meaningful, really determines it; rather does every moment, however unconsciously lived and used, have its cumulative effect on the individual, so that a crisis, if it come, must needs be dealt with by him *as he then is*. But that, Mr. Judge warns us, is by no means the end of the matter. "Even if it" — the choice for good or evil — "be presented to him and he refuse, he will be brought to the choice in future existences" (p. 5). Then will he find, as already stated, that that moment is made up of *all* his moments.

A solemn thought, and one that we may flinch from believing, fearing that as our progress is lamentably slow, *the* moment when it comes may find us unready. But again Mr. Judge draws encouragement from the doctrine of Becoming, in which the tiny fleeting moments play so important a part. "The processes of preparation go silently on till the individual, all unconscious, reaches the moment when the one needed force touches him, and then every prepared constituent falls instantly into place and the being is — as it were — reconstructed at once. Conceptions, relations, aims are revolutionized." (*Letters That Have Helped Me*, p. 162, American ed.)

How this comes about must remain a mystery to us, we looking at our life's events mainly from the outside and often misjudging them. We may have to go a pretty long journey into time before realizing that what seemed "all wrong" for us was in reality "all right." Again Mr. Judge speaks his word of wisdom. "It is best not to inquire into some of the mysteries of life, but surely a full reliance upon the Spirit within and upon the law that the hands that smite us are our own, will

relieve the pressure of some events that seem mysteries. I find the greatest consolation in these reflections, and then I see that each moment is mine, and that when gone it is passed and merged into the sum of my being: and so I must strive to Be. Thus I may hope to become in time the conscious possessor of the whole of Being." (*Letters*, p. 90, Indian ed.)

This ultimate goal of *Being*, as opposed to the ever-changing flow of becoming, is to be attained to moment by moment, which is why anything that Mr. Judge has to say of these often disregarded, even despised, scraps of time is so valuable. Yet none could speak with greater insight than he of the mystery of Time itself. We have two fine articles from his pen on this great subject, the one on "Cycles," to be found in *The Heart Doctrine*, the other, on "Cyclic Impression and Return and Our Evolution," a reprint of the lecture delivered by him before the Convention of the American Section of the Theosophical Society, held at Chicago in April 1892 (*U.L.T. Pamphlet No. 24*). In THE THEOSOPHICAL MOVEMENT for August 1968 appeared an equally valuable reprint of another of his addresses, this time on "Cycles and Cyclic Law," delivered to the Theosophical Congress at the Parliament of Religions, Chicago World's Fair, in September 1893.

In all of these he sounds the depths and they call for close study, for he is dealing with what Patanjali himself sees as a most recondite theme. Says that Sage in Book III of his Yoga Aphorisms (Verse 53): "A great and most subtle knowledge springs from the discrimination that follows upon concentration of the mind performed with regard to the relation between moments and their order." On this Mr. Judge comments: "Patanjali speaks of ultimate divisions of time which cannot be further divided, and of the order in which they precede and succeed each other. It is asserted that a perception of these minute periods can be acquired, and the result will be that he who discriminates thus goes on to greater and wider perception of principles in nature which are so recondite that modern philosophy does not even know of their existence."

The mere perusal of these words may quicken in us a sense of the deep mystery and sublime order prevailing in the cosmos. But understanding is far beyond us. And what matter? More immediate are the tiny sons of Kala.

It is with these that Mr. Judge would have us concern ourselves. He does not bid us look at "the grand clock of the Universe," as he

calls it, but he speaks for all of us when he claims, "Each moment is mine," and urges, "In every moment strive for that moment."

Fellow students, let us keep watch. Let us have done with "stray moments." Rather let us seize them, even as Mr. Judge did, in their flight. So acting, or endeavouring to act, we have his assurance, backed by his wisdom and experience, "When the hour strikes it will then find you ready." (*Letters*, p. 134)

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is through purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed — these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says: "The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended in one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole." In short, the individual is blended with the ALL.

—DAMODAR K. MAVALANKAR

QUERIES AND ANSWERS

[This article was published by H. P. Blavatsky in *Lucifer* for September 1890.—EDS.]

WE ARE ASKED by a "Subscriber" in America to "comment" upon a curious report in the *Chicago Tribune*, which he sends us. We do so the more willingly as it contains a very ingenious, newly-invented "dodge" to detect the real nature of the "mango-tree growing," "boy and basket" performance and other like phenomena produced by Indian "jugglers," and an alleged "scientific" explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article, "IT IS ONLY HYPNOTISM" (is it *only that?*), pretends to let the cat out of the bag, and the "Chicagoan" interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM

Fred S. Ellmore, a young Chicagoan, demonstrates the truth of his theory at Gaya, India — Mango trees, babies, and other objects created by the fakir shown to be creatures of the imagination — How a clever scheme was worked.

Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.

Well, he might, no doubt, but for two trifling facts: (*a*) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or "Secret Illusion"; and (*b*) had not the Theosophical Society existed for over fifteen years to tell the "Ellmore" tale to every *gobe-mouche* inclined to believe in the *miraculous and supernatural* character of Indian, so-called "jugglery." It is over ten years ago that all such phenomena — the more wondrous and phenomenal, for being simply *scientific* and explicable on *natural* principles — were repeatedly characterized by the present writer, when at Simla, as "psy-

chological tricks," to the great disgust of her over-enthusiastic friends. What these *psychological tricks* are in reality and the difference between them and "conjuring" will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood and college life, giving the colour of his hair and the address and number of his family residence, the interviewer shows him, with a friend and classmate, Mr. George Lessing — one "an enthusiastic photographer," the other a clever artist and draughtsman — in the land of the Sacred Cow and the wily *fakir*.

In talking to a *Tribune* man of his remarkable experience in India, Mr. Ellmore said: "We had done West India pretty thoroughly, and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir in front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

"Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stood a small

earthen bowl, and across his kness lay a strange-looking musical instrument.

“Having received the signal that all was ready he took the bowl in his hands and turned the contents — a reddish, sand-like mixture — out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground, we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

“We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the

fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground; at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

“I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir’s departure Lessing filled in his sketches and these he left with me. You’ll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing’s sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing’s sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I’m compelled to believe that my theory is absolutely correct — that Mr. Fakir had simply hypnotized the entire crowd, but couldn’t hypnotize the camera. I’m going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them.”

Nor have *we* any doubt, upon this. The “S.P.R.” is sure to make “as good use” of the sketches by Mr. Lessing and the photographic pictures by Mr. Ellmore as it has made of the hundreds of its séances with spiritual mediums and the evidence furnished by the Theosophist: unable to trace the things to its much beloved “telepathic impact,” it will brand the whole round of the above enumerated well-known “juggler” phenomena as prestidigitation, sleight of hand and conjuring tricks *à la* “Maskelyne and Cook.” For this is usually the only explanation given by the “learned” Society of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words

on the subject for their further and personal benefit.

First of all we ask them why they call the "juggler" a "fakir." If he is the one he cannot be the other; for a fakir is simply a *Mussulman devotee* whose whole time is taken up by acts of holiness, such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their "juggler" be a Yogi, the latter title being incompatible with "taking up collections" after the exhibition of his psychic powers. The man they saw then at Gaya was simply — as they very correctly state — a public juggler, or as he is generally called in India, a *jadoowalla* (sorcerer) and a "producer of *illusions*," whether Hindu or Mohammedan. As a genuine juggler, *i.e.*, one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the "Wizards of the North" as well, are invited to repeat, if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so.* And why? Because these "jugglers" are not sleight-of-hand conjurors. They are regular and genuine psychologists, mesmerizers endowed with the most phenomenal powers, hitherto unknown to and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions on the logic of analogy, *if such phenomenal powers of fascination, as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism?* This is the future nut for the Society for Psychical Research to crack — if it ever accepts Mr. Ellmore's testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and "Mahatmas" to produce far more wonderful phenomena? The fact alone, forsooth, that a whole audience sees a twine thrown into the air,¹ the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango-tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango-tree, may well give us the right to call it the greatest mental miracle possible; a "psychological *trick*" — true enough, but one never to be rivalled, nor even approached

¹ *Vide Isis Unveiled*, I. 73, 495, *et seq.*

by a physical phenomenon, however astounding. "It is *only* hypnotism," you say. Then those who say so do not know the difference between hypnotism, which, at best, is only a *purely physiological manifestation* even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone *mahamaya* or even the *gupta-maya* of ancient and modern India. We defy all, and every one, from Charcot and Richet down to all the second-rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler."

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnotism," all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say *yes*; it is glamour, fascination, psychology, call it what you will, but it is not "hypnotism." The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation, but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*vide supra*), even though that gaze did "take in every man from sole to crown"? No Theosophist who understands anything of Occultism has ever explained such phenomena on any principle but that of *magic spell and fascination*; and to claim for them anything else would amount to teaching *supernaturalism* and miracle, *i.e.*, an impossibility in nature. There is a host of Theosophists in England alone, who would testify any day that they have been taught for now many years that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango-tree mystery, as it is a teaching known for long ages and now once more taught to all *who want to know*.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend for their clever idea of applying to these tricks the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery" — since the latter, the erroneous name of hypnotism notwithstanding, is only a

fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.²

² Additional corroboration of occult teaching is given in a pamphlet entitled *Materialism, Agnosticism, and Theosophy* issued by the Pacific Coast Committee for Theosophical Works: "In connection with this very point (*i.e.*, nebulae), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Professor Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

I BELIEVE in an immortal soul. Science has proved that nothing disintegrates into nothingness. Life and soul, therefore, cannot disintegrate into nothingness, and so are immortal.

