

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THEOSOPHY IN THE BUSINESS WORLD

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THEOSOPHY distinguishes between the true and the selfish devotee. It accepts the Buddha's instruction that one step to the Higher Life and to Enlightenment is in the Right Means of Livelihood. The *Maha-Mangala Sutta* unequivocally points to the fact that the Master was not opposed to the duties of a right calling in life, though He recognized that the yellow robe and the begging bowl were the symbols of highest living.

Theosophy does not require that men and women should turn their backs upon duty to father, mother, wife and children. It teaches the meaning, the purpose and the value of duty—a veritable talisman to real inner progress. The right performance of duty weakens the fetters of flesh and sense, and in the progress of time they fall away.

Right Living includes Right Livelihood—the right way of earning to keep body and soul together, for the sake of the soul and for the raising of the body to a state of purity, efficiency, sensitivity. The intelligent acceptance of this teaching saves one from becoming “a false pietist of bewildered soul” referred to in the *Bhagavad-Gita*. Moreover, the correct application of this teaching shortens the period of the struggle between that which is living and that which is dead in us. The main difficulty in the practice of this piece of instruction lies in the wrong concept of what duty is. The conflict of duties need not exist; in reality it does not. Small sins of omission and commission are constantly committed because we assume as duties what are not duties and neglect the doing of real duties. The path of duty is obscured not only by ignorance but also by the “light” of false knowledge.

In a single verse of the *Dhammapada* the philosophical principle of Right Livelihood is enshrined:

Let each man first establish himself in the way he should go and then let him teach others. Thus, the wise man will not suffer. (Verse 158)

To search and determine the way one's life should be directed implies, of course, many things. The Spirit-Soul determines the way to rebirth, itself beholding its powers and limitations. The young man determines (so often unintelligently, impulsively and only as an expedient) his calling in life; he establishes himself wrongly and takes the wrong curve of the way of life. Here and now, at this and at numerous other junctures, man creates his handicaps. Karma does not create them. Karma is compassionate. Every handicap that man creates, the Good Law adjusts and points to an opportunity. We grumble at difficulties and so miss out the opportunities they offer. We do not count our blessings and so fail to derive benefit from our past efforts.

This civilization is deceitful in its wrong pointers; the meaning it imparts to life and living is false. Masses and classes accept this meaning and allow its glamour to dim their intelligence and their perception, which results in the loss of vision. And this in spite of the wisdom of Krishna and Buddha and Jesus which has been in the world for centuries. To help this glamoured mind of the 19th-20th century the Message of Theosophy was given by H. P. Blavatsky. W. Q. Judge facilitated the task of comprehending this Message, meant for the entire world, in this era of Western Occultism. In the writings of W. Q. Judge, any earnest soul who reads with an attentive heart will find the practical way to Right Livelihood.

In every profession, in every employment, there are duties to be discharged. But duties do not call upon anyone to indulge in exploitation, in rivalry and retaliation, in dishonesty, bribery and nepotism. The moral principles of the ancient *Vaishya-Dharma* enable a capitalist or a clerk to earn without competition, to cause the soul to grow as the flower grows. In Theosophy one comes upon the necessary instruction to employ and be employed righteously. All who are engaged in earning their livelihood do not take into account moral principles. Knowledge, efficiency, hard work — good in themselves and necessary for success in business — are only one aspect, albeit a very important one. But they should not make us disregard moral principles.

In the above-quoted verse from the *Dhammapada* something vitally important is to be found. Each one has first to establish himself in a suitable calling, and having done so, "let him teach others." Teach what?

The secrets of his particular calling and profession, or fundamentally the value and place of moral principles? If the right instruction is accepted and followed, "the wise man will not suffer." The concern, the anxiety, the worry of business — big or small — ruin the health of the body. Methods of competition and cutthroat rivalry devised by the mind naturally tarnish the brightness of our feelings and emotions, and coarsen and sicken the physical corpus. How can an "earner of bread" fail to suffer when greed is the motivating force in him? He who is avaricious earns the Karma of discontent, irritation, unfriendliness, enmity, jealousy — all potent roots of illness of mind and of body.

The ideal of service in business is gaining ground. The clerk in serving at his desk is serving the community and not only his employer. Every professional man serves the State, and in doing so serves his own soul. Service and sacrifice are gaining Theosophical meaning as people appreciate the truths of this grand philosophy. Theosophical ideas have penetrated into modern knowledge to a greater extent than is ordinarily acknowledged; even many students of Theosophy are not aware of this. It is necessary to make a quiet comparison of the beliefs and viewpoints held by the race-mind before and after the publication of *Isis Unveiled* in 1877. A gradual acceptance, silent and even in plagiarized form, of Theosophical doctrines and teachings by a large number of people needs to be examined and evaluated by the Theosophical student of the present generation. Among the ideas which are so accepted is the doctrine of service of all, thus transforming every business deal into a veritable sacrament.

This points to the particular duty of the employee or the businessman who is a student of Theosophy to be deliberate in practising Theosophical morality — brotherliness and co-operation, honesty and accuracy, service and sacrifice. The duty of the Theosophical employer or the Theosophical capitalist is to study and apply the principles of right socialism, nor of Engels and Marx, but of Jesus and Buddha. The student of Theosophy — employer or employee — is not only serving the State, but further he is learning to make himself a vehicle for the Grace of Wisdom and Compassion to stream forth in and through his business transactions.

The duties of our mundane calling are thus made avenues of divine Light which free us from material bondage, and we prepare ourselves for the Higher Calling of the Great School — to become Enlightened Servants of Humanity, detached from every mundane institution.

## GLIMPSES INTO LIFE

He who seeks the upward path finds that all is truth; that evil is the good gone astray.

—W. Q. JUDGE

AT BIRTH, each man brings with him a fixed span of his life's duration. Each day sees it diminish, either squandered or enriched, used or abused. Man has the habit at long or short intervals to take stock of his earthly possessions: the amount he holds of monetary power and the stamina and health of his physical make-up. Few care to assess how the precious commodity of a dwindling life-span was spent and what the expected balance may be within the limits of which they have to marshal and use their resources. The profligate and the miser, the tyrant and the man of ambition have their gaze centred exclusively upon the gratification of their appetites. Their view of time is that of an unstable factor that at times lengthens and at other times shortens the joys of fulfilment. They fail to see that the rarest asset in man's stock of possessions is time, and that it becomes the more valuable because of the fact that at no time can he be certain how much of it he can claim as his own.

One more fact about time has to be taken note of. A man can give away money. He can barter his work-energy to earn a living. He just cannot throw away time, for, even though he may turn it to another's use, he uses it simultaneously — vocally or otherwise — for a continuous generation of thought and feeling. Time has thus a special relevance for the student and the practitioner. Each elapsing moment brings him so much nearer to a close of this incarnation and then (sometimes for centuries) will he be without any avenue for either service or growth. The day will have yielded to the night, and though in his long-drawn sleep the digestive processes peculiar to the soul will continue, the opportunities which the day had afforded will not be his to grasp.

