

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE—A GREAT EXEMPLAR

[Reprinted from THE THEOSOPHICAL MOVEMENT, March 1961.]

The common-sense of Theosophy must appeal to any man of the world; the great thing is to have it. W.Q.J. had it *par excellence*; his lead is a safe and a good one to follow. If one has it, he will show himself in possession of knowledge which to others seems desirable.

—ROBERT CROSBIE

ON the 21st of March, 1896, passed away a great Theosophist, a successful Chela, a Bridge between the world of mortals and that of the Immortals—William Quan Judge. Next to his teacher and colleague, H. P. Blavatsky, W. Q. Judge emerged in the Theosophical Movement as the greatest of the Esotericists of his age in the public world in the West—a profound scholar of the Secret and Sacred Science who fired many noble hearts to help and serve the developing Manas of the race.

W. Q. Judge contacted H.P.B. at the age of 24, and the remaining 21 years of his life were a persistent endeavour to think and act righteously, according to the Wisdom of Theosophy, to build by imagination and to spread, by the spoken and the written word, the feeling that inspires loving service of mankind. Inner thought and feeling showed him the Path of Duty, which for him was the Path of Service. He walked that Path and taught others to walk it. He

preached what he practised, and it is this that has imbued his advice and instruction with the power to refresh, to encourage, to energize, to inspire. What better exercise, then, than to turn to some of his potent sayings, and thus shake off mental lethargy and awaken heart-enthusiasm to become aspirant-devotees—each a Centre of Light dispelling the darkness of the mind of present-day humanity! This season of spring is especially fit for such an exercise.

"It is our duty to help all," he wrote, "and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty." In this lies our true progress, for "all help you extend to any other soul is help to yourself." To think of our progress is to stop it, because progress consists in taking our mind off ourself as much as possible and placing it on work for others. The veils of the sense of separateness and of egotism and pride and all their brood that come over our souls fall away when we work for others; and, little by little, the way gets clearer. Hence the reminder: "Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence."

The real test of a man, then, is his motive, and, if the motive be pure, the quality of the work done matters not. Mr. Judge reiterated time and again that "it is not *what* is done, but the spirit in which the least thing is done that is counted." One may perform great deeds of valour, or acquire all the knowledge that it is possible to acquire in one earth life so as to benefit others; but, if he is moved to that by a desire for self-benefit, he is sacrificing only to himself. "He must place all his actions on devotion. That is, sacrifice all his actions to the Supreme and not to himself," knowing that *he* is not the actor but is the mere witness of actions. So long as we desire a reward, we shall be separated from the Self. "If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else."

This requires losing all sense of self—all that ordinary men hold dear—through inner effort. That work in and on ourselves, "if done in the right spirit, is even more important to the race than any outward work we can do." This inner work has for its object the enlightenment of oneself for the benefit of others. What is the first

great step that leads us to enlightenment? It is "to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves." This is not to be construed as applying merely to the outer habits of life; its real application, Mr. Judge tells us, is to the mental and astral grooves.

On the positive side, our work consists in making ourselves, each one, "a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good." This raises two questions: "What does the world need?" And, "What have I to offer the world?"

"What the people want," Mr. Judge says, "is a practical solution of the troubles besetting us, and that solution you have in Theosophy." Theosophy concerns itself with changing the Manas and the Buddhi of the race, for by such change alone can a permanent solution of our problems be found. This work "may seem indefinite, but it is, nevertheless, very defined and very great in scope." To complain about our present difficulties is waste of breath, since we in the distant past had a hand in sowing the seeds which have made the world what it now is. "The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes 'for righteousness,' and that is guided by wisdom." Not an easy task this, because, "being of the race, the general race tendencies very strongly affect us." Hence the need for self-purification to make our service effective.

To those who offer the excuse that they do not have any special capacities to be of use to the world, Mr. Judge says: "It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them." The giving of oneself in service has to be realized as not a matter of option but of *necessity*. "For in the law it is written that we must give away all or we lose it."

Let us resolve for the coming anniversary day to cultivate "that mental devotion which strains to give." W. Q. Judge was an

exemplar *par excellence* of such devotion. The steps that lead to it, for even the least altruistically inclined, he has lucidly described in the following passage:

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

THE *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasa-putra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

—W. Q. JUDGE

THE RITE OF SPRING

THREE months ago, when on the 21st of December the sun began moving northwards, we saw the meaning and significance of the event for earthly humans. (Cf. "The Festival of Birth," THE THEOSOPHICAL MOVEMENT, December 1997.) That astronomical event has a spiritual counterpart: it represents the Birth of the Soul. It is also regarded as a fit occasion for aspirants to make resolves and vows. Occultism teaches that resolves made at the time when the sun begins to move northwards, if properly and persistently observed and cared for, produce around the 21st of March the first harvest of effects. This first harvest depends naturally on the kind of seed of resolve sown, and on the care given to the growing plant during the whole season. There are some who make a resolve—soon to forget all about it; there are others who lack the perseverance to keep on nurturing it; and there are the unfortunate ones who lack knowledge and fail, not knowing what to do or how to act.

So this spring festival, known by different names in different nations, ancient and modern, has relation to the season when the first fruits—not the full and complete harvest—are enjoyed. Just as Nature rejoices because of the coming of spring, so the spiritual aspirant rejoices that final attainment is possible for him, when he sees the early results of his efforts.

Just as this yearly festival represents the smaller cycle within the larger one, so also in a single life of 70 or 80 years the soul sees, or can see, the grandeur of the whole drama of evolution. A human body is born, but for each there exists the possibility of the "second birth." Man is not man till he attains the age of discretion. Each one is supposed, legally speaking, to come of age when he is between 18 and 21. Most men and women, alas! die their deaths without ever coming of age, without ever attaining discretion.

It is this fact of the second birth which the spring festival represents. There are other meanings, but we are examining here only one aspect—the human, psychological one. Man is said to be born as a spiritual unit on the 21st of December; he is said to be born again, showing forth his *viveka*-discretion, on the 21st of March.

