

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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WILLIAM QUAN JUDGE

[One year from now, in March 1996, falls the hundredth anniversary of the passing of "the greatest of the Exiles," William Quan Judge. Beginning with this issue, THE THEOSOPHICAL MOVEMENT will reprint some of the memorial articles that appeared following his death, in the magazine founded by him—*The Path* (which changed its name to *Theosophy* from April 1896). These were contributed by a few of his close associates, and their memories and appreciations of him whom H.P.B. called a "part of herself for several aeons" should be of value to the present generation of students of Theosophy. Excerpts from these articles are included in the "Biographical Notes" section of the Semicentennial Edition (1946) of *Letters That Have Helped Me*, published by The Theosophy Company, Los Angeles and New York.

The "Notice" reprinted below from *The Path (Theosophy)* for April 1896 was written by Dr. J. D. Buck in his capacity as Vice-President of the Theosophical Society in America. This is followed by "His One Ambition," a memorial article by the same writer, published the following month, in May 1896. Dr. Buck was a close associate of Mr. Judge and worked indefatigably in the cause of Theosophy. A practising homœopathic physician in Cincinnati, Ohio, he was also a writer of many books on a variety of topics, and contributed numerous excellent articles to *The Path*, *The Theosophist* and *Lucifer*.

—Eds.]

NOTICE

TO THE THEOSOPHICAL SOCIETY IN AMERICA AND ITS FRATERS THROUGHOUT THE WORLD.

Brothers:—Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished—the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mould the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life; while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a "warm Irish heart" as gentle as a woman's and as tender as a child's. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken: the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his

waning strength to regain health—but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. "Those who are wise in spiritual things grieve neither for the living nor for the dead." Steadfastness, Devotion and Work! should be our motto, no less than the text and the sermon, on this occasion. "*Deeds, not words, are what we want,*" once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence; and no defeat to him "who realizes that he is one with the Supreme Spirit."

J. D. BUCK,
Vice-President, T.S. in A.

"HIS ONE AMBITION"

I FIRST met William Q. Judge in the winter of 1885. He spent Christmas week at my home in company with Arthur Gebhardt, who at that time was greatly interested in the T.S. work in America. Mr. Judge was at that time a devoted student of the *Bhagavad-Gita*. It was his constant companion, and his favourite book ever after. His life and work were shaped by its precepts. That "equal-mindedness" and "skill in the performance of actions" inculcated in

this "Book of Devotion," and declared to constitute "Yoga," or union with the Supreme Spirit, Mr. Judge possessed in greater measure than anyone I have ever known. His devotion never wavered; his anchorage seemed ever sure and steadfast, and herein lay his strength. His skill in the performance of actions was marvellous, his executive ability of the highest order. He was never disturbed by passion or blinded by resentment, and when openly and strongly assailed, he held steadily on his course, working for the one object of his life, the success of the T.S.

A certain T.S. member once accused him of being ambitious, and Mr. Judge asked me what I thought of it. I replied, "It is true; you are the most ambitious man I know. You would like the earth so you could make sure to devote it to the T.S. movement." That was indeed his ambition, and outside this he seemed to have neither thought nor wish. From 1885 we were often together and in constant correspondence. Indeed we corresponded for some time previously. In April following our first meeting he started *The Path*. This again was a work of devotion and begun on faith, for he had no money and few supporters in those days. I never knew him to ask for assistance financially, even in his work, unless one had signified willingness to assist. It was with difficulty, therefore, that at the end of the first year I got out of him a financial statement of *The Path*, and found him several hundred dollars in debt after spending all he had in the venture. A friend of the movement at that time sent him the amount necessary to start the second volume of *The Path* free from debt.

And so he worked on to the end, friends rallying around him and aiding him in his work. People on the other side of the ocean never understood Mr. Judge's position in America, where he was well known in connection with his work, nor how impossible it would be to shake confidence in him. It is true the issues raised were seemingly altogether personal, and it took some time to make clear to the whole Society their real nature. When, however, these issues became clear and people had time to consider them, the verdict was overwhelming, and those who were present at Boston last April will never forget the scene there enacted. It has been my

lot to preside over many conventions, both medical and Theosophical, but I never witnessed such a scene before and never expect to again. There was no noisy demonstration, but the very air throbbed with sympathy and appreciation. Few eyes were void of tears. Mr. Judge was even then a very sick man, hardly able to stand and at this crisis pale and unable to speak. And so the matter was settled forever so far as America was concerned, and the real workers almost without exception rallied around their leader closer than ever. An act of simple justice became a crown of love and devotion.

And now our friend and Brother has dropped into the silence of the unseen, and the memory of those stormy months and our steadfast reliance but makes more sure a future meeting in the Great Work in which we have all engaged before, and shall again, with our friend and leader.

If death wipes out all animosities, it also makes more deep and tender the love and confidence so worthily won and generously bestowed. The friend and Brother who for ten years called my home his own, and came and went in sickness and in health, won his way to all our hearts, and in many acts of kindness and in thoughtfulness showed the real brother and the true man. Together we planned the work for every T.S. Convention for the past ten years, and together watched the progress and noted the growth of the Great Work. He was never narrow, never selfish, never conceited. He would drop his own plan in a moment if a better were suggested, and was delighted if someone would carry on the work he had devised, and immediately inaugurate other lines of work. To get on with the work and forward the movement seemed to be his only aim in life.

But I need not multiply details. How well his work was done the present is already showing and the future will abundantly demonstrate. How much we shall miss him words need not paint. We should transmute feeling into work as the highest honour to his memory. Fulsome praise he hated when living, and we should refrain from offering it over his ashes. But a just estimate of his character and loyal appreciation of his work is alike honorable to

him and to us.