It is only as the student starts the survey of the time element of his day that it comes to him as a shock that he has been wasting quite a lot of this very precious commodity. Idle talk, barren reading, so-called recreational pursuits that often drain rather than recuperate energy, frittering away of time in bouts of anger, envy and wishful thinking, indulging in pursuits that lower the moral stamina and upset the psychic balance — these are wasters and despoilers of time. Against these, making the life rich and purposeful is the time spent in pursuit of the spiritual, through reading, study, silent and concentrated contemplation of

the divine and acts of service that help one's neighbour on to the right path. A ledger of the use made of time is as important as that of any which deals with acts of discipline. The debits and credits of the day have to be cast up. Such a ledger may make depressing reading at times and the cunning mind may try to pass off some of the debits by dressing them in the semblance of a laboured altruism. Window-dressing of accounts is not the monopoly of financial auditors. But in our case, the inner man is conscious of the subterfuge and will recognize in time that the dressing-up was but an act of self-deception over which he spent those moments of time which otherwise could have been employed for more useful and devotional pursuits.

Within the limited span of the present individual life-cycle, the incarnating individual is expected to labour in the field which for him consists of all the material aspects of himself. Not all are called upon to raise the same crop, nor are all equally equipped, nor do all carry an equal burden. Yet, each has his own duties appropriate to his inner nature and each is fixed with the responsibility of such harvest as his field can yield. More, each is expected by his own and by the co-operative sympathy, knowledge and labour of his neighbours to devise ways and means by which the quality and value of his crop may be enhanced. What time he gives to each aspect of his work depends on his discrimination and on the stamina and the persevering aspect of his nature. In all his pursuits he continues to give and receive impressions to and from any and all spheres. This is but a reflection of the universal heartbeat — a living symbol of the in-breathing and out-breathing of the great Kosmos.

To the perceptive student, it is evident that even for tilling ordinary fields the farmer needs the help of nature. Without that help, his field must remain barren. The loam and the seed, the life-producing warmth of the sun and the kiss of the rain to which the earth yields up the sweet smell that it secretes within its bosom — these are contributions of nature to his efforts. Does the man spare time to thank nature for its bounty, or does he in prideful solitude take these for granted and as that which is due to him? His attitude will determine in time the sweetness or the bitterness of his crop.

In the actual life of the man, the sun and the rain, the seed and the loam have their counterparts, and he who longs for progressive awakenings has to understand their function and the laws that govern their behaviour. This understanding of the relationship with the higher regions will come only with the realization by the "farmer" (the owner and

worker in the field) of his own heredity. Just as the earthly field is connected with the Sun, though it touches it not except through the continuity of the Sun's rays, so in like manner is the inner Self of the man connected with the Spiritual Sun while his earthly tabernacle is connected with the visible Sun — its life-giver and source of his vitalizing energy.

In the philosophy of Theosophy, the lines of descent may be summarized thus: (1) The Absolute One Life; (2) Its radiation, symbolized by "the Great Breath" or perpetual ceaseless motion; (3) Space-Matter; and (4) Fohat, or the energy that links Spirit to Matter. In Hindu philosophy, we have the "Spirit of the Supreme Spirit," the imperishable and the unborn, with its three *avasthas* or hypostases of *Hiranyagarbha*, *Hari*, and *Sankara* (*The Secret Doctrine*, I. 18). These three hypostases symbolize the abstract qualities of formation, preservation and destruction. Descending the ladder to the plane of thinking man, we have: (1) Atma, the Universal, the Higher Self, (2) Atma-Buddhi, or the Spiritual Divine Ego, (3) the Manas-Ego, or the Higher Ego, the Individuality, (4) the Personal Ego, the reflection of the Higher Ego. This fourth aspect is the labourer in the human field.

Some understanding of the attributes of the Atma-Buddhi (the Divine Ego) will come if the attributes of its correspondingly higher emanator, the "Great Breath," are taken into account. The Great Breath," or Absolute Abstract Motion, along with Abstract Space and Duration form in unison the three aspects of the Absolute. On our plane of earthly existence they are called: (1) Motion — the force of Spirit, (2) limited Space — matter, in both its refined and coarser forms, and (3) Time, with its mayavic aspects of past, present and future, and the time-cycles through which it works.

In actual practice, it has to be noted that the sun shines on the just and the unjust. It shines on fields lush with corn, but it shines also on places where weeds thrive and despoil the land. It does not kill the weeds. Further, the sun gives its direct warmth to those places and entities that lie open to the sky and in the pathway of its rays. If these are covered over or removed to localities which are in deep shelter, then the rays do not follow them there. The first proposition shows that the Sun — the Spiritual Ego — will not by itself exterminate evil growths. The second demonstrates that if the sun's rays are desired, then the man has to make all the effort necessary to come under these beneficent rays without having any intervening obstruction or any tainting medium that colours or modifies its white light.

The sun's shine is limited to certain periods of the twenty-four hours because of the rotation of the earth. For the same reason, its warmth remains graded from dawn to dusk. The course of the earth round the sun and the tilt of its axis produce the seasons. In all this, the time element as it applies to the earth's field and to man becomes an important factor. Summer heat is not available in winter, and knowing this, man, the labourer in the field, has to arrange his work schedules. So, too, with the rain. The time-cycles of sowing and reaping get set accordingly. Adolescence, youth, maturity and old age has each its contribution of abilities and disabilities, its advantages and its pitfalls. To the wide-awake student, cycles represent possibilities unique to each and he has to be continuously on the *qui vive* to take the maximum benefit at the appropriate time and season.

Death comes in its own time. It marks the shutting of a door, the closure of one cycle and the opening of another. For, wherever there are doors, they denote egress into another room or plane or point in space from the one just left. You step out from one point of metaphysical space into another; you do not get passage into voids. Man alone in all nature can prepare intelligently for death. He who would profit by death must do so through his activity during life. Death is sleep; and the night-time of the body is the day-time of the soul. Yet, many a promising lifetime loses its relevance if the man, unprepared for life after death, falls into a stupor-infested consciousness and wakes up only at approaching birth. He, during life, did not believe in an after-death state, and his belief becomes the dominant factor in the fashioning of that state.

The movement of the Great Breath is rhythmic. In infinite duration, its motion spells omniscience, omnipotence and omnipresence. To put it differently, it signifies the harmony of wisdom, the impartiality of its application to manifesting entities, and the presence, almost palpable, of its divinity in both the transcendent and manifesting aspects.