His first resolve is his first birth; the first flowering of his resolve is his second birth—he comes of age; he becomes a *Dwija*, a Twice-born.

This period of three months, one quarter of the year, is a cycle which gives another truth. A person's average age in this *Kali Yuga* is said to be 70—three score years and ten. At the end of the first quarter of this life-cycle, *i.e.*, when he is 17-18, he must be born again. When he is first born, he but emits sounds and cries; these cries and yells just say one thing, that a being of life has arrived in this world. But at the age of 17-18 he is expected to emit, not a cry and a yell, but words which show his discretion, *viveka*, discrimination. Between sound-speech and word-speech lies the evolution between animal and human kingdoms. Truly speaking, man, *qua* man, is born only when his speech, his words, show the mark of discretion. Each one of us will have to decide for himself whether he has come of age or not! As St. Paul said: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (*I Corinthians*, XIII, 11). That is the test. Have we or have we not put away childish things—the toys of flattery, of fame, of cunning, and others too numerous to mention?

Shankaracharya, who was himself a mighty *Dwija*, an Initiate, a Knower and a Devotee, taught that the first necessary qualification for soul-life and soul-expression is this very virtue of *viveka*-discrimination. The whole of humankind, enveloped by the glamour of *Kama*, the vapours of passion, may be classified into two compartments—the deluded and the evil-minded. Whenever any wrong is committed, it is done either deliberately or because of ignorance, because the doer does not know better. Let us look at our own lives, examine our own mistakes, and we shall find that there is no third possibility—either we erred unconsciously, or we sinned knowingly and took the chance of not being found out and punished!

Even those who would not do any evil deliberately, are yet not free from error and have to guard against two serious obstacles. One arises from carelessness, from indifference to the interests of

others. There are too many actions rooted in thoughtlessness; these arise not because the doer was ignorant; he knew but he did not remember what he knew. One of the primary lessons we have to learn is to use the knowledge that we already possess before doing any action. Secondly, we have no right always and continually to say, "I did not know; how was I to know?" Just as ignorance of the law will not save us from the punishment of our wrongdoing, so also our continual pleading of ignorance will not save us from the fulfilment of Nature's justice. What steps did we take to inform ourselves?

All of us being imperfect, belong to the large class of deluded mortals. If we do not take the precaution to get rid of our illusions and delusions, what will be the result? The seventh discourse of the *Gita* gives the hint—we will become low-minded. Between the evil-minded and the deluded there is a fundamental difference; but if the deluded loses not his delusion, if he becomes not a *Viveki*, a discriminator, he will degenerate into the evil-minded. Nature always moves, and if we do not move with her and progress, we take the opposite course and become moral perverts. There is no standing still.

When we perceive a truth and accept its veracity, we must act up to that truth, for thus alone discrimination is born. When we act and change our own lives in terms of what we have seen and learnt, then do we celebrate truly the New Day; then indeed begins the spring-time of our soul. So if we want real joy, zest and zeal in life, let us leave behind the wintry months of life—months of spiritual barrenness. Let us act up to what we have seen and known, and our *Navroz*, our New Day, is upon us!

Discrimination, which is said to bring the soul to birth, is vision of the future. We cannot be discriminative about what has already happened. What is done is done, what is gone is gone. "Look not behind or thou art lost," says *The Voice of the Silence*. Most of the time we are wise after the event. Past errors can bring us the power to see better, but discrimination is developed only as we learn to visualize coming events, to foresee, to be wise *before* the event, so that mistakes are avoided and correct action is taken. Let us use our

knowledge and our experience to see clearly our own duty, and to discharge that duty correctly, and thus act as souls and not impulsively. Common sayings such as "think before you act," "look before you leap," are spiritual exercises which start our higher life. To have clear vision about our duties—the small, plain duties of life—that is to be clairvoyant. So let us not be deluded by so-called clairvoyants who claim to look at the past and prophesy the future, but do not know how to act sanely or morally in the present.

According to the ancient Greeks, this foresight is the true mark of the wise one. In Greek mythology, Prometheus had foresight, while Epimetheus had only hindsight. Prometheus helped humanity by his vision of the next step; Epimetheus just howled in despair over past blunders. Let us ask ourselves if we are Promethean or Epimethean. Do we possess the power to discriminate before acting, or only the power to philosophize after the event?

What is the one characteristic that makes the difference between Prometheus and Epimetheus? Knowledge, not of events, but about oneself, for it is we who have to go through those events. In today's world, we possess knowledge about a million things, but we are very poor indeed in knowledge about our own duties and their fulfilment. If we want to discriminate, we must know something about ourself, whence we came, and why and how, and to what haven we are proceeding. *Brahma Vidya* or Theosophy gives us that knowledge. Our boys and girls are taught about the stars and the atoms; they learn botany and zoology; they know something about their own bodies from their physiology lessons; but about themselves as souls and minds they know little.

If we want to know the truth, we must educate ourselves. Self-knowledge means that we teach ourselves about the Self. Let us learn that in us is the lower self who will remain deluded and will degenerate into the evil-minded self unless we raise it by the help of that other self in us, the Higher Self.

Let us cease to be like Epimetheus. Let us be like Prometheus—he who sees his own duty in front of him and knows how to discharge it because he has acquired the knowledge about his own powers and weaknesses.

Prometheus is represented in the *Vendidad* of the Zoroastrians by the figure or symbol of the Holy Cock, whose name is Parodars—"he who foreshows the coming dawn." In many other traditions too the cock is used as an occult symbol—a symbol which speaks a fact. He crows for those whose Dawn of the Soul has come and who are ready to unfold the prevision of discrimination. Parodars, the cock, is the vehicle of Sarosh, the Messenger of Ahura Mazda, who brings the good tidings.

Zarathushtra asked Ahura Mazda: Sarosh is strong; words of power constitute his body; the weapon that protects is in his custody; he is of the House of Ahura Mazda—but, who is his agent here? Who, the vehicle of his will?