He may find detractors even now as did H.P.B., and we only reply without bitterness, ye knew him not. The unanimous testimony of thousands who saw him daily and knew him well may count for naught against opinions and pre-judgment, formed from fancied wrong or motive misinterpreted. Let it all pass. The good only is eternal: The true only endures. Pass on, O Lanoo! The Silence is melodious, and those whom men call dead speak more eloquently than the living, for they speak in the Eternal.

"The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. *Now* he shall surely reach his great reward."

For myself, knowing Mr. Judge as I did, and associating with him day after day, at home, in the rush of work, in long days of travel over desert-wastes or over the trackless ocean, having travelled with him a distance equal to twice around the globe—there is not the slightest doubt of his connection with and service of the Great Lodge. He did the Master's work to the best of his ability, and thus carried out the injunction of H.P.B. to "keep the link unbroken."

And I am equally well satisfied that even with the departure of Mr. Judge *the link still remains unbroken*. There were little use of Masters, and little foundation for belief in the existence of the Great Lodge of Adepts, if death could break connection with those who work, however humbly, for humanity on the outer plane. "The real worker is seen and helped." Those who deny all this are not to be blamed. Those who accept it have also their reward. Let us close ranks, my Brothers, and go on with the work; never doubting that others greater than we are, will do theirs also.

—J. D. BUCK

THE SPRINGTIME OF THE SOUL

FROM ancient times to this day, in different traditions and in different manners, the spring festival has been celebrated around the time of the vernal equinox. But, as often happens with festivals, amidst all the gaiety and merrymaking the facts of soul-life that the event represents are lost sight of. Its true significance is not just the awakening of Life from its winter sleep and the birth of spring in physical Nature, but the Birth of the Soul, the Spiritual Spring, of which the physical is but a reflection or shadow.

What is the real Spiritual Spring or New Birth for each of us?

Each one has a body in which three kinds of passions have come to fructify: indolence or laziness (*tamas*); lust-love (*rajas*); desire for soul-life and for spiritual company (*sattva*). This is the aspect of ourselves that is the most familiar to us. We all know our body and are familiar with the three kinds of passions, though the first two are predominant and the third still dormant.

The power of the first two types of passions—indolence and lust—on the senses and the body is so strong that we are unable to recognize that we are souls. We are so glamoured by our lusts-loves, likes-dislikes, that we do not perceive that these passions exploit the very thinking soul in us. No man is complete without the soul; but most people act as if the soul were absent. Unfortunately the very idea of the soul is ridiculed today. On this festival, we must learn as the first lesson that the soul is the bird in the cage. Some cages are of hard iron, others of mere wood, and still others of rich gold, but all are cages in which the soul, like a bird, is imprisoned.

Our passions, loves, hates, attachments, aversions, smother the soul; it cannot make itself heard because of the clatter made by the passions. The first thing necessary is to quiet the passions and face ourselves, asking the question: Who am I? Some have done so, but the majority go on living without consulting the soul. Therefore pain and suffering overtake them. There is an important lesson in that: pain and suffering need not come to us if we made it a rule to consult the soul and live accordingly. Pain is the sure signal that we

are disregarding the soul's advice and help. People want to escape pain, but will not observe the discipline necessary for that. We are like naughty children who go on eating lollipops and then cry when the ache and the bitter dose of medicine follow. The law of cause and effect works in every sphere of life.

So, let us become quiet within ourselves just for once, be alone with ourselves, and ask, "Why am I doing all this which I am doing?" The moment we do this, that moment the soul will begin to speak. But, when we face ourselves in quiet and when the soul begins to speak, our desires and passions will shriek and scream like all the fiends of hell to drown the voice of the soul. A dozen reasons will present themselves to us to postpone the spiritual exercise of self-examination. But let us not give way. If we pay no heed to the shrieking fiends of lust, anger and greed and retain our inner tranquillity, we shall know for ourselves that we *are* the soul. People want proof of the existence of the soul: as the *Upanishad* says, the proof of the Self is in the Self. Each one without exception can prove to himself that he does not *have* a soul but that he *is* a soul, the possessor of all his likes and wants and desires, which are often not helps but great impediments to be overcome.

Having gone through this first great exercise and experience of touching, for the time being at least, the light of the soul within us, let us revert to it day by day and at a regular hour each day. The first type of passion, laziness or indolence, will try to interfere. Laziness of the body is bad enough, but that of the mind is worse. So laziness, *tamas*, the quality of indolence, has to be overcome. Then, a resolve has to be made to become quiet, to silence the fiends of loves and attachments and desires, so that the soul's voice may be heard. This must become a regular soul-exercise, to be gone through at an appointed hour every day, for regularity is a great virtue in soul-life. The law of cycles works not only in grand sweeps of *Manvantaras* and *Yugas*, but also in the minute circles of hours and days. Let us take advantage of that and accept the help that Nature gives by observing regularity in all things.