For man, life's panorama has its roots in time. He has yet to develop that sense which can unite the past and the future into the Eternal Now. He has to acquire through individual merit the perception to cognize that the milliards of luminous points he sees in himself and in all nature are but the broken reflections of the One. Till he raises his stature to a height where he is no longer surrounded by delusions of separateness, he has three principles that can help him in the shaping of his destiny. These are: (1) Everything existing, exists from natural causes. (2) Virtue

brings its own reward, and vice and sin their own punishment. (3) The state of man in this world is probationary. Madame Blavatsky says in *Isis Unveiled* (II. 124) that

on these three principles rested the universal foundation of every religious creed; God, and individual immortality for every man — if he could but win it. However puzzling the subsequent theological tenets; however seemingly incomprehensible the metaphysical abstractions which have convulsed the theology of every one of the great religions of mankind as soon as it was placed on a sure footing, the above is found to be the essence of every religious philosophy, with the exception of later Christianity. It was that of Zoroaster, of Pythagoras, of Plato, of Jesus, and even of Moses, albeit the teachings of the Jewish law-giver have been so piously tampered with.

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THERE are two kinds of inaction: the cessation of all mental and bodily effort, and the state wherein a man does not identify himself with his thoughts and his deeds. It is this second condition, this surrender of the personality, which is the highest form of inaction, and for this reason it has been called action in inaction. The self is composed of a number of qualities — form, feeling, perception, tendency, consciousness — and our being is the result of these qualities moving amongst each other, of the senses reacting to the objects of sense. When a man identifies himself with the movement of these qualities there is action; when he identifies himself with their coming to rest there is inaction, but in both cases he is the victim of egoism and self-deception, because he believes himself to be that which, in fact, he is not. Man is neither form, feeling, perception, tendency nor consciousness, but when he considers himself to be these things there arises the illusion of personality, and he becomes subject to a limitation which is productive of fear, misery and hatred. For in attaching himself to qualities he makes himself their slave, and is therefore compelled to react to their fortunes or misfortunes, while in his true state he is above and beyond them — indeed he is That which makes them possible. Why should he remain a slave?

—OMAI

## REGARDING ISLAMISM

[This article, signed "Hadji Erinn," one of W. Q. Judge's pseudonyms, was first printed in *The Path* for July 1893.—Eds.]

THE CONVERSION to the religion of the Prophet Mohammed of Alexander Russell Webb, F.T.S., and his establishing in New York a paper devoted to Islamism, together with his lectures on the subject, have caused a great deal of attention to be given to Mohammedanism. Bro. Webb is still a member of the Society, with an interest in its progress, and this is another illustration of the broadness of our platform. But he says that it has surprised him to find the members in general paying slight regard to the life of the Prophet, his sayings and his religion, as one of our objects calls for the study of all religions. In India he found many followers of the Prophet in our Branches, and among them much knowledge of formerly so-called esoteric doctrines, which are common to all religions. That such would be the case must have long ago been evident to those who have read the admirable articles which were printed some years ago in *The Path* upon Sufi poetry, as the Sufis really preserve the inner doctrines of Islam. But it is natural that the religion of Mohammed has not received from Western people very great consideration. They judge it in the mass, and not from some of its teachings. The West has developed its social system and its religious belief on its own lines, and having seen that many of the followers of the Prophet are polygamists, which is contrary to Western notions, the entire Islamic system has been condemned on that ground, both in a social and religious sense.

The best Mohammedans say that the Prophet did not teach polygamy, but only permitted it in case a man could treat many wives in exactly the same way in every respect that he could one. Although over against this the Prophet himself had but one wife, and was in fact a celibate, it was quite natural that his followers should liberally construe what he said on the subject and take unto themselves as many wives as their means permitted. This is human nature, and would probably be the result today in the West if our people placed reliance on the words of a Teacher who had made a similar statement.

The words of the Koran upon the subject of polygamy, as given by Mr. Webb, are:

And if ye are apprehensive that ye shall not deal fairly with orphans, then of other women who seem good in your eyes, marry

but two, or three, or four; if ye still fear that ye shall not act equitably, then one only. (*Koran*, Sura IV, verse 3)

The next prominent conception held by Western people about the Mohammedans is that they have forced an acceptance of their doctrines. We have such stories as that they carried sword in one hand and the Koran in the other, compelling people to accept the book under threat of the sword; that they burned books containing matter other than that in the Koran, on the ground that if it was in the Koran the books were unnecessary, and if it was not in the Koran the books were wrong and should be burned. But the disciples of the Prophet assert that he never taught any such thing, and point to much learning on the part of the Mohammedans in the past. Doubtless these disciples are right, but we know that many Mohammedans tried to coerce people, and that there is some foundation for the story in respect to destruction of that which was not found in the Koran. For these reasons the West has been opposed to Islamism without really knowing much about it. The religion has been judged by the proceedings of its followers. Similar charges might be made against Christian peoples, who notoriously both individually and as nations are in the habit of going directly contrary to the commands of their Founder.

A student of these subjects, then, comes to consider lastly the claims of Islamism on philosophical and religious grounds, and naturally asks the question whether it has any better philosophy than any other religion, and if its religion is supported by a correct philosophy. If it be found that the truths given out by the Prophet were known and written down before his time, then why should the Western student turn to the later religion, the product of a more or less undeveloped people, when he may go to the original from which it undoubtedly came? And if in that original we can find broader and more definite expositions of cosmogenesis and anthropogenesis, we may very properly use Islamism to illustrate the Theosophic truism that one single truth is the basis upon which all religions stand, but we are not necessarily obliged to adopt it to the exclusion of anything else.

Islamism seems to many to exact a belief in *a* God, and the conception of *a* God demands that that being shall be separate from those who believe in him. This view does not appeal to many Western Theosophists, because they assert that there can be no God different or separate from man. In the *Rig Veda* of the Brahmans there are as grand, and some think grander, conceptions of God and nature, as can be found

in any Islamic book. If the two are equal in this regard, then the *Rig Veda*, being admittedly the elder, must have the first place by reason of age; but if the *Rig Veda* and the philosophy growing out of it are broader and grander than the other, then for that reason it must be more acceptable.

The five fundamental precepts of Islam are given in the *Encyclopaedia Britannica* as follows:

*First*, Confession of the Unity of God; *second*, stated prayer; *third*, almsgiving; *fourth*, the fast of Ramadan; *fifth*, observance of the festival of Mecca.

In the latest English publication on the subject, Mr. Webb says:

Orthodox Mohammedanism may be divided into six heads: *First*, faith in God, in one God, the creator of all things, who always was and ever will be, the single, immutable, omniscient, omnipotent, all-merciful, eternal God; *second*, faith in angels, ethereal beings perfect in form and radiant in beauty, without sex, free from all gross or sensual passion and the appetites and infirmities of all frail humanity; *third*, belief in the Koran as a book of Divine revelation, given at various times to Mohammed by God or through the Angel Gabriel; *fourth*, belief in God's prophets, the most pre-eminent of whom were Adam, Noah, Abraham, Moses, Jesus and Mohammed; *fifth*, belief in the resurrection and final judgment, when all mankind shall appear before God, who will reward or punish them according to the deeds they have done on earth; *sixth*, belief in predestination, or the inability of man to avoid, by any act of his own, the destiny irrevocably predetermined by God and written down in the eternal book previous to the creation of the world.