Ahura Mazda answered: It is a bird, Kahrkatas its common name; but, O Holy Zarathushtra, it should be named Parodars—he who foreshows the coming dawn; it raises its voice in the hour which brings courage, and it says:

"O men, awake! Seek pure truth. Smite ugly passion. Beware of long-limbed Indolence now approaching, who will lull you to sleep again, though the hour of light is upon you. O men, the long, long sleep of the soul is not for you!" (*Vendidad*, 18: 14-16)

WE are at pains to make children scholars, but not men; to talk rather than to know, which is true canting. The first thing obvious to children is what is sensible; and that we make no part of their rudiments.

We press their memory too soon, and puzzle, strain and load them with words and rules; to know grammar and rhetoric, and a strange tongue or two, that it is ten to one may never be useful to them; leaving their natural genius to mechanical and physical, or natural knowledge uncultivated and neglected, which would be of exceeding use and pleasure to them through the whole course of their life.

—WILLIAM PENN

THEOSOPHY—ITS LINE OF DESCENT

H.P.B. tells us in *The Secret Doctrine* (II, 636) that

what is claimed is simply the fact that the wisdom imparted by the "Divine Ones"....to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood.

Who were these "Divine Ones"? They were those who were "born through the *Kriyasakti* powers of the Third Race before its Fall and Separation into sexes" (*ibid.*). They were also called the "Sons of Will and Yoga"—"the first in whom the 'Sons of Wisdom' had incarnated." (*S.D.*, II, 199)

It was these "Sons of Wisdom" who brought the Wisdom spoken of above. Says H.P.B.:

Occult Science has its *changeless* traditions from pre-historic times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the "*divine*," was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the Seventh Race of his Seventh Round. (*S.D.*, I, 516)

We have been given the line of descent of what we now call Theosophy: As seen from the above quotations, in the earlier portion of the existence of the Third Race, the "Sons of Wisdom," who had acquired knowledge during previous cycles of incarnation, incarnated in this Third Race and produced by *Kriyasakti* a progeny called the "Sons of Will and Yoga." This progeny was not a Race, but was at first a Wondrous Being, called the "Initiator." It is the Tree from which, in subsequent ages, all the Sages and Hierophants have branched off (*S.D.*, I, 207). The knowledge brought over from previous *Manvantaras*, periods of evolution, was at first passed orally by one race of Adepts to another, and later it was reduced to signs and glyphs. Occult tradition says that the Divine Beings dictated their knowledge to the Sons of Light at the beginning of this our Fifth Race, and that it was taken down in Senzar, a language known at one time to the Initiates of all lands.

The Secret Doctrine as well as *Isis Unveiled* refer to a "very old book" written in that language, which is the original work from which are derived the many volumes of *Kiu-ti*, the *Siphrah Dzeniouta*, the *Sepher Jezirah*, the book of *Shu-king*, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, the Chaldean *Book of Numbers* and the *Pentateuch*. The old book describes Cosmic Evolution, explains the origin of everything on earth, including man, gives the true history of the races from the First down to the Fifth, and stops short at the beginning of the *Kali Yuga*, which started at the death of Krishna about 5,000 years ago.

If we wish for further knowledge about those who had the Wisdom, we can turn to *The Secret Doctrine* (II, 281):

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*.

DIVINE DISCIPLINE

FOR most of us, life is the humdrum passing of weeks into months and months into years. We generally take life as it comes, bringing sometimes happiness and sometimes sadness, and we feel a sense of helplessness in these matters. *Light on the Path* describes such an existence:

Those who are the subjects of Time, and go slowly through all his spaces, live on through a long-drawn series of sensations, and suffer a constant mingling of pleasure and of pain. They do not dare to take the snake of self in a steady grasp and conquer it, so becoming divine; but prefer to go on fretting through divers experiences, suffering blows from the opposite forces. (pp. 43-44)

But then there are a few who feel discontented and have the innate feeling that there must be more to life than meets the eye. This is an important stage in one's life, from where begin the steps toward the higher or spiritual life. It is then that we begin to feel that we must change in our mental and moral nature, and with this comes the realization that such a change necessitates our submitting to a certain system of discipline. As we probe further, we realize that such discipline has its rules, but there is no external authority to impose it on us. The disciple has to "take himself steadily in hand and put the bit into his own mouth." A "bit" is the metal part of a bridle which is inserted in the horse's mouth to work as a control, and is painful for the horse. Similarly one aspiring to live the higher life has to put some seemingly painful restrictions on himself.

The very first thing that the aspirant has to realize is that this discipline cannot be carried out in isolation. There should not be any running away to a forest or a monastery. We have to remain where Karma has placed us—with our family, our associates at work and in society—whether we like it or not. At the same time we are required to develop a feeling of personal detachment from all our near and dear ones.

Remember this, that you own not one thing in this world.

Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe? ("Musings on the True Theosophist's Path," *U.L.T. Pamphlet No. 36*, p. 5)

This should give us some idea as to what we are in for when we take up this divine discipline. It calls for a radical change in our outlook toward life, people and the world in general. We always thought our loved ones belonged to us. We are asked to develop a *detached concern* for them, and only then we can slowly expand the circle to include others. Otherwise it is likely to remain a narrow concern. "My brother is a drunkard; my child does not study and I am concerned." Why? Because he is *my* child, *my* brother. There are so many young men who are drunkards, so many children who do not study—do I feel the same concern for them?