—WERNHER VON BRAUN (Missile expert)

If a universe could create itself, it would embody the powers of a creator, and we should be forced to conclude that the universe itself is God.

—GEORGE DAVIS (Physicist)

The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.

—EDWIN CONKLIN (Biologist)

THEOSOPHY — THE RELIGION OF RESPONSIBILITY

PEOPLE IN GENERAL have peculiar notions about Theosophy. It is sometimes considered to be a new religion or philosophy dealing mostly with the invisible world and its denizens. Theosophy is Wisdom-Religion or Divine Wisdom, the source and fount of all religions and philosophies. It has always existed in the custody of great Sages, beings who have perfected themselves physically, mentally, morally and spiritually. From time to time, one or another Teacher has proclaimed, under the law of cycles, some particular aspects of the Wisdom according to the needs of the people among whom he appears, but the mighty art gets lost again and again because the ignorance of human beings obscures it. Theosophy is like the one pure Light, and the various religions like the different colours of a rainbow; none is superior or inferior to the others. The underlying essence of all religions is the same; only in their outward garments of beliefs, customs, ceremonies and rituals do they differ, and this is what causes conflicts and quarrels. True religion is not a separative force but a bond uniting all beings into one vast whole. Madame Blavatsky states in *The Key to Theosophy*: "The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy." Its metaphysics satisfy the mind, its ethics inspire the heart; they complement each other and indicate the way of life to be lived, in harmony with the higher nature and therefore with all beings.

It is a great privilege to have contacted this great practical philosophy, this accurate science based on the great laws in nature, this vital and living religion; but greater still the responsibility to reiterate the teachings for the good of mankind. Just as it is our responsibility to nourish and sustain the body with wholesome food, so also the teachings have to be preserved and kept alive in the world to feed the slumbering souls of men that they may learn the truth about Mother Nature and its immutable laws which govern all beings. The Third Fundamental Proposition of *The Secret Doctrine* teaches that all human souls are sparks of the one divine flame, the same in essence and in substance, and are therefore bound together, affecting and influencing one another for good or ill. Therefore Theosophy is necessarily the Religion of

Responsibility. The Third Fundamental further states that each soul has to progress through his own self-effort and self-determination. Therefore each choice is a step forward or backward, for in the spiritual life there is no standing still. This power of choice is a great responsibility. People are generally guided by self-interest, and therefore choose impulsively and wrongly and have to suffer for their misdeeds. It is only when the good of all is considered first, when we learn to act for and as the Self of all creatures, that we work in harmony with the Law. "To live to benefit mankind is the first step. To practise the six glorious virtues is the second," says *The Voice of the Silence*. So every act has to be performed with a pure motive, with proper planning and deliberation.

In the spiritual life there are no favours, gifts or privileges to be won by propitiating an outside, personal God, by rites and ceremonies, or by seeking help from priests. Each one has to work for merit. Causes sown each hour through thoughts and feelings, words and deeds, bear their own effects. "Lead the life necessary for the acquisition of knowledge and powers, and Wisdom will come to you naturally." One more responsibility. In thoughts, the life of purity; in speech, the life of truth; in deeds, the life of kindness and love. Let us not fritter away our time and energy unnecessarily, in useless activities. Each one has to win his own salvation and reach the goal of human perfection — self-conscious godhood.

Theosophy is the religion of responsibility because it enables one to become self-reliant and self-dependent, at the same time recognizing the principle of interdependence. Dependence on the great Self, interdependence between the many, many aspects of that Self. When the immortality of Soul and Spirit is recognized, when the personality becomes a proper channel through which the Divine can shine forth, then indeed does Theosophy become for us the religion of responsibility. One becomes responsible to one's Higher Self, responsible to the mighty philosophy of Theosophy, responsible to the great Teachers for having received their Teachings; responsible to one's fellow pilgrims who are striving for their own upliftment. One becomes responsible to Mother Nature, responsible for helping her always according to the changeless laws which unfold her pattern of work and progress. Ours the responsibility to enrich Nature. We use every one of her manifold gifts — the air and the water, the sun and the moon and the stars, the sky above and the earth below. We must pay off our debt with the interest of

gratitude. We have to think of not only our own growth and progress, but also that of Nature, in her visible and invisible aspects.