The religion of the Prophet contains, in common with all other religions, a secret doctrine which is the same as that found in those differently named. As referred to above, the Sufis taught a very high kind of mysticism, but not any higher than that of the Hindus, nor any different from the mysticism of the Christians, both of early and later times. They taught union with God; so do the Hindu and the Christian. They spoke of their wife and their mistress and their concubines or houris; so do mediaeval alchemists, and many of the Indian Yogis speak in a similar strain; so that in whatever direction we turn it is found that there is no substantial difference between Islamism and any other religion except in respect to age, and it is really the youngest of all, except-

ing perhaps the later Christian development found among the Mormons of America or Latter-day Saints. In fact, some Western Theosophists have said that it would be just as well to accept Mormonism as Islamism, since the teachings are identical and the practices are also. The Mormons say that polygamy is not taught, but they practise it; they have their mysticism, their prophecy, their various kinds of frenzy, and among them are many extraordinary examples of prevision, notably with Brigham Young, the second prophet.

Americans might be inclined, if they were about to make a change, to accept their own natural product in preference to an Arabian one. Certainly in regard to morality, honesty, thrift, temperance, and such virtues, the Mormons stand as well as the followers of the Prophet Mohammed. But as we know little about true Islamism, a careful consideration of it will no doubt add to our knowledge and broaden our conceptions, since it must end in our seeing once more that none of the religions of the day are true ones, but that a single body of truth underlying them all must be the religion of the future.

—HADJI ERINN

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THE PRIMITIVE MENTALITY does not *invent* myths, it *experiences* them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for any unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they *are* the psychic life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche.

—C. G. JUNG

## TWO SERVANTS OF THE SOUL

MR. JUDGE in his Preface to his "Interpretation" of the Yoga Aphorisms of Patanjali draws attention to the fact of that great Sage "taking it for granted that the student believes in the existence of soul." Let us note at the beginning of this short article that the word stands specifically for the human soul or Manas, the fifth vehicle, the next in order being the Spiritual Soul or Buddhi.

It is in its approach to and relationship with this last that we may see the soul as having the assistance of two servants. Intellect and Intuition are their names, and all may employ them if they will, but many, alas, fail to, either through heedlessness or through ignorance of their potential. Yet over and over Mr. Judge refers to them and shows the part they play in the soul's evolution as it journeys through matter.

Intellect, he tells us, pertains to the brain, and "as the brain is a portion of the unstable, fleeting body, the whole phantasmagoria" (*i.e.*, of material existence) "disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant."<sup>1</sup>

But, employed aright, Intellect is the soul's invaluable servant. What, for instance, should we know of Mr. Judge's own teachings if we lacked it? How should we distinguish between right and wrong? Would not all history be a blank to us, history which, far above dates and actual events, is the record of man's search for the meaning of life and for truths such as are enshrined in the annals of Theosophy?

Yes, Intellect serves well the soul, and Mr. Judge pays tribute to it in the Preface already mentioned when he sees it in its role of "thinking principle" as "an instrument used by the soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens."<sup>2</sup>

He enlarges upon this in his Note to Aphorism 24 in Book IV — "The mind is merely a tool, instrument, or means, by which the soul acquires experience and knowledge. . . . It is a portion of the apparatus furnished to the soul through innumerable lives for obtaining experience and reaping the fruit of works performed."

No good workman despises a tool. But it is up to him to use it aright. Let us note in passing how, at present, the world over, Intellect

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<sup>1</sup> *Vernal Blooms*, pp. 10-11.

<sup>2</sup> Preface to the *Yoga Aphorisms*, p. xi.

is being misdirected and degraded in many spheres — in science, education and politics, in journalism, medicine, the law courts, and the world of entertainment. See by contrast how Mr. Judge employed his own noble intellect, serving Theosophy as truly by the use of it at his editorial desk, in his management of the finances of the Society, in his conscientious replies to correspondents even on matters of little moment, as in the profoundest of his articles, or his *Notes on the Bhagavad-Gita*, deriving from long study, or the incomparable *Letters That Have Helped Me*, which so fully justify that title.

Note those articles included in *The Heart Doctrine*, on Mesmerism on Theosophical Symbols, and on Cycles. What a marshalling of facts, what exactitude of language, what crystal-clear expression given to subjects none too easy of comprehension by the ordinary reader or even student! They are obviously the work of an exceptional intellect, able to face up to difficult matter with ease and power. All honour, therefore, to Intellect, that invaluable servant of the soul, provided it acts for the benefit of others, as was ever the case with Mr. Judge.

Intuition is the fellow servant — “the divine light of Intuition,” writes H.P.B. in *Isis Unveiled*, where also she tells us that all the great philosophers, such as Plotinus, Porphyry, and Iamblichus, “employed this faculty.”<sup>3</sup>

Mr. Judge, like them, ranks it high, referring to “the great combining faculty or power of intuition,”<sup>4</sup> one of the inner senses of very special, perhaps indeed of supreme, value as a guide and arbitrator in matters concerning the life of the soul.

“Many persons,” he writes, “are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it.”<sup>5</sup>

Bearing in mind the quality of life in the present age, the prevailing mentality and false values already mentioned, it is perhaps only to be expected that few give credence to true, spiritual Intuition, though ready enough to pursue psychic experiences.

“In this civilization especially,” says Mr. Judge, “we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial.” But, as always when pointing out a defect, he offers a remedy, as regards Intuition quite a simple one. “By

<sup>3</sup> *Isis Unveiled*, I. 434-35.

<sup>4</sup> *Vernal Blooms*, p. 88.

<sup>5</sup> *Ibid.*, p. 45.

constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones."<sup>6</sup>

Obviously a little more quiet is essential for us, a little more avoidance of outward distractions, in order that we may deliberately listen for the voice of Intuition, that servant of the soul which is too often denied the chance of service while the self-assertive senses bustle about on trivial errands. "There should be calmness," were the dying words of Mr. Judge, and we may be sure that calmness prevailed ever in the depths of his outwardly so busy life or he could not have gathered such pearls of wisdom as are now treasured by all students of Theosophy.

Says the Sage in those wonderful "Conversations on Occultism," which are to be found in *Vernal Blooms*, "Intuition must be developed." That is equivalent to saying a servant must be trained. "Tell me some ways by which Intuition is to be developed," says the Student — a request which we readily endorse. "First of all," replies the Sage, "by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength."<sup>7</sup>

Now a strong intuition may, to some, seem dangerous. How shall they distinguish it from "wishful thinking," or even from some dubious occult force? The Sage gives reassurance. The matter is to be judged, he says, "from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue."<sup>8</sup>

Obviously a good deal of self-questioning is called for until self-questioning gradually develops self-knowledge. But the Sage commends further, as valuable schooling, "the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind."<sup>9</sup>

Observe that care for others has already been twice mentioned by the Sage. Intuition is to be cultivated as a step towards understanding them; also it is not to be used for purely personal ends. With Mr. Judge there are always "others." His teaching always extends beyond the im-

<sup>6</sup> *Vernal Blooms*, pp. 45-46.