Daily, at a set hour, as we become silent and commune with our soul, the God within us, we begin to learn the nature and powers of

that soul. It is at this stage that confusion results. The soul, in trying to speak, uses its own language of symbols or emblems. To one, the soul speaks in one symbol; to another, in a different symbol. So there is not only confusion; there are mere partial glimpses of the soul which each one of us is. Hence the uttermost necessity of learning what the great Doctors of the Soul have taught about it. Ordinarily, people repeat words of prayer; Theosophy advises us to repeat words of wisdom left behind by the great Prophets and Sages—the Buddhas and Christs of the race. As we read and ponder over the teachings of Theosophy, Wisdom-Religion, Bodhi-Dharma, we begin to see the truths in our own being; we begin to learn how the soul is omnipotent, all powerful to fight the evil and to express the good. When by study of Theosophy and inner examination of the powers of good and evil that fight in every human breast we become ready, then alone and not till then are we fit to receive the Light of Wisdom. People seek for a teacher, a guru, before they are ready. Let us seek first the Master-Soul within, and when thus we become ready, the real Guru or Teacher will appear. We need to prepare ourselves by study, by application, by service, to touch the Secret Fire of all true Gurus. The great Gurus still live, still wait, and the ancient rule still obtains: "When the pupil is ready, the Master will appear."

Divine Men, Perfected Teachers, work in two ways. From time to time, one among Them comes out in the public world to re-instruct the race, to repeat the forgotten truths, but only those who have made themselves ready obtain the full benefit of their presence and incarnation among men. But even during the periods when these Divine Teachers are physically absent from the public world, They are not idle. They watch the slowly unfolding souls; They wait on the mountain top of evolution, looking for the small light which individuals here and there are lighting in their own hearts. Such men and women prepare themselves to learn from the Mighty Teachers in secrecy and in silence. The Great Gurus labour behind the scenes, and those who are ready can find Them.

THE ORIGIN AND DECADENCE OF RELIGION

[Collated from *The Secret Doctrine*]

NO one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE. (I, 341)

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.... There exists a Science called *Gupta Vidya*; and, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men. (I, xxxiv, xxxviii)

Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. (I, 318)

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors

of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. (I, xxxvi-vii)

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans. (II, 272)

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of

reverence paid to those we feel higher than ourselves, of piety—a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life. Had they not the bright gods of the elements around them, and even within themselves? Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved, nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and the future Elements, just as the Angels of the Seven Powers of nature—the grosser effects of which are perceived by us in what Science is pleased to call the "modes of motion"—the imponderable forces and what not—are the still higher noumenoi of still higher Hierarchies.

It was the "Golden Age" in those days of old, the age when the "gods walked the earth, and mixed freely with the mortals." Since then, the gods departed (*i.e.*, became invisible), and later generations ended by worshipping their kingdoms—the Elements. (II, 272-73)

It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "Sacrificers" to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former "the tiller of the

ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, "the mighty men of renown in those days" (*Gen. vi*); who become with the Fifth Race the *Kabirim*: Kabiri with the Egyptians and the Phoenicians, Titans with the Greeks, and Rakshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions. (II, 273-74)

As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below, on earth....In the same manner and on the plan of the Zodiac in the *upper* Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called "the Abyss of Learning"....For ages the watery abyss or *Chaos* was the abode of wisdom and not of evil. The struggle of Bel and then of Merodach, the Sun-god, with *Tiamat*, the Sea and its Dragon, a "war" which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH—for the *profane masses*. It relates (a) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (b) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi polloi*" and the ignorant for ritualistic

pomp and the materialization of the ever-immaterial and Unknown Principle....

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrances of all the literary and Sanskrit-speaking portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of the Sacred Mysteries and their science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. (II, 502-3)

As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between physical and ethereal *divine* man was stopped. The veil of matter between the two planes became too dense for even the inner man to penetrate. The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy *which never died since that period.* (II, 281)

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the "Deluge" and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked

up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret Wisdom* was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism. (I, xliv-v)

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable. (I, xx)

No dogmatic religion has ever escaped the sexual element...and to this day it soils the moral beauty of the root idea....It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble

once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity. (I, 381)

All "ancient philosophies" and "modern religions" are...an exoteric veil thrown over the face of esoteric truth; and—as the direct result of this—they are allegorical, *i.e.*, mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. Secondly, from the Orphic theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built. (II, 657-58)

It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (II, 794)

WISE ACTION

OUR Theosophical studies require the absorption of numerous complex doctrines and the development of the ability to make these a part of our being. We have to become Alchemists in the true sense of the word if we are to understand the real meaning of the Secret Doctrine in its broadest sense. We need to make contact with that part of us which knows intuitively what is right. It must never be forgotten that when we are meditating on the teachings we are merely recalling things that we already know deep down, and we are cultivating "anamnesis" or soul memory. There is "nothing new under the sun," and it is just that our descent into matter has given us amnesia, so that we have forgotten our real identity. True Theosophical study encourages the perception of "Oh, yes, it's all coming back to me," rather than the feeling of having external knowledge grafted onto our minds.

In this sense we are truly "becoming what we are" and returning to a state in which we see ourselves as non-separate from everyone and everything else in the world. We begin to see that, as the Zen Buddhists say, all that we think is outside of us is just as much a "construct of the mind" as what we generally consider to be our thoughts. Everything manifest emanates from the Universal Mind and is an aspect of that Mind. Reading of itself cannot give us any real insight, and, if we are to realize the Truth, we must find it within ourselves by our own efforts.

As it is said in *The Voice of the Silence*: "The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims." No one can decide for us how we shall reach our goal in the end. Signposts are there, but it is up to each one of us whether or not we follow them and to what degree we do so. There is no vengeful God waiting to reduce us to ashes if we make mistakes, nor is there a devil to lead us astray. All there is in the end is Mind, pure and simple. This is our tempter and our saviour, through the agency of Karma, the law of cause and effect. It is very much a do-it-yourself affair and we have to study and

meditate assiduously so as to be sure that we do not make serious errors due to letting our own brain-mind notions lead us along tracks that may quickly become *cul-de-sacs*.