Theosophy is known as the religious science and the scientific religion. In our world and generation the two are divorced. It is a religious science because it begins on the plane of universals, is accurate, consistent and changeless, for the Wise Men of ancient days had checked and verified its teachings. And it is a scientific religion because it is in harmony with Nature's laws and proves the what, the why and the how of every tenet. It answers every question, it solves every problem. "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error." This is altogether a different method of obtaining wisdom than the one existing in the schools and colleges of our day, where the motive generally is to pass examinations and become successful in business or in some profession. Theosophy is in the world to keep alive in man his divine intuitions so that he may turn in the right direction, towards his own Divine Parent, and live in harmony with all.

Every man and every woman is a morally responsible being, teaches Theosophy. Morals belong to the immortal aspect in man. It is only what one becomes morally that is absorbed and assimilated by the Divine Soul, Atma-Buddhi, after the body is dropped at death. Therefore Theosophy considers the cultivation of virtues as very important. In the practice of the religion of responsibility it takes the first place.

There is a significant saying attributed to Guru Nanak. As a child, at the time of taking the sacred thread, he said to the officiating priest: "From the cotton of compassion spin out the thread of love. Make the knots of purity, truth and self-control. Let the mind remain concentrated on that thread. That thread never breaks, never need be changed, never can be lost." Herein lies the religion of responsibility.

TRUE FREEDOM connotes self-discipline or self-control, which is the only true discipline. It is this self-mastery which is the life-principle of real democratic conduct.

—DADA DHARMADHIKARI

W. Q. J.: FRIEND OF INDIA

THE SPRING EQUINOX is a festival of Nature, and was celebrated by the ancient world as a sacred Rite. It was connected with the Mystery-Rites in several countries, especially in old Iran, and its celebration can be traced to the very dawn of history. Connected with the name of Jamshed, an august figure in Iranian mythology, it is hallowed by thousands of years of observance. Even today, Navroze is celebrated on the 21st of March with great pomp and *éclat* by the people of Iran.

The mystical and occult significance of this festival of the Spring Equinox is little understood today. Several religions have harnessed it for their own sectarian purposes; for example, the Christian Easter is a shadow of the sacred festival of the Spring Equinox as observed in the Iranian Mysteries of Mithra. It is connected with Death and Resurrection, or Second Birth.

The 21st of March is also an important day in the calendar of students of Theosophy. It marks the passing of a great Theosophist, who was also a lover of India and of Indian culture. Earnest students of Theosophy everywhere observe the anniversary of W. Q. Judge as a mark of love and esteem for one whose great example as a loyal, devoted and faithful servant of the Cause of Theosophy is an ever-abiding inspiration. The influence of his services to India, however, has not been sufficiently known.

Born in Dublin on April 13, 1851, Mr. Judge inherited the psychospiritual sensitiveness of the Irish race. He was thirteen when his family landed in New York on July 14, 1864, and he became a citizen of the United States of America in 1872. By profession a lawyer, he specialized in Commercial Law and won praise for his integrity and industry. He met H. P. Blavatsky in 1874 and immediately recognized his old Guru and friend. While working hard at his profession, he devoted his life to the study of the Science of Theosophy and to the service of its Cause. In 1884 he visited India, lecturing at Bombay, Poona, Hyderabad, Secunderabad, and Gooty, on his way to Adyar, Madras. Reports of these lectures were published in the *Supplement to The Theosophist* for September and October 1884.

Mr. Judge gave his first public lecture in India in Bombay, in the hall of the Framjee Cowasjee Institute, on July 18, 1884. The subject chosen was "Theosophy and the Destiny of India." The report states:

Mr. Judge began by saying that, born of Christian parents, he very early saw that Christianity was inadequate to his moral aspirations and was unable to solve the many doubts and difficulties which perpetually rose before his mind. Led by an irresistible desire to find out the truth, he turned his thoughts to the religions of the East. And how were the labours of himself and his friends rewarded? The most superficial examination convinced them that their fables buried beneath the outward shell a code of morality far superior to any that the Bible has to offer, and that this inculcated a course of conduct based on *good thoughts*, *good words* and *good deeds*. It was to this desire to find elsewhere what the lecturer vainly sought in his own country, that the Theosophical Society owes its birth. . . . The ridicule which greeted its infant days is fast dying out, if it has not ceased altogether, and at this moment the Society is exercising a considerable influence on the intellectual and scientific thought of the West. Men of mark in England, if they do not all belong to the Society, are yet in very active sympathy with its objects. Theosophical thought has moreover affected the current literature of Europe. . . .

Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena the lecturer did not think it necessary or desirable to dwell upon at length. Not because he disbelieved in phenomena, but because it was impossible to convince everyone of their genuineness by ocular demonstration. As regards the first object, universal brotherhood, he remarked that it was really the most important, and he hoped that the disarmament of the world, if still distant, was not, judging from the signs of the times, an impossible or improbable occurrence.