<sup>7</sup> *Ibid.*, p. 172.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

mediate receiver of it to those others who will feel its effects in due course.

The Sage warns not to look for swift results, since, inevitably, at first, we shall make errors, but soon, if we are sincere, intuition will grow brighter — *i.e.*, the servant will become skilful and reliable. “We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not.”<sup>10</sup> Since Mr. Judge penned these words, how precious his own writings have become in this respect!

Spiritual development cannot be hurried. In the case of most of us, the soul may have to wait awhile till the training of its servant, the Intuition, is complete. Mr. Judge, though, never countenances waste of time, and in *Letters That Have Helped Me*<sup>11</sup> we find his talisman for procuring the best future results from the present moment.

“If you try to put into practice what in your inner life you hold to be right, you will be more ready to receive helpful thoughts and the inner life will grow more real.”

So much we can do straightway, even as Mr. Judge, working alone in New York for the future development of the Theosophical Movement, held meetings with no one present but himself, at which he read from the *Gita* and punctiliously kept the Minutes.

Mr. Judge was humble in the best and truest sense, yet he may well have been speaking from experience when he wrote, again in *Letters That Have Helped Me*<sup>12</sup> — “Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him.”

May we nourish the seeds of these two qualities!

But in what manner, some may ask, is such aid given?

Why seek an answer to that question? Have not we seen that the soul has two servants who at the right moment will provide it? Meanwhile, it is for us dwellers in the House of Life to give them scope to fulfil their functions, putting no obstacles in their way, that the soul may benefit by the tasks they perform for it.

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<sup>10</sup> *Ibid.*, pp. 172-73.

<sup>11</sup> Indian ed., p. 114.

<sup>12</sup> *Ibid.*, p. 120.

## CYCLES

It is only possible to give pointers to the underlying great design of history, but we can start with certain basic ideas. The first is that of the Absolute Unity of Life, as the Supreme Spirit. The record of its unfolding expression in time and space — and especially in mankind, the crown of evolution — is called history.

The soul of the history of mankind is the Theosophical Movement, the guiding, energizing power through the centuries and throughout the world. Life is One, with greater Beings above the human level as well as lesser ones below, so that Man has his Elder Brothers, and has never been, therefore, without a friend. To understand Them, we have to go back to the dawn of thinking humanity on this earth, eighteen million years ago. At that time, Divine Beings, who had become such from earlier evolutions in other worlds, appeared here as Spiritual Teachers (the Watchers) or as instructors in the arts and sciences (the Architects). These arts and sciences included the art of government, the science of ethics, of law and order, of astronomy, agriculture, architecture, music and so on. Hence the ancient mythologies speak of Divine Kings and Lawgivers in the Golden Age. They struck the keynote for the coming races, leaving the work to be carried on, century by century, by a Fraternity of human beings called Great Souls, Perfected Men, who have become such through their own efforts and merits throughout many incarnations. They work mainly behind the scenes, so that their work is not obstructed, and because mankind as a whole is not yet ready to have all the mysteries of the Laws of Nature unveiled to it, with the vast powers that knowledge gives. Men must rid themselves of selfishness and ignorance before they become worthy of such knowledge. The Brothers' aim is to help mankind to become like Them — through its own right efforts. The Lodge of Masters has many degrees, greater and lesser, but the way to become a consciously active part of it is through that aspect of the Theosophical Movement working in the historical field.

The next basic truth is that everything progresses in cycles, that is, in a spiral of growth, not as separate successive periods. Life, as said, is one, but it manifests with two poles that are inseparable. On the one hand there is spirit, consciousness, energy, and on the other there is idea, form, and matter. So evolution proceeds cyclically, as *The Secret Doctrine* puts it, each cycle passing from one into another in a double centrifugal/centripetal way, i.e., a double movement of expansion and

centralization. The emblem of the caduceus of Hermes indicates the idea in the wand of power that runs between and unites the two entwined serpents. Where the serpents meet denotes the balance of the two forces, and the impact of the Theosophical Movement on the outer world, a fresh phase of its influence, changing according to the dominant trend and the needs of the time and the peoples. Such cycles of impact come, we are told, at the last quarter of every century, when there is a natural upsurge towards spirituality — sometimes towards mysticism and occultism (Buddhi) sometimes towards reason and the enlightenment of the Mind (Manas). Thus the Teachers take advantage of the cycles to give what is needed.

If we can see this alternating swing throughout history, we come nearer to recognizing the continuity and inspiration given by the Teachers, the Adepts and the Messengers of the enduring Theosophical Movement. Madame Blavatsky gave a clue when she indicated how a period of creative activity in literature and the arts was followed by one in which there was critical co-ordination. The illuminated expansion of awareness was followed by the collation, classification and ordering of knowledge. An age of discovery in science was followed by an era of practical technical application. A deepening of new insights in religion was followed by a synthesizing of the different faiths. The liberalizing of the laws of the community was followed by a compensating regulation and control. The individual freedom of spiritual thought was followed by an age when "the Common Cause," that of co-operation and brotherhood, was the watchword. In every field of human activity, that alternating double movement of balance can be traced.

Because of that, those who come at the vital points in the double cycle, Avatars (divine incarnations) or simple messengers from the Great Lodge, have different functions according to the nature of the cycle. Mr. Judge in *The Ocean of Theosophy* points out how Krishna and Rama were of the military, civil, religious and occult order, Buddha and Jesus were of the ethical, religious and mystical. Some are lawgivers, some are builders of empires, others come to free men from false beliefs and to turn their attention to the true spiritual life.

There is yet another aspect of duality. Light and Darkness follow each other. The Spiritual Teachers and the Divine Lawgivers set the tone for the cycle to come, *i.e.*, they initiate a new religion, which is simply a fresh expression of eternal truths; or else they set the pattern by which mankind can live together in a community of brotherhood.

Spirituality does not mean material deprivation, or a running away from the world. But the dark shadow ever follows all innovations, and lesser souls, selfish, ambitious, petty and ignorant, distort the truths, misuse the powers, and erect false religions that glamour people with ceremonies, or blind their minds with dogmas. They turn the true spiritual "magic" (working with the soul of nature) into sorcery and superstition that grow worse as each cycle reaches its decline. Hence we see the anomalies between the teachings of the Hindu Sages, the Buddhist Arhats, the Hebrew Prophets and what the exoteric religions have made of their teachings; between the profound Greek philosophies and the popular worship of the gods. History shows many such examples. Hence, too, the yearning for freedom, a soul-urge that rises with the cycle, becomes channelled in course of time by egotism and ignorance into a chaos of conflicting personal desires and anarchy. On the other hand, an empire or kingdom built up by an enlightened, magnanimous, far-seeing ruler like Darius of Persia, ends by becoming materialistic. Similarly, the civilizations that extend the idea of law and order to the point of distortion become a dead-weight tyranny, a reactionary fossilized form, that the next upsurge of freedom has to break. Civilizations that advance in technological power through a greater knowledge of the laws of nature, yet without corresponding ethical progress, doom themselves to destruction as the hands of the cyclic clock move on.