One of the main advantages of Theosophical study is that it awakens in us an awareness of our real nature and provides ways in which we can realize our true potential. But these methods are not put forward as dogma. As said earlier, it is completely up to us whether we follow the advice or not, and there is no disgrace for one who doesn't. If we really take the teachings of H.P.B. and the Masters seriously, we can soon discern the golden thread that runs through them. This is the golden thread of love for all beings. It is not difficult to find this, even in the lives of H. P. Blavatsky, W. Q. Judge, Robert Crosbie, Damodar K. Mavalankar and many others attached to the Theosophical Movement. Of course there are infinitely more outside of the Movement, but we are thinking of the few who are inspired by the teachings of the Brotherhood of Adepts, two of whom became intimately connected with the Theosophical Society in its early days and, through love of humanity and concern for its safety, gave out certain spiritual teachings through their devoted agent H. P. Blavatsky. Since then, a handful of students have laboured to keep the original teachings and the original spirit of Theosophy alive, despite the efforts of others to introduce ideas that are designed, consciously or unconsciously, to lead the Movement in other directions.

In the labyrinth of our minds there are many Minotaurs, monsters of darkness, and we need the golden thread of Ariadne to show us the way back to the light that is our true nature. This can only come from a true understanding and practice of COMPASSION ABSOLUTE. The more we meditate on this and try to make it an integral part of our being, the more we shall find ourselves awakening to the real teachings of Theosophy which need to be read between the lines. Very few people try to analyse compassion and endeavour to ascertain what it is. In most cases, this is because such people are so involved in helping their fellow men that they have no time for such reflections, but it may be useful to pause for

a while to attempt to understand.

It is people who have developed, either in this life or some other, a sensitivity to the sufferings of their fellow human beings who feel the need to act compassionately. They may attach themselves to some religion or other or none at all. Those who are caring by nature will be so no matter what environment they find themselves in. It is true, though, that if they are drawn to a philosophy that explains to them the rationale behind their feelings and actions, then many more doors are open to them and they are empowered with even more vitality and energy. This is because actions have to be performed wisely, otherwise they may do more harm than good. H.P.B. mentions this in her article "Let Every Man Prove His Own Work" (*U.L.T. Pamphlet No.31*):

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

This may appear very sobering to enthusiastic students anxious to "rush madly or boldly out *to do, to do.*" But we have to come to realize that the most important thing is to awaken people to a

knowledge of their own inherent spirituality, and then leave them to decide how to apply that knowledge to their lives. Interference in other people's affairs, without fully understanding the causes that led them to their present conditions, may indeed do more harm than good. But we must not go to the other extreme. A story from China tells of a man who was drowning in a river while people were passing by, apparently unmindful of his dilemma. When asked why no one was helping him, a passerby informed the inquirer that what was happening was the man's Karma and it should not be interfered with. If one reads the writings of H.P.B. and of the Masters and takes note of the injunction in *The Voice of the Silence*: "Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye," then one can see that this indifference is not the right way. *The Voice of the Silence* further says: "Inaction in a deed of mercy becomes an action in a deadly sin." If we have developed true compassion for all beings, our feelings will not allow us to be indifferent to others' woes; only cold intellectual sophistry gives rise to such ideas. Compassion coupled with wisdom is what is needed. It enables us not to inflame any situation by rash action. In all situations, kind words and sympathetic thoughts are helpful, but positive action of a kind that is likely to alter a person's whole lifestyle ought to be applied with great discrimination. The above mentioned article ends with the following words and leaves us to draw our own conclusions:

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.

DISCRIMINATION AND DISPASSION

Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure.

—*Bhagavad-Gita*, II, 48

AGAIN and again, with different turns of phrase, Krishna makes plain the double obligation: (1) to do our duty, having determined what it is, and (2) to perform it in the spirit of "Let come what may!" Mr. Judge has written:

What...is the panacea finally, the royal talisman? It is *Duty*, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal. (*Letters That Have Helped Me*, p. 72)

It is emphasized in the *Bhagavad-Gita* and elsewhere, however, that it is our own duty that we have to perform, not that of another. Determining what our duty is, requires thought before we act. We must be on guard in making this decision. All too often self-centredness writ large makes people try to justify concern with their own family or circle only. We do have most specific duties to our family and friends, but the Christian Teacher pertinently asked in the Sermon on the Mount whether there was any special merit in loving those who love us or in saluting our brethren only. "Do not even the publicans so?"

Does not many a person inclined to miserliness but perhaps ignorant of the weakness in himself salve his conscience with the old saying, "Charity begins at home"? But its implication clearly is that charity no more than duty ends there! Madame Blavatsky, writing on "Duty" in her *Key to Theosophy*, defines it as "that which is *due* to Humanity, to our fellow men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves." And she considers that we have not done our duty to humanity when we have failed to show to any "the same justice, kindness, consideration or mercy which we desire for

ourselves." Such failure carries its own terrible penalty: spiritual insolvency and moral bankruptcy in our next incarnation.

The difficulty of determining one's duty properly calls for two qualities in which the average man of today is weak—discrimination and dispassion. If we lack them, however, can we in the Theosophical Movement rise to the "unbiased and clear judgment" which H.P.B. stressed in the concluding chapter of the *Key* as being of great importance to the future guidance of that Movement?