Going on to the second portion of his subject — the *Destiny of India*, the lecturer observed that India's destiny was not political, but purely and simply intellectual, moral and religious. . . . He thereupon earnestly exhorted his hearers to let politics alone, and to turn their thoughts to their real destiny, to the intellectual, moral and religious regeneration of India. The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain overran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land. The lecturer called upon his hearers to rouse

themselves, to study their own books, and to translate them for the benefit of the world. He believed that translations by western authors, although not without merit in some cases, were at best unreliable interpretations of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion. Mr. Judge concluded his eloquent lecture with the well-known words of a gifted countryman of his, who, though dead, still speaketh:

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

The writer of the report goes on to say:

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and theosophy presented to outsiders in the attractive form in which Mr. Judge knows so well how to give it, the first object of your Society — that of Universal Brotherhood under the common banner of Theosophy — will soon be much nearer accomplishment than it now appears.

Under the chairmanship of the celebrated M. G. Ranade, Mr. Judge spoke at Poona on July 23 on "The West and What India Can Give It." The lecture is said to have "created an extremely favourable impression, as Mr. Judge is an excellent speaker." He is reported thus:

He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization — a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy. That the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate them-

selves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.

Mr. Judge's lecture at Secunderabad, heard by an audience numbering more than 500, is reported thus:

He stated that he had come all the way from America to help in the work of the Theosophical Society. He said that, as the organization of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called it, "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organized, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott....

He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and colour....

Theosophy, he said, is "as old as the hills," but the Theosophical Society was of later growth. He made reference to the existence of Theosophists in England in more remote times and Rosicrucians and Cabalists all over Europe, all practising Universal Brotherhood in the circles to which they severally belonged, and trying to discover the laws of the Universe. He gave the literal meaning of Theosophy as derived from two Greek words, *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe, so that Pantheists, Deists and Theists could easily belong to the Society. One of those laws, he said, is Universal Brotherhood... which the Theosophical Society declares to be its first and chief object.

He went on to define the second object of the Society and explained satisfactorily to the audience how "modern" science has been found defective in treating questions on *Man, his origin and his destiny*, and how well the literature of the East offers a complete solution to those problems — problems which have always engrossed the attention of the intellectual classes in the different parts of the globe and on which speculations have been busy. While rejoicing in the fact that the Westerns have already begun to appreciate the literature, philosophies and sciences of the East, and that the persons who have received the benefit of education in those branches in Eastern schools are actually engaged in

translating them for the good of the public, he regretted to find that the translations are not always genuine, and that, for reasons which must appear quite plain to every Indian, the translators themselves could not help their being otherwise, since they did not receive a technical education in the different schools of philosophy and sciences, etc. . . . He further pointed out that, in all Eastern literature, each subject has two aspects, the exoteric or superficial, and esoteric or concealed, and that Professor Max Müller and others have tried to give only the exoteric significance of the subjects they had translated, forgetting that the ancients had left their writings in allegories, riddles and parables. He therefore hoped that the Indians knowing that they have the key to unravel the mysteries of their land, will set themselves to work, heart and soul, in the mine of truth without looking for any light from without.

At Hyderabad, we are told,

Mr. Judge commenced his lecture by giving a short account of the conflict between Religion and Science; whence came man and whither he is to go. These momentous problems, he said, Western science is not yet able to solve satisfactorily. Spiritualistic phenomena, which then ushered themselves in the West, seemed at first to answer the purpose, but are now found to be not able to satisfy the spirit of enquiry which modern science has kindled in the breast of man. He explained how the Theosophical Society came to be organized at New York under the prompting of the Mahatmas and why it was established in that country and why its Headquarters were subsequently transferred to India. He thus enlightened the audience for an hour, and then brought his interesting discourse to a close by observing that the ancient books and wisdom of Aryans were able to sufficiently answer the many and various questions which man meets with, in his endeavours to find out his goal, and to ascertain whether there is a futurity or not for him after death. The audience gave a calm and attentive hearing to his beautiful speech.

During the course of his talk at Gooty on August 5,

he explained some passages in the Hindu sacred books that the West had laughed at; for instance, the marriage of the five Pandavas to Draupadi, which is the combination of five vital centres in the body. The destiny of India, he said, was to furnish the world again with true philosophy and a true system of morals to be found in her ancient literature.

At the Headquarters of the Theosophical Society in Adyar, Mr. Judge laboured in different ways, in company of his friend and colleague, Damodar K. Mavalankar. Having established contacts, having forged links, he left for America, where he resuscitated Theosophy. The inspiration he derived from his journey to India was a contributory factor in the exceptional success he achieved in his work in the years to come.