Hence each new Messenger, each new Representative of the immemorial Wisdom-Religion, repudiates what in the old message has become a falsity, but also builds on what has remained true, to aid the new evolving cycle. This gives us the meaning of the statement that concludes the U.L.T. Declaration: "The true Theosophist belongs to no cult or sect, yet belongs to each and all."

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If one advances confidently in the direction of his dreams and endeavours to live the life which he has imagined, he will meet with a success unexpected in common hours. . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

—HENRY DAVID THOREAU

# RANDOM NOTES FROM "THE THEOSOPHIST"

## ON THE WRITINGS OF ELIPHAS LEVI

[H.P.B. published the translation from the original French of three essays by Eliphas Lévi, the French Occultist. Introducing the essays, she wrote: "... We hope to give, in good time, the translation of every scrap ever written by this remarkable 'Professor of High Transcendental Sciences and Occult Philosophy,' whose only mistake was to pander rather conspicuously to the dogmas of *the established church* — the church that unfrocked him." The following footnotes were appended by H.P.B. to various statements of Eliphas Lévi's. The latter are given here in brackets.]

[One Spirit fills Immensity. It is the Spirit of God that nothing limits, nothing divides, which is all in all and everywhere; which pervades every atom, and that nothing can shut out.] In other words, it is the confession of Vedantic faith: "All this universe indeed is Brahm; from Brahm does it proceed; into Brahm it is dissolved; in Brahm it breathes."

[Created spirits could not live without envelopes suited to their surroundings.] The term "created" is a perfect misnomer when used by an Occultist, and always a *blind* in the works of Eliphas Lévi, who is quite aware of the fallacy implied in the word "*Creation*," in the theistic sense, and shows this repeatedly in his writings. It is the last tribute, we hope, paid by our century to an unscientific dogma of the Past.

[There can be no such thing as spirits, formless or without an envelope.] Again an incorrect term. A "spirit" is — *spirit* only so long as it is formless and *arupa*; and it loses its name as soon as it becomes entangled in matter or substance of any kind known to us. A "Spiritual Entity" would answer better.

[... animals, of whose nature and destiny we are so far ignorant.] So little was E.L. "ignorant" of the nature — and *ultimate* destiny — of animals that he devotes to this a number of pages in his *Dogme et Rituel de la Haute Magie*. No true Occultist can be in the dark upon this subject. The prudent author pandered, we are afraid, to public prejudice and superstition.

[According to some ancient Hierophants matter is but the *substratum* of created spirits.] Or the highest *Dhyan Chohans* of Occultism. At the beginning of Manvantara, the *Fohat* which they radiate awakens and differentiates Mahattattva, itself the radiation of *Mulaprakriti*.

[The colossal powers have sometimes assumed a form and presented themselves under the appearance of giants; they are the EGGREGORES of the *Book of Enoch*.] The "giants" of *Genesis* who loved daughters of men: an allusion to the first prehuman (so to say) races of men evolved, not *born* — the Alpha and the Omega of Humanity in this our "Round."

[We are detecting everywhere signs of intelligence, but as often we stumble upon and have to recognize entirely blind forces.] A "blind" action does not necessarily constitute an undeniable proof that the agent it emanates from is devoid of individual consciousness or "intelligence." It may simply point out the superiority of one force over the other, domineering, and hence guiding forcibly the actions of the weakest. There are no "blind" forces in nature in the sense the author places on the adjective. Every atom of the universe is permeated with the Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man's brain. It is all as E.L. says "action and reaction," attraction or repulsion, two forces of equal potentiality being often brought to a dead standstill only owing to a mutual neutralization of power.

[Your sun — whose spots you regard as a commencement of his cooling off . . .] E.L. says "you regard"; for, he himself, as an Occultist, does not so regard them. The real occult doctrine upon solar physics is given out plainly enough in the September number of *The Theosophist* (1883), Art. "Replies to an English F.T.S."<sup>1</sup>

[We shall be reborn as a new species . . . the great Adam will be entirely reconstituted.] The seventh and last race of the seventh Round.

[The divine sun gets never old, and the soul of the just is made in the image and likeness of *that* sun.] The "central sun" whence emanates and whither returns *intelligence* scattered throughout the universe. It is the one eternal universal focus, the central point "which is everywhere and nowhere" outbreathing and inbreathing its ever radiating rays. The "Soul of the just" is Avalokiteswara "made in the image and likeness" of Adi Buddha, Parabrahm.

[Nature is the caster and her furnace is never extinguished. It is this, the true fire of hell.] Here the *annihilation* of "personality" is clearly hinted at, though the French Kabalist would have never dreamt, nor dared to declare, the "bitter" truth as plainly as we are doing. Had we from the beginning assumed the policy of pandering to people's prejudices and undeveloped ideas and given the name of "God" to the spiri-

<sup>1</sup> Reprinted in THE THEOSOPHICAL MOVEMENT, December 1966.—EDS.

tual side of nature, and of Creator to its physical potencies, and called Spirit — Soul, and *vice versa*, as necessary for concealing the unwelcome features of the doctrines taught — we would have had nearly all our present enemies on our side. Honesty, however, does not seem always the best policy — not in the teaching of Truth, at any rate. We know of Western Occultists — among them pupils of Eliphas Lévi — who oppose the occult doctrines of the East as outlined in *Esoteric Buddhism*, imagining them opposed to the Kabalistic doctrines and far more materialistic, atheistic and *unscientific* than those of their masters — the Judeo-Christian Kabalists. Let them understand well the real meaning of the comparison made by Eliphas Lévi, and see whether it is not in other words a perfect corroboration of the Eastern doctrine of the “survival of the fittest” in its application to the human *personal* soul. The “furnace of Nature” is the *eighth* sphere. When man fails to mould his soul “in the image and likeness of the great Adam” — we say, of Buddha, Krishna, or Christ (according to our respective creeds) — he is “a failure of nature” and nature has to remould the cast before it can launch it again on the shoreless Ocean of Immortality. “Statues — die,” in the words of E.L.; the metal of which they are cast, “the perfect statue,” never dies. It is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and *facts* are so rudely opposed to human fictions.

[... those *seven* Kings ... *three on one side and four on the other.*] Easy enough to perceive that E.L. hints at the seven principles of man, but very difficult for one unacquainted with occult terminology to make out his meaning. The “middle” King is the body of Desire, the fourth principle, *Kama-rupa*. Had “Adam,” or man, equilibrated the two triads by putting that body or his desires aside and thus triumphed over the evil counsel of his lower, animal triad, he would have caused the death of all except the seventh. This has reference to the psycho-physiological “mystery of the birth, life and death” of the first race in this Round.

[The soul is beautiful from its birth and does not admit of any defects; a defective soul cannot yet be called properly a soul.] And since it is a trite axiom — “like cause, like results” — it necessarily follows that every bad result or effect has to be traced to the producer of the first cause — in other words to the “personal” god. We would rather decline for our deity such an imperfect Being.