Not looking to the fruits of action does not imply rushing into an unconsidered course. We have to weigh most carefully the factors involved in any given situation and the probable results of doing this or that. There should even be a glance at the effect of what one is about to say. Mr. Crosbie says that "this insures deliberation, and the speech carries with it *the force of the intention*." "The deliberation," he adds, "takes no appreciable time in practice—a thought towards it, a glance at effects; it is really an attitude of *purposive speech*." (*The Friendly Philosopher*, p. 17)

Purposive speech and action are desirable, provided the motive is pure, and not to benefit ourselves at the expense of others. It is without concern for how a given word or action shall benefit us personally that we must act. The Master laid down in the following words the principle which guides the action of their Chelas as well as of themselves:

To all, whether Chohan or chela, who are obligated workers among us, the first and last consideration is whether we can do good to our neighbour, no matter how humble he may be; and we do not permit ourselves to even think of the danger of any contumely, abuse or injustice visited upon ourselves. We are ready to be "spat upon and crucified" daily—not once—if real good to another can come of it.

He who takes self-interest as his guide, follows a will-o'-the-wisp that may lead him into a miry bog indeed. Whatever the outcome of an action, to put expediency before principles is to strengthen one's bondage to one's lower nature, to make it more difficult to see which way the right path lies.

The link between discrimination and dispassion is therefore worth considering. It may be noted also that in the description in *The Voice of the Silence* of *Viraga*, the fourth of the *Paramitas*, "indifference to pleasure as to pain" does not complete the definition. These words are followed by the phrases "illusion conquered" and "truth alone perceived." The causal sequence here should not be overlooked. As long as we are swayed by pleasure or by pain we are not free to choose, impersonally, obedient to the behest of conscience or even the still, small voice of our spiritual consciousness. While we are still glamoured by one of the most powerful of the pairs of opposites, we cannot overcome illusion; and until illusion is overcome how can we perceive truth?

It is only "when *all* desires that are hid in the heart are let go" that, as the *Brihadaranyaka Upanishad* says, "the mortal becomes immortal and reaches the Eternal." And it is added that "when a man gains the vision of the godlike Soul, the lord of what has been and what shall be, he fears no more." It is easier indeed to rise above craving for pleasure than above the dread of pain.

It is when the effort is made to meet the second requirement of the unnumbered rules which introduce *Light on the Path*, making the ear insensitive alike to harsh and comforting words,

that the fact of pain and pleasure being but one sensation becomes recognizable by those who have before been unable to perceive it. For when the solitude of silence is reached the soul hungers so fiercely and passionately for some sensation on which to rest, that a painful one would be as keenly welcomed as a pleasant one.

And it is added that "when this consciousness is reached the courageous man by seizing and retaining it, may destroy the 'sensitiveness' at once." It is hard, perhaps, for one enduring physical discomfort (infinitely less painful though it be, at its worst, than the torture a violated conscience can inflict on a sensitive individual) to ignore his suffering and refuse to let it incapacitate him for service. But in answering a question on Chapter XIV of *The Ocean of Theosophy* the possibility was pointed out for a man

so to detach himself from the body while alive that, so far as he is concerned, it is as if he had no body. It is possible for a man so to detach himself while alive from everything we call pleasure and from everything we call pain, that they no more affect him than as if he were dead and out of our sphere of existence. (THE THEOSOPHICAL MOVEMENT, XXIV, 64)

Is this not implicit in the *Bhagavad-Gita* (IV, 21-22)? There Krishna uses the words, "doing with the body alone the acts of the body...contented with whatever he receives fortuitously...free from the influence of 'the pairs of opposites'..."

Mr. Judge's letter to Jasper Niemand (*Letters That Have Helped Me*, p. 40) when she was seriously ill also has its message:

Am glad that although the body is painful, you yourself are all right. We have in various ways to suffer, and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it.

Certainly if we can honestly say that we ask nothing of life but the opportunity to serve and to grow, life cannot altogether disappoint us or prevent our being happy in the only true sense. It has been said that nothing holds fear for one who is prepared at any time to resign life, and certainly no convinced Theosophist should dread what he knows to be a recurring incident in an endless life.

Any man of good feelings will avoid wanton wounding of others' sensibilities or self-esteem, but the Theosophist will not be always trying to avoid criticism or win approbation from others. He will naturally avoid what would bring criticism unnecessarily upon Theosophy, with which he is known to be associated, but he will not feel under the necessity of explaining his every act.

A Chinese aphorism quoted in *Lucifer* for January 1889 seems pertinent here: "A sage does not say what he does; but he does nothing that cannot be said."

THE HEALTH OF THE PERSONAL MAN

V.—IDEATION AND IMAGINATION

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1957.]

Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby.—MASTER K.H.

The Imagination is the picture-making power of the human mind. In the ordinary average human person it has not enough training or force to be more than a sort of dream, but it may be trained. When trained it is the Constructor in the Human Workshop. —W. Q. JUDGE

EACH human being, from the savage to the sage, has the two powers of ideation and imagination. Also, he has a dual nature: the lower personal and the higher Individual. Therefore both ideation and imagination are also dual, higher and lower. Higher ideation and imagination work from within without, from Individuality to personality; the lower work from without within, and not only fail to reach the higher but burden the soul with gross *skandhas*.

The personal man's imagination is mostly phantasy and fancy; it interferes with his labour of controlling, purifying and raising his thought and ideation. His ideation is subject to the inclination of the senses, which cause impulsive speech and actions, and moods of doubt, laziness and selfishness.

The Individual Man's imagination is "the plastic or creative power of the soul" (*Isis Unveiled*, I, 396). It is called "the master power" (*The Ocean of Theosophy*, p. 50), and is described as "one of the noblest faculties in man" (*Vernal Blooms*, p. 111). It is the human soul, Manas, aided by Buddhi, who uses imagination.

Personal and lower ideation is the creative activity of the *skandhaic* lives, of the *tanhaic* elementals. It is the faculty of phantasy or *Vikalpa*, rooted in sense-longings or *Vasanas*. Indulged in without a proper check and used unconsciously, phantasy becomes automatic and ultimately is consciously indulged in.