"Detached concern" is not lukewarmness. In fact we have to reach a stage in this discipline when we must learn to suffer with equanimity if suffering comes our way; to enjoy and endure more keenly than others, and yet not allow this joy or suffering to shake us from our fixed purpose. Attachment to places, objects or people is bound to give rise to suffering, for, sooner or later, there has to be a separation from them. All conditioned things are impermanent. Equanimity is what we need to develop, and that can come from the insight that everything constantly changes. Just because we had a house or a friend around us for many long years does not necessarily mean we can keep them forever. It is because they have been with us for a long time that we think we can never lose them. Equanimity can come if we would learn to "accept the woes of birth." The first truth of existence is—"Sorrow is." This suffering intensifies as the aspirant advances. In the very initial stages of the disciple's life, he finds that:

The keenest enjoyment, the bitterest pain, the anguish of loss and despair, are brought to bear on the trembling soul, which has not yet found light in the darkness, which is helpless

as a blind man is, and until these shocks can be endured without loss of equilibrium the astral senses must remain sealed. (*Light on the Path*, p. 40)

We must learn to treat our sorrows as raw material, and realize that "we are hurt only so that we can be healed." So H.P.B. asks us "to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us." In fact Mr. Judge writes:

Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries? ("Musings on the True Theosophist's Path," p. 4)

Acceptance also includes the things we have to do under Karma. The field of duty is the chela's training ground. The right performance of duty is his only means of advancement. As the Master wrote to his correspondent, "Does it seem to you a small thing that the past year has been spent only in your 'family duties'? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty?" For, it is the "small plain duties" of life which help us in developing concentration and skill. However insignificant the duty might seem by worldly standards, it must be done carefully and cheerfully and without hoping "I wish I were somewhere else!"

These thoughts may not be palatable to our modern minds. We look down upon physical labour. We find people changing jobs frequently, for "better prospects," more money, etc. We find that the world has a totally different value system. We are in a world where drinking liquor and living a fast life implies a forward and broad-minded outlook. It is a world of ambitious living, where people use one another as stepping-stones to success. If we feel that this is a right value system, then we are in for a shock. For, quite the contrary value system is advocated in the pursuit of Occultism. One of the rules for would-be disciples states:

The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds

that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed. ("Practical Occultism," *Raja-Yoga or Occultism*)

Being in tune with one's co-disciples is important. But we contact many others in the outside world, and though we may not agree with them in many matters, we must try to find out what is good in them and accept and absorb that good. We must try to generate loving kindness even towards people we do not find terribly lovable. But then none of us is perfectly lovable. There must surely be those who do not like some peculiarities in our nature. We must begin by having goodwill towards all. In showing affection, we often follow a kind of barter system. We are nice to those few who return our affection, care and consideration. Not only should we learn to love unconditionally, but we should also see to it that our love is not restricted to a select few. We must expand our circle of affection.

The personality is bound to rebel and say, "What good is all this discipline?" There is bound to be frustration, temptation to leave it all for a while, to have a change of environment, etc. We must not come to depend upon externals for peace and happiness. Wherever we go, whatever we do, we carry with us our inner environment. The whole discipline consists in not withdrawing ourselves physically from the world, but extricating our inner consciousness from the personal. Mental discipline is what is required. Everything is mind-made. Concentration and meditation practices help us in training our mind. During meditation, we learn to drop from the mind thoughts we do not want to harbour. As we become more skilled, we are able to drop these unwholesome thoughts even during the rest of our waking hours. Keeping the mind in one spot gives it power and strength. A strong mind does not suffer from boredom, frustration, depression or unhappiness, because it has learnt to drop the unwanted thoughts.

We make our magnetism through our thoughts and feelings. Impure *Kama* pollutes the astral body and makes for impure magnetism. As far as food is concerned, we are advised to eat such

food as will least clog and weight our brain and body and least hamper and retard the development of our intuition and our inner faculties and powers. And yet we are told that "the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there."

WHETHER we like it or not, we have all been born on this earth as part of one great human family. Rich or poor, educated or uneducated, belonging to one nation or another, to one religion or another, adhering to this ideology or that, ultimately each of us is just a human being like everyone else: we all desire happiness and do not want suffering. Furthermore, each of us has an equal right to pursue these goals.

Today's world requires that we accept the oneness of humanity. In the past, isolated communities could afford to think of one another as fundamentally separate and even existed in total isolation. Nowadays, however, events in one part of the world eventually affect the entire planet. Therefore we have to treat each major local problem as a global concern from the moment it begins. We can no longer invoke the national, racial or ideological barriers that separate us without destructive repercussion. In the context of our new interdependence, considering the interests of others is clearly the best form of self-interest.

I view this fact as a source of hope. The necessity for cooperation can only strengthen mankind, because it helps us recognize that the most secure foundation for the new world order is not simply broader political and economic alliances, but rather each individual's genuine practice of love and compassion. For a better, happier, more stable and civilized future, each of us must develop a sincere, warm-hearted feeling of brotherhood and sisterhood.

—H.H. THE DALAI LAMA

"WHITHER THOU GOEST, I WILL GO"

Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God.

—*The Book of Ruth*

WHEN the personal man so speaks to his own true Self, then is he fit to be taken in hand and prepared for the instructions which in time will be his. Not till then.

What is this true Self? Where does it dwell? What does it desire? Has it a message for the personality? Rarely does the personal man pause to ask these questions or search patiently for their answers. Rarely does he think it worth his while to do so. Few are they who really believe in the existence of the Self. To the majority, it does not exist, for it is not demonstrable and seems to obey no human summons to appear and attest. To him who has inherited the cold intellect of the age, the only real goal is the attaining of something that is concrete and that is exclusively his by right of possession and conquest. Each individual thus fashions and lives in a world of make-believe with its inverted values and perishable joys. To survive in such a world and savour its joys, he finds himself compelled to make depredations into others' territories. To satisfy his hunger, he forages; to rise to eminence, he tramples over the aspiration of others; to still his cravings, he filches that which he covets. It is himself first in all things and everywhere. He sees no wrong in his acts of depredation. He is intensely animal.