[... Psyche ... that plastic mediator which, properly speaking, is neither body, nor spirit, but serves as an instrument for both.] A *sheath*

as it is called in Sanskrit — and in the Vedanta philosophy *Kama rupa* is the sheath of *Mayavi rupa*, and that also of the body for the realization of its desires.

[... Psyche clad in her mediator, or her fluidic body.] *Mayavi rupa*, the objective portion of it.

[But where is hell? ... It is not a locality but a state. It is the latent and hazy state of souls that are disintegrating. This hell is silent and shut in like a tomb.] And this is the *Eighth* sphere.

[We know that death is composed of a series of successive deaths.] The successive stages through which a doomed soul passes to final annihilation are here referred to. Some of these stages are undergone on this earth, and then the disintegrating entity is drawn into the attraction of the eighth sphere, and there remoulded to start on another journey through life with a renewed impulse. The stages above referred to are, according to the teachings of our philosophy, sixteen in number — the last two being, however, the different aspects of one and the same condition, the final extinction and re-formation.

[Adam, the protoplast, that is to say, humanity is the verb, the only son of God.] On this, our Earth, of course.

[Why have we no recollection of our anterior lives? ... when that remembrance once returns, it will be eternal.] Yes; on the day of Nirvanic Resurrection.

[God is creating soul eternally.] This assertion is only true in the sense that Parabrahmam or Adi-Buddha is eternally manifesting itself as Jivatma (seventh principle) or Avalokiteswara.

"God is *creating* soul eternally" and "soul is *eternal*" nevertheless! Can sense and logic be more sacrificed than to the fallacy of certain meaningless but holied words, such as "creation"? Had E.L. said that "God is *evolving* soul eternally," that would have sense; for here "God" stands for the Eternal Principle, Parabrahm, one of whose *aspects* is "Mulaprakriti" or the eternal *root*, the spiritual and physical germ of all — the soul and the body of the universe, both eternal in their ultimate constitution — which is one.

[... it is through sacrifice alone that man can commune with God.] Surely, the "sacrifice" of our reason — if a *personal* God is meant.

[Soul is the first creation of the verb; the verb is in her and yet ceases not for all that to be God.] God is nature, visible and invisible, and nature or Cosmos in its infinity is God!

[This intelligence that manifests itself everywhere where there is life, not as an accident, but as a cause — it is the soul.] We have been just told that soul only servilely copies “like the gobelin weavers” the ready models it finds, and that it is not conscious of the beauty of the forms it is shaping. What and wherefore the “intelligence” then? — God being intelligence itself, and the soul his agent likewise intelligent. Whence the imperfection, the evil, the failures of nature? Who is responsible for all this? Or shall we be answered by Christian occultists as we have hitherto been by their orthodox brethren: “the ways of Providence are mysterious and it is a sin to question them”?

[Universal soul has itself for support or for *substratum* the primordial corporeal substance.] And we the manifested *prakriti* (not differentiated).

[... the great Adam, the Adam Kadmon of the Kabalists. It is he who is the Macroprosopus of the *Zohar*, it is in him that we live, and move, and have our being, as he lives and moves and has his being in God, whose *black mirage he is*.] Which amounts to saying that it is not in the personal Jehovah, the God of the Bible, that “we live and move and have our being,” but in Adam, the spirit of Adam — or HUMANITY in its universal and cosmical sense. This is in perfect accord with the occult doctrine, but what will the Theists and Christians say to this?

The universal soul is in fact the manifested Brahman of the Hindu philosophers and Avalokiteswara of the Buddhist occultists.

(March, April, May, 1884)

[H.P.B. appended the following footnotes to a translation from the original French of Chapter XIX of Eliphas Lévi's *Dogme et Rituel de la Haute Magie*.]

[... the Philosopher's stone ... analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone.] “Prior to analysis” or “after synthesis” — the STONE is no stone at all, but the “rock” — foundation of absolute knowledge — our seventh principle.

[As we have already said, there exist in Nature two primary laws, two essential laws, which produce in counterbalancing each other the universal equilibrium of things; that is fixity and movement....] This is incorrectly stated, and apt to mislead the beginner. Eliphas Lévi ought, without risking to divulge more than permitted, to have said: “There exists in Nature one universal Law with two primary *manifesting* laws

as its attributes — Motion and Duration. There is but one eternal, infinite, uncreated Law — the 'ONE LIFE' of the Buddhist Arhat, or the Parabrahm of the Vedantins — Adwaitas."

[... the Essence of God himself.] Which the vulgar *hoi polloi* call, "God," and we — "Eternal Principle."

[Speaking of the Philosopher's Stone, Eliphas Lévi says that "the sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells.] He who studies the *Septenary* nature of man and reads "The Elixir of Life" knows what this means. The seventh principle, or rather the seventh and sixth or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage (the adept) keeps it in its shells (the five other principles) and knowing he can always "extract it by a single effort of his will," by the power of his knowledge, will never expose this "stone" to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the "Word" is *no* word, and the "Stone" *no* stone, the occult sciences are suffering thereby under the opprobrium of mockery and ignorance.

(January 1883)

[To her own translation from the original French of Eliphas Lévi's "Unpublished Writings," H.P.B. appended the following footnotes.]

According to the statement of Llorente (see *American Encyclopaedia*) from 1481 to 1808 there were burnt alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,456. All that in the name of "Jesus Christ" and by the supreme authority of the Pope, who appointed the "apostolic" judges of the inquisition. This is not "attacking Christianity," but simply stating historic facts.

Eliphas Lévi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the "Roman Catholic" church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing

whatever to do with the foundation of the Latin church. "Petroma" was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation "Peter" (in Phoenician and Chaldaic, an interpreter) appears to have been the *title* of this person. The majority of critics show that the "apostle" Peter never was in Rome — and besides it is almost certain that the real "Jesus" of the gospels, whose name was "Jehoshua, the Nazarene," lived a hundred years before the Christian era.

(*Journal of the Theosophical Society*, June 1884)

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As to the child. It is true, of course, we are not perfect, but, while we are not so, it is not true that we cannot give the children as nearly perfect teaching as possible; they may be more perfect and make better use of it when we give it to them. Hence I would tell her all of reincarnation, and not make the mistake of letting her explain away a truth, as she did by a mere-mechanical and mental reply — like her saying it was a picture in the mind. Why not say, "Why, that is a fact, you lived before and many times, and it is likely you saw with your real memory the picture of another mother who may have been myself when I lived with you." Then tell her the simple truth of the soul and its unity, and of the great Soul of all and of the actual immortality now and not after, and that eternity is now; and also of Karma. She will understand perhaps better than yourself, for her mind is not filled with nonsense. How much could be avoided for the children if they were not left to the fight we have had, and is it not your duty to save her from such a long struggle to get over bad education? What you find good for your own mature mind should not be kept from your child, and she can understand very well and will not forget.