These moods and this activity correspond to the lower memory related to the Astral Light.

Individual or higher ideation is the creative activity of the Manasic Ego, by which he influences, impresses and inspires the personality. This is true imagination or *Sankalpa*, and we can glimpse its character in the old expression *Kalpana-Taraka-Shakti* of the real Raja Yoga. This power creates images by Will, Thought, Feeling or Aspiration. These correspond to the higher memory related to the Divine Astral Light or *Akasha*, the Celestial Library of Living Forms of Pure Wisdom.

The personal man has remembrance and can recollect what he has forgotten, by the help of the lower memory of the Astral Light, exercised mostly unconsciously to himself. The Individual Human Soul, connected with the Celestial *Akasha*, has the faculty of reminiscence. When the personal man leans more and more towards his parent, the Individual, and, conquering the lower, extricates himself from Kama, he attains to the state of the *Antahkaranic* Being, and when ready may acquire the knowledge about the nature of the imagination power, referred to above.

This is the metaphysical and philosophical basis of the subject under consideration.

Ideation and imagination are like the two wings of a bird. They enable it to descend to the lower levels or to ascend to heavenly heights. These two wings are Wisdom and Compassion for the Individual, and worldly knowledge and worldly love for the personal. The higher two form the Heart Doctrine and the lower pair makes for head-learning. Egotism, pride and possessiveness often spring from head-learning or worldly knowledge. This creates the "Great Heresy." Altruism, humility and generosity spring from Heart-Wisdom, the Divine Wisdom of the Great Fraternity, of the One United Lodge of Adepts.

Man stands between the demoniac and the divine. By lower ideation and imagination his nature becomes demoniac, and if he persists he degenerates into a demoniac intelligence whose dire fate is referred to in Chapter XVI of the *Bhagavad-Gita*. H.P.B.

speaks of the soulless man as the denizen of *Avitchi*. By higher ideation and imagination man's nature becomes divine. If he perseveres in developing his divinity he becomes as one newly born, enters the Path, learns to liberate himself from the delusions of the lower and to tread the *Paramita* Path of Renunciation and Compassion, and dons the *Nirmanakaya* Robe of Supreme Glory.

Man's *skandhaic* ideation (it is cerebration only) expresses itself in selfish feelings, in separative thoughts, in speech of the worldly type (diplomatic or devilish) and in acts of rivalry and competition performed with a view to gaining possession of what others own. His thought-images are as hard as iron, turbid in colour, harsh in tone, chaotic in character, and they have the power to entangle him more and ever more.

Theosophical Wisdom is in the world to warn man, to draw his attention to the inner worlds of head and heart, to guide him to the knowledge about his Inner Ego and his Higher Self; further, to enable him to purify his own *skandhaic* nature, to reshape his personality, to gain the second birth and become as one newly born.

The Esoteric Philosophy of Theosophy is fully practical. There is no other body of knowledge so completely practical. The development of our thought-power by the study of right knowledge, the unfolding of the image-making faculty by right exercises for the routine of mundane existence, and the living of the life celestial while in the world of *maya* and mortality—these are offered by Theosophy.

Right thoughts and right feelings naturally evolve, from within without, Right Speech. The centre round which right speech revolves is hinted at in the concise but very profound statement: "Thus have I heard." Right thought and right feeling, regularly and perseveringly maintained, naturally lead us to the seeking of the Scriptures, the Holy Writ of Theosophy. There is not a subject, not a problem, not an event, on which Theosophy does not offer right knowledge. Therefore the practitioner must seek for knowledge "heard" from Theosophy, at every turn, every hour of his life. The statement, "Thus have I heard," is far-reaching. The habit of seeking every time what others have heard, read, learnt, taught, is

important and necessary. It saves us from pitfalls; it enables us to understand; it teaches us how to resolve conflicts of duties; it leads us to the liberating idea of doing deeds, without creating bondage.

Right imagination enables us to trace every deed to its archetypal soul. The common tasks of waking and sleeping, eating and exercising, bathing and dressing, talking and listening, etc., etc., are not merely mundane and *mayavic*. They are related to their celestial souls: manifestation and non-manifestation; soul-learning and soul-assimilation; sacred bathing or baptism; donning clothes of right morality and ultimately the Robes of Glory; becoming pupil-teachers so that we may become true *shravakas*; and so on. Performing sacramental deeds all day long, we grow in holiness and our faculty of imagination grows strong. At this stage our enemy is memory—remembrance of the mundane and forgetfulness of the spiritual.

Esoteric Psychology is recondite. What is given above in simple outline has its deep esoteric aspects. There is one piece of instruction very valuable for right practice in H.P.B.'s article "Psychic and Noetic Action"; we quote a key passage:

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. (*Raja-Yoga or Occultism*, p. 67)

Our brain and our heart "are the organs of a power higher than the *Personality*."

Robert Crosbie's words convey in simple form what is implicit in H.P.B.'s profound sentences which follow the above-quoted passage:

Our brain is the finest material instrument we use. It, like everything else we use, is an evolution. It is the organ of thought on this plane of substance where we are now acting. If we think high and noble thoughts, then our brains become very susceptible to that kind of use. (*The Friendly Philosopher*, p. 346)

IN THE LIGHT OF THEOSOPHY

Are the current moral statistics more troubling than those a century ago? Do they constitute a trend that bodes even worse for the future than for the present? An essay adapted from Gertrude Himmelfarb's recently published book, *The De-Moralization of Society: From Victorian Virtues to Modern Values (The Public Interest, Fall 1994)*, deals with the "condition of the people question" in the historical context—how our beliefs and feelings, our sense of right and wrong, our attitudes and habits, compare with those of the past. Though the author deals primarily with the British/American experience, similar trends are prevalent in other countries as well.