Even if he were to achieve all that he desired, he would still be haunted with the spectres of pain and despair. The record of the lives of heroes and kings is sufficient proof that behind joy and triumph there stand sorrow and frustration, and that after one has quaffed one's goblet of happiness, one finds within it the drop of poison that adds the bitter to the sweet. If this be the sum total of the average person's sojourn from birth to death, one may readily ask why he should sentence himself to such a weary treadmill of existence. Why can he not wring from the flitting years of a fast ebbing life the quintessence that must surely exist? If his true Self

be there, why does it not stop his spoliating hands; why does it not admonish nor guide nor force its decrees as one does on recalcitrant children? Can it be that we have strayed far from home and in the wilderness have built our pigsty colonies, denying that we had once a resplendent home and that we consorted with the good and the great? May it not also be that the pull of the personal was so strong in us that it tired of the Self's behests to choose the better and not the pleasanter, and that to erase the stigma of disobedience and deliberate wrongdoing it tuned off the higher vibrations and linked itself up to another, albeit a pernicious, channel?

If the individual has to some extent been observant of life and of the law of causation that inexorably moves him and those around him, he will have noticed that moral effects follow moral causes with mathematical precision, and that too despite tears and supplications, propitiations and ceremonies. That which he has sown, he has invariably reaped, though the time lag between cause and effect may have been short or long, immediate or deferred over the years. The history of nations shows how over the course of centuries wrongs get righted and how crime and sin bring their own punishment. The coldest of intellect cannot fail to see that man comes but as a result and as a mute testimony of all his pasts. If this dawns on him, he must sooner or later come to the realization that if he could possess himself of noble seeds, he could assure himself of a noble crop by providing the right soil, light and water. It is only when he attains to a fair degree of certitude in this reasoning that he can venture out upon his delicate experiments with life.

If to reach up to the Self has become the more difficult because of wrong thinking over the years and lives, it must follow that no significant advance can be made without retracing the steps. This itself is an arduous act of discipline. Sooner or later, it will assume the look and semblance as also the essence of austerity. The work of restoring harmony, the willingness to suffer gladly the checks that come under Karmic cycles—these do not come easily. The medicine has the potency to heal, but it is extremely bitter and causes a malaise in the whole system. Fevers have their uses and are often stepping-stones to the throwing out of the undesirable. The

beginner has to remember this always lest in the mental fog which fevers are wont to raise he throw away the medicine, become impatient with his regimen and aggravate the very conditions he hopefully set out to ameliorate.

The aspirant can, in his attempt to have a glimpse of the larger life, start work on himself and as a first step start evaluating his actions of each day as it revolves round him. When he does enter upon this discipline, he finds himself bankrupt of norms. He searches for a yardstick and, not finding it, he tries to create one from out of the bits and pieces gathered from social and religious conventions. He thus begins with a terrible handicap. Worse still, he may develop a propensity for defending his actions. His intellect is keen enough to put inverted values on things, justify wrongs and make excuses for false practices, all of which, in saner moments, he knows to be false. Cant and hypocrisy are the greatest dangers to spirituality. Great perils are generated by him when he attempts to gild a wrong with the colours of virtue. By this, he not only deludes himself; he becomes an active propagator of a mischievous philosophy of behaviour. He preaches the gospel of evil. He may be unaware of the enormity of his conduct, but that makes no difference to the force of the retributive reaction that must be his. Even under man-made codes, ignorance of the law is no excuse.

When the personality-oriented mind touches Theosophy, it intuitively perceives the truth of several of its tenets. It may be that the mind may develop a tendency to shy away from Theosophy because of the wide gap between the ideal as revealed and the low actual level at which the mind finds itself. But, even if the mind turn away entirely from the teachings, it will still carry with it the realization of its own degradation. That memory must sooner or later force an introspection and present a fresh chance for reformation. For the average person who has enough of the milk of human kindness in him, the chances are brighter. He may stay, may probe and question, may start his experiments with truth.

There are seven rules that govern one's conduct, seven laws that have their moorings in the eternal. In each is found the essence that will give strength to him who dedicates himself to serve the best

interests of his fellow-men. These are embodied in the seven *Paramitas* of *The Voice of the Silence*. The first of these is "charity." Here is one key for universal application, a key by which the actions of a day, a year or a life can be either planned in prospect or judged in retrospect. To begin with, the neophyte will have his own preconceived ideas of charity. He starts at lowly levels and his vision and judgment are by that reason limited. Yet, as he dwells each day (albeit only at the time of reviewing his actions) on the concept of charity as an ideal translated into action, he will find that the *Paramita* becomes alive and he begins to light upon deeper and more universal meanings. Though he may still fail to realize it, the inner sound has begun to impinge itself upon the outer. The Inner Ruler responds. The pupil has asked and he now receives as soon as he has become assiduous in devotion.

When anyone engages himself in a deep contemplation of eternal verities, there takes place in him a conjunction between the personal and the individual self. The former unites itself, for however short a time, with its parent. The union brings satisfaction, strength, and a magnetic sympathy. These moments of peace snatched from the long hours of earthly existence can be prolonged and strengthened by the aspirant's efforts to devote himself to the true interests of others. That this must be so can be deduced from the fact that, if he draws upon an impersonal force and benefits by it, he by that effort assumes to himself the duty of becoming an agent of that force, so that through the impersonal in himself he may spread the impersonal beneficence to whosoever is willing to bask in its warmth. By benefiting from the inflow of impersonal knowledge and power, he becomes a debtor to nature and can requite himself in the only way possible—by helping those who are waging a losing battle with the materialism of the age.

The unveiling of truth is by a series of progressive awakenings. In the process, both light and beauty are revealed, for truth is beautiful and is self-luminous. As progress is made in the practice, however meagre, however halting, of the *Paramitas*, the aspirant begins to understand that the pattern on which he must mould his life has to be put together by none but himself and that the building

materials for the erection of the fane must be searched for in the universal and the undying aspects of man and nature. A little perseverance, a little straining towards rectitude, a little administering to oneself of a few ascetic rules (guarding of speech from inflicting injury on others is one such) and the event occurs which confirms the student in his faith. Life recognizes his efforts and compensates. Adoration in one of its aspects is possible and is even unconsciously arrived at.