After his return to the U.S.A., Mr. Judge started his monthly magazine, *The Path*, and founded The Aryan Lodge, both in the City of New York. In the very first editorial announcing the programme and policy of his journal, Mr. Judge referred to Raja Yoga which offered the solution to the problem — “What and where is the Path to Happiness?”

Not satisfied merely with exhorting Indians to give to the West the learning of their ancient forefathers, Mr. Judge made strenuous efforts to popularize Indian lore among Western Theosophists, especially in the United States. In the pages of his *Path* he wrote and secured articles on Indian philosophical and mystical subjects, and the ten volumes edited by him show the wealth of information and instruction that was poured out month by month. It is necessary to bear in mind that in the eighties of the last century even a book like the *Bhagavad-Gita* was not so widely known in the West as it is today. Only a couple or so of English translations, chiefly those of Charles Wilkins and J. Cockburn Thomson, were then known. The only cheap and popular edition available even in this country was the translation by Wilkins published by Tookaram Tatya.

Mr. Judge's first labour to popularize Indian lore in the West was the writing of explanatory Notes on the discourses of the *Gita*. He began this task in *The Path* in April 1887, under the pen-name of William Brehon, and continued till 1895. He was so conscientious and painstaking a writer that he was able during those years to finish essays only on the first seven chapters. Much of his own experience went into the preparation of these Notes.

In 1889, Mr. Judge published his “interpretation” of an Indian *shastric* texts — *The Yoga Aphorisms of Patanjali*. He wrote in the Preface:

Instead of this being a translation, it is offered as an interpretation, as the thought of Patanjali clothed in our language. No liberties have been taken with the system of the great Sage, but the endeavour has been faithfully to interpret it to Western minds

- unfamiliar with the Hindu modes of expression, and equally unaccustomed to their philosophy and logic.

In October 1890, Mr. Judge published his rendition of the *Bhagavad-Gita*. In his "Antecedent Words" he states:

The great attention of late bestowed on the poem by nearly all members of the Theosophical Society in America has created an imperative demand for an edition which shall be at least free from some of the glaring typographical mistakes and blind renderings so frequent in the Wilkins reprint. To meet this demand the present has been made up. It is the result of a careful comparison of all the English editions and of a complete retranslation from the original wherever any obscurity or omission was evident in the various renderings consulted.

Three months later, in January 1891, Mr. Judge began publishing what are known as the Oriental Department Papers. The subject-matter was secured by him from Indian friends, and month after month the American members were supplied information about Indian customs, philosophy and mysticism. In August 1891, he announced the "engagement, as Pandit in India for the Oriental Department, of Professor Manilal Nanubhai Dvivedi of Nadiad." In these papers appeared such essays as "Do the Parsis Worship Fire?", translations of *Hastamalaka*, parts of *Garuda Purana*, *Purusha Sukta Hymn*, *Yajnavalkyasamhita*, *Charpatapanjarka*, etc., All this before June 1892.

Largely as a result of Mr. Judge's labours, interest in Oriental culture became widespread in the U.S.A., leading to the holding of the famous Parliament of Religions in Chicago in 1893. The presence there of the Venerable Anagarika Dharmapala, Dr. Gnyanendranath Chakravarti, and especially of Swami Vivekananda aroused great interest in India and Indian culture. Taking advantage of this, Mr. Judge expanded his work and appointed Mr. Charles Johnston, the retired Indian Civil Servant, a Sanskritist and a lover of ancient Indian lore, to take charge of the Oriental Department. The New Year's greeting with which the Paper for January 1894 opened is a characteristic pronouncement. It said:

The Oriental Department gives New Year's greeting to all in the West who love the East; to all in the New World whose hearts go out to the wisdom of the Old, garnered under deep blue Indian skies, in the Golden Age, the spring-time of the world.

In this new year we shall try to recall the Genius of that Golden Age with its pure living and high thinking, through the great Upanishads, the recorded wisdom of those old Indian days.

Long after the Golden Age of India had closed, two Great Men, by power of intellect and luminousness of soul, caught the light of that earlier, brighter time, and kindled it again in the hearts of men.

The two were Gautama Buddha, greatest of warrior Kshatriyas; and Shankaracharya, greatest of priestly Brahmins. After the Upanishads, their teaching will chiefly occupy us.

We have confined ourselves to Mr. Judge's labours in behalf of Indian Culture. His services to the Philosophy and the Science of Theosophy and Occultism are greater still. He served students of Theosophy through his writings, as no other pupil or co-worker of H. P. Blavatsky has done. His books and articles are illuminating translations in simple form of his Guru's ideas and teachings; they are consistent with the Theosophy of Madame Blavatsky. That is why they are being made good use of by students of the genuine message of Theosophy all over the world.