Whether it is sexual promiscuity and illegitimacy, crime and violence, alcoholism and other forms of deviancy, the ratios show a dramatic rise in comparison with the Victorians. For instance, at the height of deviancy in mid-19th-century England, there was an illegitimacy ratio of 7 percent compared with over 32 percent today, and a crime rate of 500 per 100,000 population then compared with 10,000 now. The very concept of deviancy has undergone a change, observes Himmelfarb:

What was once regarded as deviant behaviour is no longer so regarded; what was once deemed abnormal has been normalized. As deviancy is defined downward, so the threshold of deviancy rises: behaviour once stigmatized as deviant is now tolerated and even sanctioned....Divorce and illegitimacy, once seen as betokening the breakdown of the family, are now viewed more benignly; illegitimacy has been officially rebaptized as "non-marital childbearing," and divorced and unmarried mothers are lumped together in the category of "single parent families." And violent crime has become so endemic that we have practically become inured to it....

For a long time, social critics and policy-makers found it hard to face up to the realities of our moral condition, in spite of the evidence of statistics. They criticized the statistics themselves or tried to explain them away....The realities have been

difficult to confront because they violate the dominant ethos, which assumes that moral progress is a necessary byproduct of material progress....Even more important is the suspicion of the very idea of morality. Moral principles, still more moral judgments, are thought to be at best an intellectual embarrassment, at worst evidence of an illiberal and repressive disposition. It is this reluctance to speak the language of morality, far more than any specific values, that separates us from the Victorians....In recent decades, we have so completely rejected any kind of moral calculus that we have deliberately, systematically divorced welfare from moral sanctions or incentives....

The main thing the Victorians can teach us is the importance of values—or, as they would have said, "virtues"—in our public as well as private lives. The Victorians were, candidly and proudly, "moralists." In recent decades, that has almost become a term of derision. Yet, contemplating our own society, we may be prepared to take a more appreciative view of Victorian moralism.... It cannot be said too often: No one, not even the most ardent "virtue revivalist," is proposing to revive Victorianism. Those "good-old"/"bad-old" days are irrevocably gone....But if the past cannot—and should not—be replicated, it can serve to put the present in better perspective. In this perspective, it appears that the present, not the past, is the anomaly, the aberration....

This is the final lesson we may learn from the Victorians: that the ethos of a society, its moral and spiritual character, cannot be reduced to economic, material, political, or other factors, that values—or, better yet, virtues—are a determining factor in their own right; so far from being a "reflection," as the Marxist says, of the economic realities, they are themselves, as often as not, the crucial agent in shaping those realities....A post-industrial economy, we may conclude, does not necessarily entail a post-modernist society or culture, still less a de-moralized society or culture.

Recent experiments in using genetic engineering to create new strains of high-yield crop plants and "designer" farm animals with built-in traits such as fast growth and increased milk production are

raising a bevy of ethical issues. In the December 1994 issue of *The World and I*, a special section is devoted to "The Ethics of Biotechnology." Among the contributors to this section is Andrew Kimbrell, policy director for a biotechnology watchdog group in Washington, D.C., and author of the book, *The Human Body Shop*.

Kimbrell takes a grim view of the many problems arising out of genetic manipulation. Each year, researchers around the world are conducting "tens of thousands of experiments" in implanting or "engineering" genes from humans and other species into livestock and poultry to create "super" animals for a variety of purposes, most importantly for food. As such breaking down of species boundaries, or "transgenic" manipulation as it is called, gains momentum, so do the deep concerns expressed by numerous consumers, animal welfare, religious and environmental groups, writes Kimbrell:

As the creation of transgenic animals increases internationally, the United States remains the undisputed leader in genetic engineering of animals....Scientists have inserted a wide range of genes, including over two dozen different human genes, into animals. Livestock containing human genes has become commonplace at several U.S. corporate, university, and government laboratories. Carp, catfish, and trout have been engineered with a number of genes from humans, cattle, and rats to boost growth and reproduction. Researchers at the University of California at Davis used cell-fusion techniques to create "geeps," astonishing sheep-goat combinations with the faces and horns of goats and the bodies of sheep. Researchers at the University of Wisconsin have engineered chickens that no longer contain the genetic trait for brooding. By genetically altering these hens to eliminate the "mother instinct," researchers believe they have created more efficient egg producers....

Besides food animals, the U.S. government and several corporations are also field-testing numerous food plants with never-seen-before genetic combinations....As with the creation of genetically engineered animals, consumers have good reason to be concerned about the new genetically altered plants. In addition to the serious ethical questions that surround the attempt to trans-

form the earth's biotic community into altered, cloned, and patented products, genetic engineering of food plants raises significant environmental and economic concerns.

This is only the beginning. Predictions for the future are even more disconcerting. Researchers believe that it is only a matter of a few years before they will successfully engineer complex genetic traits, including those involving human behaviour, into other species. Some have predicted the creation of "five-ton cows and pigs twelve feet long and five feet tall." Still others admit they do not know what the limits are.