However, the winning of a victory is not the winning of a war. Gains have to be won and consolidated. The great enemy of the aspirant (the sum total of his cravings that seem to have an independent existence) may have been scotched in the fight, may have been beaten into a seeming subjugation. Yet, this same enemy is still alive. It will gather strength in secret, will scheme, infiltrate, frighten with nameless horrors or assume pleasing aspects with murder in the heart. Cajolery, temptation, scorn may spring up from unsuspected quarters—from erstwhile teachers; from sons and loved ones; from sense-intoxicating sights and sounds as from the remembered taste of forbidden fruits. Each of these can wield a terrible power. Each can glamour; and, once caught in it, the aspirant loses his active will, turns passive to the vile stimulus, and acts as possessed mediums do—servile to the force that controls.

If he falters and fails and is burdened down by the memories of his failures, past and present, then he will have to climb the path anew till he builds in himself the stamina to put both shame and fear aside. Having then placed himself in the region of the unmoving part of his make-up, he can review his divagations impartially and without personal involvement. He has to reach that fixity of purpose which shall permit him to remain unmoved at the spectacle of his own wrongs so that from his elevated judgment-seat he can appraise the causes of his failings and so find the cure to the weaknesses that beset his lower nature. It is by such exercise that he will build up his strength for the battle that will be joined again and yet again. This ability to assume the judgment seat is the culmination of constant practice and of assiduity in devotion sustained over the days and years and amid the pain and ridicule

that the unkindness of humanity is ever ready to pour forth.

Why has the aspirant to go through all these tribulations, this swimming against the current, this incurring of hostility from those very ones he is setting out to save? The answer—if at our stage of ignorance it can be called an answer—is that the indwelling spirit must obtain complete and total mastery and facility of action over all types of matter, from the most refined to the grossest, as over all shades of moods, cravings and emotions. It is when he has achieved this that he can translate action into art, behaviour into benediction. His eyes and organs are no longer attracted or repelled by the turmoil of the outside world. He covets no possessions, he desires no rewards. When thus he is no longer actuated to possess and own, he is called upon to give—abundantly. For the spirit of man owns kinship with the sun. It shines on the just and the unjust, it knows no hatred nor favour. Itself unaffected by changes, it takes upon itself the task of shielding from harm those more unfortunate brethren who are blind and deaf to the sights and sounds of the celestial spheres.

A POOR creature may be so overloaded with the sense of responsibility, so frightfully executive and instant and despotic in enforcing what he calls his "sense of duty," as to sacrifice the rest of himself in his endeavours to be faithful to himself and to others. For an overplus of conscience is quite as disastrous and fatal as a like excess of passion or intellect in our mixture, and converts the talents and propensities instantly and inevitably into demons to victimize the possessor—or possessed, rather—and everyone who falls in his way. Only the good man and true and circumspect safely mounts the law and rides onward to victory.

—BRONSON ALCOTT

MR. JUDGE IN INDIA

I

[The year 1884 marked the turning-point in Mr. Judge's career. It was in that year that he undertook his long wished for journey to India. Arriving in Bombay July 15th, he lectured there on the 18th, and later at Poona, Hyderabad, Secunderabad and Gooty, reaching Adyar August 10th. Reports of his lectures were published in the *Supplement to The Theosophist* for September and October 1884, from which the following is reprinted.]

A LECTURE AT BOMBAY

MR. JUDGE, the latest Theosophical arrival from America, gave his first public lecture in Bombay this evening before a crowded audience in the hall of the Framjee Cowasjee Institute. The subject chosen was, "Theosophy and the Destiny of India." 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 first public act of importance was the cremation, before the eyes, so to speak, of America and Europe, of the body of Baron de Palm. Since then, Theosophy and the Theosophical Society have become known in America. In Europe, too, 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, as witness that wonderful book, the *Occult World* by Mr. Sinnett, *Esoteric Buddhism* by the same author (both already within fourth and fifth editions and read with avidity by thousands), and *Mr. Isaacs* by F. Marion Crawford, which last Mr. Judge described as an essentially theosophical novel, being an attempt to put some prominent theosophical truths in a popular form.

Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena the lecturer did not think 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 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 which Mr. Judge knows so well how to give it, the first object of the Society—that of Universal Brotherhood under the common banner of Theosophy—will soon be much nearer accomplishment than it now appears.

BOMBAY, *18th July 1884.*

H.

MR. JUDGE AT POONA

Mr. Wm. Q. Judge (from America) arrived at Poona from Bombay on the evening of 20th July, when he was received at the station by several members of the Poona Branch. On the evening of the 23rd July, he gave a lecture at the Poona Town Hall on "The West and What India Can Give It." There were over 300 persons present in the Hall, and the lecture was heard with great attention and created an extremely favourable impression, as Mr. Judge is an excellent speaker. 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 themselves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.

Rao Bahadur Mahadev Govind Ranade, in thanking the lecturer for his eloquent, practical and instructive address, made a long speech, in the course of which he gave prominence to the energy of the Founders of the Theosophical Society, who, he said, had promoted the cause of the Society with marvellous rapidity, and that was the sort of energy which the sons of India ought to emulate. He said that he knew of no one amongst the Hindoos of the present generation in the city of Poona that were worthy to sit by the side of these Founders who had so unselfishly worked to promote a good cause....

There have been by this time several lectures in connection with Theosophy in this place and the young men are always glad to hear these subjects discussed in an intelligent manner. Slowly and imperceptibly they are being imbued with correct ideas about their literature; and that is a positive gain.

NAVROJI D. KHANDALAVALA,
Prest., Poona T.S.

MR. JUDGE AT HYDERABAD

Mr. Wm. Q. Judge, Joint Recording Secretary of the Parent Theosophical Society, arrived at Hyderabad on July 25th. He was received by the members of the Society and escorted by the President Mr. Dorabjee to the lodging arranged for his stay, where he received many visitors and discussed philosophical questions with them.