IF WE WANT abiding unity in this country we are not going to achieve it merely by having a common language, a common script and a common this and that. Such patchwork integration will lead us nowhere. If there is one thing that we need very much in common, it is a common culture, a common Indianness, a common set of *samskaras*.

The idea that we already have a common culture is a delusion. So long as we nurture and nourish a plurality of religions, so long shall we have to put up with the enfeebling conflict of antagonistic culture-groups. The popular notion that, for example, a Hindu and a Muslim think and behave and act alike is a politician's fantasy. The unpalatable truth is that they do not. It is only when a Hindu and a Muslim shed their religion that they come closer together and become identifiable as Indians....

The old idea of a denominational, dogmatic religion has clearly outlived its purpose, if it ever had a purpose at all. What I am attacking is not religiousness, which is a strictly private matter, but religiosity, the religious tendency which is so common in our country, the outward trappings and show, the bigoted social stance that identifies us not as Indians but as Hindus, Muslims, Christians, Sikhs, Parsis, Jews — *ad nauseam*.

—T. K. MAHADEVAN

IN THE LIGHT OF THEOSOPHY

It is interesting to note that "the Western mind, prisoned, so unconsciously to itself, and entirely degenerated by long centuries of scholastic and theological sophistry" (*The Secret Doctrine*, II. 158 fn.), is now moving rapidly away from the 2,000-year-old concerns of the theologian. This is not an unexpected phenomenon, as what Thomas Idinopolos calls "the erosion of faith" is in evidence on a world-wide scale. In an article under the title "God Is Not Dead, But Theology Is Dying" (*Intellect*, December 1974), Charles W. Kegley, Professor of Philosophy and Chairman of the Department of Philosophy and Religious Studies, California State College, Bakersfield, reviews the situation prevailing today in the sphere of theology in the Western world:

A curious, but not surprising, phenomenon is emerging as we enter the closing quarter of the 20th century. The once "queen of sciences," theology, is so sick that those who attend it suspect that it may be dying....

To put the matter bluntly, the 20th century appears to have produced the most remarkable collection of brilliant theologians and the most exhaustive systems of theology in the history of Western thought. However, this display of theological fireworks has been followed by the darkness which records a lack of creative productivity, and even the increasing lack of interest in the theological enterprise....

In summary, theology has passed through three major stages [biblical, dogmatic, and natural or empirical] a knowledge of which is necessary for an understanding of its present sickness — "necessary," but not sufficient, knowledge, for there are additional and equally important causes to be considered.

One of these is readily identifiable. It is the agnosticism and secularism which, to use Walter Lippman's famous phrase, worked like the scientific "acids of modernity" to eat away at such things as dogmatic Christian theology.... "Higher" criticism ate away the sacred scriptures, the very source and basis of theological doctrines. Only a little later, the analytical, critical work of philosophers of religion served to make presumed meaningless nonsense of theological statements. Add to all of this the increasing estrangement of intellectuals and the youth of the Western world from institutional religion, and the results were quite predictable....

To expound a theology which is incoherent, empirically mean-

ingless, and irrelevant is to misconstrue the task of theology, and to seal its doom *a priori*.

Truly, as remarked by the wise Cicero, "Time destroys the speculations of man, but it confirms the judgment of nature."

"Of all the crutch-words that modern scientists use to describe what they do not understand, 'instinct' is probably the most pernicious. To evolutionary dogmatists, the concept of instinctive behaviour has become a sacrosanct doctrine that reduces even the most advanced skills displayed by animals to mere mechanisms of genetic programming." Thus *Newsweek* (January 20, International edition) under the title "Instinct or Intelligence?" To Austrian ethologist Karl von Frisch, however, the mysteries of nature are not so easily explained. A 1973 Nobel Prize winner, von Frisch finds evidence in the behaviour of insects, birds and other creatures suggesting that learning and individual experience play a greater role in the life of animals than is ordinarily admitted. In his book, *Animal Architecture*, written in collaboration with his son, the 88-year-old scientist explores the details of animal construction and craftsmanship. *Newsweek* reports:

In his view, termites are the animal world's master architects and civil engineers. Some species build towering homes nearly 25 feet high — the equivalent, on a human scale, of a mile-high apartment building. In rainy climates, termites add roofs with over-hanging eaves to protect their homes against torrential storms. In arid regions of the Australian outback, compass termites construct termitaries in the shape of axheads; the thin sides always point north and south so that the broad sides can catch the warming rays of the rising and setting sun. For water, some desert termites in Africa bore holes down to water tables at a depth of 130 feet — "a truly prodigious feat of civil engineering," von Frisch marvels, for such small animals working in such loosely packed soil.