Where does all this lead? Will there be no end to such "science without ethics"? A 1992 survey by the U.S. Department of Agriculture showed that most of the public did not approve of the marketing of genetically engineered food. A large majority felt that citizens should have a greater voice in decisions on whether or not biotechnology should be used. It is public opinion that counts in the long run and if well directed can go a long way in putting a check on objectionable practices. In addition to concerns about health, much of the opposition is based on moral concerns. Kimbrell concludes:

The controversy surrounding the genetic engineering of animals and plants for food will certainly grow in the coming years, as more and more genetically altered fruits, vegetables and meats are marketed. Behind the important questions of consumer safety and environmental degradation lies an even larger concern over the appropriateness of unlimited cross-species genetic engineering. As scientists attempt the breathtaking feat of redirecting the evolutionary process to create more efficient animals and plants, policymakers must be called on to limit this technology and provide answers to the many historic questions presented by cross-species genetic transfers: Is it ethical to alter without limit the genetic codes of animals and plants for efficiency and profit? Do animals have a right to their own genetic integrity? What does it mean to be human? Is there a limit to the number and type of human genes that should be engineered into other animals or plants? Is there a distinction between life and machine? Should

we patent life-forms just as we do other mechanical products? As the engineers and marketers of life continue to push their creations into the marketplace, we have yet to find the answers to these questions.

Man's interference with Nature can well have unforeseen serious consequences, to man's detriment. Nature has a way of striking back.

Vegetarianism seems to be gaining popularity the world over. In *The Sunday Review* section of *The Times of India* (January 29), Madhavi Purohit gives facts and figures to illustrate the trends: Three thousand people turn vegetarians every week in the U.K., according to a Gallup poll estimate. This is in addition to the existing 2.5 million—4 percent of the population. In the Netherlands, 5 percent of the population are vegetarians, 3.5 percent more than 10 years ago. Vegetarian burgers and pizzas are in demand in fast-food stores in several countries. The World Vegetarian Congress has today 73 member countries, the newest one being Russia. Just four years old, Indo Biotech Foods, an Indian health food company, already has a turnover of Rs.23 crore. Published just five months ago, Maneka Gandhi's book on animal rights, *Heads and Tails*, is already in its fifth edition.

While in the West, growing health, ecological and moral concerns have brought along the converts, particularly among the young, the picture in India is a little more complex. A long tradition of vegetarianism among certain Indian communities has not prevented the younger generation from turning to a meat diet; in fact that number is constantly growing. On the other hand, there is an emerging class of health-conscious enthusiasts, particularly among the upper crust, who have taken to vegetarian food in a major way. Hence the growing market for health foods and shops—almost all of which are completely vegetarian—in the cities. There is also a growing "green lobby" and "animal rights lobby." It is estimated that India has today a 30 percent vegetarian population.

The article does well to draw attention to the fact that vegetarianism is not just a diet, it is a philosophy of life. Man is not simply his body, and the true use of food is to minister to the well-being of the whole man—body, mind and soul. Modern nutritional science claims that it has done enough when it has analysed vegetable or animal matter for the presence of certain nutritive elements and for its freedom from harmful substances. But few stop to inquire whether nourishment acceptable to the body is also acceptable to mind and soul. The ideal of a healthy mind in a healthy body is glibly talked about, but how many consider the implication of Thoreau's words: "It is hard to provide and cook so simple and clean a diet as will not offend the imagination; but this, I think, is to be fed when we feed the body; they should both sit down at the same table." If the facts about slaughterhouses, for instance, were not suppressed, this proviso would perhaps rule out meat from the diet of most people. Mind and soul are meant to inform the bodily appetite for food, so that the material that is transubstantiated into our very flesh shall be wholly appropriate to the whole man.

It is well known that emotions like anger, frustration and stress work havoc on our hearts. But how do positive emotions affect the heart?

A series of controlled studies by San Francisco researchers have shown that appreciation and caring not only create a better atmosphere in the world, they also soothe the heart. They counteract the subversive effects of stress on the branches of the nervous system that control cardiac rhythm. (*Psychology Today*, November-December 1994)

In two separate studies, subjects were asked to mentally and emotionally evoke and keep in mind for five minutes events in their lives that made them angry, then events that engendered caring and compassion. Their heartbeats became fast and irregular during times of frustration, reflecting a tug-of-war between the sympathetic and parasympathetic nerves that wire the heart.

The sympathetic system [*Psychology Today* comments] tries to speed heart rate, the parasympathetic to slow it down. "It's like driving your car with one foot on the brake and the other on the accelerator. It costs a lot in gas and wear and tear," observes Rollin McCraty, director of research at the Institute of Heart-Math, which sponsored the studies.

But once subjects interrupt a frustrating mindset, there's a very dramatic shift," says McCraty, and the two systems are in sync. The shift is evidence that heart rhythm can be modified by mental and emotional perception.

Current research linking music, mood-swings and brain function suggests that ancient beliefs about the power of music had a foundation of truth. Clive Williamson, a former BBC sound engineer, is now producing his own brand of therapeutic music. He heads an instrumental trio called Symbiosis, whose relaxation-tape "Touching the Clouds" has been taken up by doctors who are researching music's capacity to relieve pain. Williamson says the aim is to help the listener "float free." (*The Independent*, London)

Williamson's long-term hope is that the average doctor, "when faced with a patient suffering from stress, may one day prescribe not pills but a relaxation tape."

It is a thought worth thinking. Music removes our inhibitions; it binds us together; it can lift us out of sadness. Animals respond to it too. "It's extraordinarily potent stuff," say modern music therapists, whose prime target is stress in all its forms. Good "vibes" are no mere figure of speech, nor are bad "vibes." While music of a certain kind relaxes and heals, there are other forms of music which have the opposite effect. It can send a person into a trance or whip masses of people into communal frenzy.

...sound and rhythm are closely related to the four Elements of the Ancients; and...such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (*S.D.*, I, 307)

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