On the 27th, Mr. Judge made some experiments in psychometry and gave some instructions to a few Theosophists who appeared

capable of continuing the experiments and developing their powers. Among the experiments in psychometry were the following:

A small copper Indian coin was given to a member of the Secunderabad Branch, who held it to his head, and soon described a street, with palm trees, looking like Southern Indian scenery. The shops were shut and only a dog could be seen for some time, when a man appeared. This scene persisted before him for 20 minutes, disappearing when the coin was moved along the forehead, but always reappearing when it touched the sensitive spot. No one knew where the coin was from, until the Collector of Hyderabad said it was a Southern Indian coin.

Another member took the seal of a gentleman present, and holding it to his forehead began to describe the house of the owner with tank surroundings, etc., which he had never before seen or heard described. Many other interesting trials were made, and a record is to be kept in Hyderabad and Secunderabad of all such experiments for future publication.

In the evening of the 29th, Mr. Judge was conducted to the spacious hall of Mr. Shapoorji, a well-known Parsee gentleman here. The hall was filled with an audience representing all sects here. There were many well-informed European, Parsee, Mohammedan and other gentlemen present. Mr. Sabapathy Aiyah Garoo, a well-known member of the Madras Bar, was voted to the chair. He opened the meeting with a short and appropriate speech and introduced the American Brother to the audience.

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 the 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 Chairman then thanked the speaker for his able exposition, and added that as Theosophy was not sectarian, no man could have any objection to joining the Society, whose object is one of enquiry.

After a vote of thanks to the Chairman and the speaker, the meeting was dissolved. Mr. Judge suggested and discussed plans for the future work of the Branch...

Mr. Judge's affability, patience, and self-denial have made a great impression on our minds, and our Branch President found very great pleasure in accompanying him wherever he went and seemed to enjoy his company much.

P. IYALOO NAIDU,
Secretary.

HYDERABAD THEOSOPHICAL SOCIETY,
2nd August 1884.

MR. JUDGE AT GOOTY

Mr. William Q. Judge, our American brother, arrived here from Adoni on the evening of the 4th instant. That evening was spent in discussion upon the Eastern and Western social system and on hearing suggestions regarding work in the Branch.

On the morning of the 5th, according to invitations sent out, about 50 gentlemen of this place assembled in the bungalow of our President M. R. Ry. J. Sreenevasa Row, Pleader, he taking the chair at request, which was seconded by the Munsiff of this place. The Chairman welcomed Brother Judge to India in an address of which I give you the substance. He said that Theosophy affords the one common platform for all religionists; that it had been the one religion of the early Aryans and is now becoming that of the natural and scientific world; that it is through Theosophy that fraternal

feeling is growing. In concluding, he hoped that the Mahatmas would bless our brother and, through him, the Society.

Mr. Judge then delivered a lecture extemporaneously, upon "Theosophy and the Destiny of India." During the course of his speech, 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.

7th August 1884.

B. P. NARASIMMAH, B.A.
Secretary

(To be concluded)

HAPPINESS cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of the Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honour and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

The more that archaeological excavation reveals of the state of society in ancient India, the less justification appears for a feeling of superiority on the part of modern man. For the past six years, the Archaeological Survey of India team has been systematically excavating an Indus site called Dholavira on the salty marshes of the Rann of Kutch in Gujarat. Besides Dholavira, archaeologists have excavated or are in the process of excavating 90 other sites, both in India and in what is now Pakistan, that are throwing up remarkable clues. What they have uncovered is so "startling," they say, that it presents a radically different picture of the Indus Valley civilization and calls for a complete revision of ancient Indian history.

According to a feature in *India Today* (January 26, 1998), the findings reveal that the Indus civilization was not limited, as earlier believed, to Mohenjodaro and Harappa. New sites and fresh artefacts bear evidence of a massive sprawl, providing the underpinnings for the cultures that developed. In size it was the largest prehistoric urban civilization—even bigger than Pharaonic Egypt. Its geographical boundaries are now said to extend up to the Iranian border on the west, Turkmenistan and Kashmir in the north, Delhi in the east and the Godavari Valley in the south. The sites were occupied by village farming communities as early as 7000 B.C. Later, there was the big leap with which came urbanization, general prosperity, a flourishing trade, diversity in art, and advanced town-planning for which there were no equals in the ancient world. At its peak, the Indus civilization was dotted with over 300 cities of varying sizes, supported by hundreds of towns and villages. The cities had, among other things, the finest of drainage systems and reservoirs to supply water.

The people who built this civilization were pre-Aryan. In fact the *Rigveda* is believed to have been composed when the Indus Valley civilization was on the decline.

It has also emerged from the excavations that the empire was ruled like a democracy. The Indus people were the world's top

exporters. The excavation of Lothal, a major port town located off the Gujarat coast, goes to show that their maritime interests were vast and that their traders carried goods to Sumer and other places. Next to the huge dockyard are massive granaries and specialized factories for bread-making.

The Indus script still remains largely undeciphered, though there have been several attempts and no dearth of claimants. The inscriptions on the thousands of seals that have been discovered at various sites continue to defy understanding. No doubt more will be known about these ancient people with the cracking of the writing code. At present, there are mere theories about what brought about the downfall of their civilization, the most popular one being that there may have been a massive earthquake that possibly changed the course of rivers and turned many urban centres into ghost cities. Yet it was not as if all came to nought. Their weight and decimal system, among other things, lived on.

The savage ancestry mythus is growing more and more absurd as research is pushed further and further back, only to reveal a level of civilization which is high by any standard of measurement. After such a lapse of time much of the evidence has of course disappeared, but enough remains to show that in practical arrangements no less than in scientific, artistic and philosophical attainments the ancestors of the present-day Indians were at a high level of culture and of civilization. Truly, as H.P.B declared:

The more archaeology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition. (*Isis Unveiled*, I, 239)

For decades, most archaeologists had believed that the first humans to reach America were immigrants from Siberia who trekked across the Bering land bridge less than 12,000 years ago.