Equally impressive, though less complex, are the nests built by some birds, notably the titmouse, the bowerbird and the weaverbird. Through repeated experience, individual birds learn how to build better nests, and some spare no effort in decorating them. *Animal Architecture* offers several examples in which the birds and bees — not to mention whole colonies of wasps — have anticipated by thousands of years some of

man's most useful artifacts. Fishing nets, for instance, are nothing new to the larvae of caddis flies, who have been spinning them in ponds for untold generations; and potter wasps have provided models of clay jars for man.

For sheer craftsmanship and efficiency of construction, however, no one has yet surpassed the skill of bees. The hexagonal shape of honeycombs, von Frisch declares, provides the most functional use of space the bees could have designed. The strength of the comb's thin, light construction is measured by the fact that only 1.4 ounces of wax are used for a comb that will hold four pounds of honey. And the precision of its design is demonstrated by the fact that the thickness of each cell wall is 0.073 millimeter, with a tolerance of no more than 0.002 millimeter. "None of these things just 'happen,'" von Frisch insists. "They are the result of work directed to a purpose." Says *Newsweek*:

But directed by what? Among lower forms of life, especially social insects like bees, von Frisch is willing to concede that instinct is the governing force. But the more man learns about the subtle complexity of animal architecture, von Frisch believes, the less likely he will be to make a distinction between instinct and intelligence. Somewhere between the extremes of genetic programming and conscious rationality, animals reveal acquired skills that command respect even from mankind.

Animal instinct can never be understood along purely materialistic lines. We read in *Isis Unveiled* that

an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter — itself materialized spirit. (I. 432-33)

Instinct is the universal endowment of nature by the Spirit of the Deity itself. . . . Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more

complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly — this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it. (I. 425)

In America, the upsurge of interest in peace is said to be "one of the major academic phenomena of recent years" (*Span*, March 1975). Today, 53 colleges there sponsor peace programmes and hundreds of others offer at least one course in the subject. At the University of Pennsylvania, one may even earn an M.A. or a Ph.D. in peace studies.

Education for peace, which has caught on even in high schools, is considered to be essential for overcoming the world's aggressive impulses. "Peace" is also considered one of the most interdisciplinary of "majors" as it draws on many liberal arts.

Professors of peace studies believe that lasting peace *is* possible. Political scientist James Crown who teaches peace at New York University is quoted as saying: "War is not an inevitable part of the human condition but an aberration that can be excised with proper understanding." He feels it is not necessary to wait till people are all perfect to control violence.

Eventually, it is hoped, governments will recognize the new specialty. Says one college teacher who took his degree in peace:

In 10 or 15 years, we'll be seeing a whole new range of students coming out of colleges. *They'll* be the ones — the professors of peace — whom the governments will consult, not political scientists, when governments need expertise on resolving conflicts.

It has been amply demonstrated to us that mere desire for peace is not enough; there has to be understanding of how it can and should be firmly established. To a student of Theosophy it would seem that the first step in education for peace is to realize that Humanity is one and that the folly of a single member poisons the whole body; contrari-

wise, the wisdom of a single unit transmutes the whole and elevates to a higher plane of being. The moral causes of war lie within ourselves, and therefore it is within ourselves that the foundation of peace must be sought.

About 1,500 people die of starvation every minute in the world. So an enormous amount, estimated at about \$240,000 million, is being spent on armaments by various countries. This was stated by Mr. Omar Hadidi of Egypt in a debate on human rights at the international law association conference held in New Delhi early in January. (*The Times of India*, January 5)

Referring to basic human rights, Mr. Hadidi said that more important than individual liberty was the right to life. But this right was being denied to millions. Some countries, he pointed out, were maintaining high prices for commercial reasons. Some of them were destroying a part of their surplus crops, ignoring that it can give life to those dying of hunger every second.

“The armaments race, especially military nuclear researches, is all depriving mankind of its right to a peaceful life,” Mr. Hadidi remarked.

The 55 women, average age 82, applying for admission to a nursing home in the U.S., were asked how much freedom of choice they had in moving to the home, how many other possibilities were open to them and how much pressure relatives applied. Of the 17 who had no other alternative, eight died after four weeks in residence and eight others were dead by the end of 10 weeks. Of the other 38, who had alternative only one had died in the same period. (*Science Digest*, November 1974)

Psychologist Martin E. P. Seligman of the University of Pennsylvania says this is an example of how a feeling of helplessness in the control of one's life can have an adverse effect on physical health and hasten death. In his work on helplessness, he has encountered the same phenomenon with animals: when they learn that their actions are futile, that they have no control over their lives, they become unusually susceptible to death.