But there is now "persuasive evidence," scientists say, that people had occupied a site called Monte Verde in what is now southern Chile much earlier. This is proved by hundreds of tools and other artefacts discovered there. Another site at Monte Verde has revealed stones that may have been flaked by human hands 33,000 years ago. Also, linguists and geneticists have pointed out that Native Americans are too rich in language and genetic diversity to have had common ancestry only 12,000 years ago. (*National Geographic*, October 1997)

The tools discovered at the sites testify to ingenuity and bear evidence of a distinct culture. Excavators also found remnants of several medicinal and edible plants. Some of them came from distant regions, indicating that Monte Verdeans either ranged far or traded with other groups. "Their harvest of plant foods approaches agriculture," says Jack Rossen, an ethnobotanist who helped study the site.

Scientists have a lot of explaining to do. They have so far no clear ideas as to how and when exactly people arrived at this prehistoric settlement in South America. All they can say now is that humans lived in this hemisphere while ice still blocked the land route from Beringia in the north.

The scattered discoveries being made about the prehistoric civilizations of America and Europe would all fall into place like pieces of a jigsaw puzzle if explanation is sought of the "lost continents" suspected by science and confirmed by *The Secret Doctrine*. "Elevation and subsidence of continents is always in progress" (*S.D.*, II, 787 fn.). Many traditions speak of former Atlantic and Pacific Continents which existed and had mighty civilizations when the geography of our globe was very different from what it is now. That North America and Asia were once united by land has been suggested by some geologists. And "there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents" (*S.D.* II, 327). In her article "A Land of Mystery" (reprinted from *The Theosophist*, Vol. I, in THE THEOSOPHICAL MOVEMENT, May-August 1943), H.P.B. maintains that "America

was once united with Europe, Asia, Africa and Australia," and she brings together evidence for such a connection. In the days of Atlantis, she tells us, the Old World and the New were almost connected by land and "the ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantis." (*Isis Unveiled*, I, 595)

H.P.B. further explains in the article cited above that the Americas are a more ancient continent than Europe. "That man has lived in America at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil," she adds.

Since the 1960's, when the Mariner spacecraft first flew by the Red Planet and sent images of a sterile and frozen world, Mars has aroused the interest of the scientific community. In August 1996, things hotted up again when scientists reported that a four-billion-year-old meteorite of Martian origin that had crashlanded in Antarctica 13,000 years ago carried traces of life.

Scientists believe that the Martian atmosphere was once quite different from what it is now and that water flowed across its surface. The Pathfinder mission and the Mars Global Surveyor spacecraft orbiting around Mars, photographing and studying the planet's surface, is just the beginning of a much more detailed mission to be launched in 1999. Scientists are hopeful that the new phase of operations will yield answers to their questions as to what turned Mars from a warm, wet place to the cold, arid planet we see today.

Ralph Lorenz, research associate at the University of Arizona, U.S.A., writing in *New Scientist* (September 20, 1997), considers three possibilities :

The first possibility is that Mars was murdered. The surface of Mars is scarred with craters from collisions with comets and asteroids. With enough large impacts, a substantial fraction of the atmosphere could be eroded....

Another possibility is suicide. Mars would have needed a

thick atmosphere of a greenhouse gas like carbon dioxide to keep it warm enough for liquid water to flow over its surface. The atmosphere could gradually have been sucked into the surface of the planet....

The final possibility is that the Red Planet died of natural causes....Combinations of changes in tilt and orbit...may have locked Mars into a permanent ice age.

The belief that all planetary systems must look like our own is now considered naive. "Even on other planets of our own system nature and life are entirely different from ours" (*S.D.*, II, 701). A new school of exobiologists—scientists who search for life in the universe—is looking for broader criteria to define livable worlds. What has brought about a radical change in the definition of life is the recent discovery right here on Earth of small, single-celled organisms that can survive in hot volcanic vents and boiling waters. Also microbes have been found hundreds of metres underground, living only on mud and water. Martian and other extraterrestrial life, say the exobiologists, could likewise thrive in environments that are otherwise hostile to life as generally understood.

Mars, we are told, "is in a state of obscuration at present" (*S.D.*, I, 165), during which period "everything visible and *invisible* on a resting planet remains *in statu quo*...no work of destruction going on on the globe even if no active work is done." The planet remains slumbering and frozen, but after every such period of "obscuration" (not to be confused with cosmic *pralaya*), there is always a rebirth. *The Secret Doctrine* has this to say on the birth and death of planets:

The planets were all comets and suns in their origin. They evolve into Manvantaric life from primeval Chaos (now the noumenon of irresolvable nebulae) by aggregation and accumulation of the primary differentiations of the eternal matter....The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion—the three great factors of Motion—are the conditions under which all the members of all this primitive family are born, developed,

and die, to be reborn after a "Night of Brahma," during which eternal matter relapses periodically into its primary undifferentiated state. (I, 102-3)

In his talk at the Nehru Centre, Mumbai, Sir Roger Penrose, the celebrated British mathematical physicist, was critical of the current trend to make much of computer "intelligence" and compare it with human intelligence. Human consciousness and intelligence cannot be put into a computer, and the latter would, thus, never be able to overcome its creator, he pointed out. This, despite the victory of the chess-playing computer over the Grandmaster Gary Kasparov.

What goes on in the minds of human beings or animals is quite different from the workings of a computer [Dr. Penrose observed]. Man has proved that he could break the barriers of logic and unravel the mysteries of Nature. He admitted that no one knew till now why the Platonic world or mathematical structures are so precise. This places the human mind at a higher level which can never be replaced by any super computer.

The machines, he admitted, have a tremendous ability to collect information, store and bring it out when needed, without understanding. This is what makes human understanding vital. (*Nehru Centre Newsletter*, January 1998)

Man was not made for science, but science by man, who remains more and greater than his creations.

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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