I should advise you not to talk *much* to the child of her other lives. Let the fact of those be a tacitly understood thing. Teach her all you like of law and ethics and duty, and what not, but you will do well to avoid now particularizing old events. In time, living in an atmosphere where the real truth of things is taught and believed, her soul will expand and she herself will know when to speak of those former events and when not.

—From a letter of W. Q. JUDGE

## THE GREAT SURRENDER

Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples. And he becomes this by one method only — the surrender of his personal humanity.

—*Light on the Path*

THE WORD SURRENDER denotes much more than mere obedience. It connotes a total giving up of the will to resist. It not only acquiesces and accepts. It goes further than that. It finds no fault either with the order received or with the source from which the order emanated. Therefore, although it is laudable to obey the behests of truth, that obedience carries the disciple only one step onwards. He is required to prepare himself for a complete surrender of his personal being to TRUTH and also to him whom he recognizes to be in possession of it. Obedience may be seen in cases where, before carrying out the command, there is a marked hesitancy in the man, a self-questioning as to whether it is the right and proper thing to do. In surrender, there is not even the shadow of a delay between the order and its acceptance. This instant springing into action is seen, for instance, in the act of the tensing and relaxing of muscles on orders received from the brain. It is also seen in the response which the horse gives to every quiver of the rider's sinews and muscles. It responds, but that response is no longer in obedience to a command, for the command is not there, it is no longer necessary. For the moment, the horse has surrendered its identity to the rider, has in fact become a projection of that rider. Submission in such manner and to such extent becomes an amalgam — a voluntary fusion of forces.

For him who would tread the paths of service, the understanding of the difference between obedience and surrender becomes essential. This is especially so because his attitude in relation to orders received will set the tone of his relationship both with his Guru and his sovereign Lord within. The value of his service to either depends on whether he will jump to action unhesitating and on the instant, or whether he will obey, as does the clerk in his office or the mechanic in his workshop, lingering over his duty and questioning the relevance and sagacity of the instructions received.

The devotee — and each chela is that to some extent — can no longer live for himself. It is his duty to merge and lose himself in the work of his Guru. The degree of his advance is measurable by the degree of

resistance that is encountered from mind, desire and feeling. That this "resistance" is neither voluntary nor deliberate is evident. It is not so evident that within the parts which make up his complex make-up there may have developed pockets of resistance — habits of self-assertion of body, desires and intellection, which have yet to be won over to the central theme of ideation.

The bankrupt in heart as also the sensualist and the dullard have nothing worthwhile to offer that the Spirit can accept. The diligent worker and the man of average goodness do succeed in garnering the treasures that physical life offers. But the trivia gathered from the world's markets lose their value and relevance as soon as they are brought near the sanctum of the Spirit. Until the man enters the realms of ethics in earnest, he can acquire no treasures of any lasting value. To the Soul, that offering only is good which rejoices in the Light, which in its righteousness is of the essence of purity and which therefore becomes self-multiplying. The offering that at no time was touched by untruth and violence, has to be gathered in patience and jealously guarded against contamination. The search for it has to be conducted neither in places from where virtue has been banished nor among men who offer to trade it for money. It is the rigour of the search, the tiring drudgery, the agony of defeat and the dashing of many a hope that in time will make man see the joy within the suffering and experience the exultation that lies hidden deep within the act of sacrifice.

When the pearl of great price has been found, the temptation to retain it comes. Many a tear and heart-break had gone into its acquisition. Shall he not retain it for himself, the prize and symbol of his victory? Later, it may be brushed aside as unworthy, but that thought is proof that though all along there had been obedience, there were missing the ingredients of surrender. The man may not have worked for a reward, but when the reward did present itself to him, it glamoured his sight and his hands seemed for a moment to stretch out for the receiving. By that act of momentary weakness the victory may dissolve and lose itself in failure. It is as if the son had toiled and sweated to obtain that which was pleasing to his Father and which he could offer as an act of filial love and homage. But when he did succeed in getting it, he fumbled in the, to him, unfamiliar, or rather the yet unaccustomed, act of surrendering. The bewitching allure of that prize turns him away from his initial resolve and he tries to hide that gift from his Father. In that moment, the intimate ebb and flow of the odic current between

him and his Father stands interrupted, and the prize of victory turns into a bitterness that no earthly sweetening can cure.

The surrender that the spiritual life demands is not of the kind that is the lot of one who is worsted in the battle. It does not have the stigma of ignominy attached to it. The surrender that the soul makes to its sovereign lord and master is offered as an act of homage, a loving obeisance that the lesser makes to the greater Heart. That obeisance and surrender has to be for all times. Its completeness has to remain unqualified, even sacrosanct. It is a sign of the mental decadence of our age that men even in high places are prone to see completeness in things that are really incomplete. Scientists have been shouting "Eureka" for accomplishments that after the lapse of a few years are found to display startling and even dangerous imperfections. So, too, in the realms of the soul. Many an aspirant has been hasty enough in proclaiming his conquest of a particular weakness when in fact he has merely suppressed it. His complacency stands shattered on that day when he finds his defences breached and his battlements stormed. The professions of men when they say that they have surrendered themselves to the will of the Divine have to be taken with reservations. The total surrender, which alone would entitle any man to the revelation of the secret, eternal Wisdom (that which, according to the *Bhagavad-Gita*, is more secret than secrecy itself), has to be tested on all planes of life and being.

A man who has worked on and on in total disregard of all the lures that the world can offer, may yet crumple up under the fascinating spells of astral sights and astral sounds. On each plane and at each stage and phase of life, in each principle and sub-principle of his being and in the permutations and combinations of these must the disciple face the ordeal of the severest tests. The risk to humanity of secrets falling into unworthy hands is too great to warrant a relaxation of the time-honoured rules for the examination of the candidates for Wisdom. Therefore, the fitness of the candidate has to be put to the test through ordeals and temptations deliberately put in his way, and that, moreover, unknown to him. He may be led into such situations and circumstances as hem him around and induce in him the *maya* that submission is only another hurdle, which when crossed will leave him shorn and naked of power, with the prospect of other hurdles yet to come — hurdles that, for all he knows, may be so numerous as to make the end seem totally unattainable.

Does the disciple feel all this? Then does he consider the burden of service as something imposed and alien to his nature. By such thoughts

he lowers his potential and reduces himself to the stature of a person who glories and despairs at events that come with the tide, or ebb clean away. By his fretting at circumstances, he doubts the wisdom that made his Father prescribe a particular mode of discipline suited for the use to which he would be put perhaps incarnations hence. He has a long, long trail to go before he can in all honesty whisper to himself: "I and my Father are one."

---

THE KING said, Holy Nagasena, what are the marks of faith?

Peace and hope, O king.

And how is peace the mark of faith?

As faith springs up in the heart, O king, it clears the five hindrances — lust, ill-will, mental sloth, spiritual pride, and doubt; and the heart, free from these hindrances, becomes pure, serene, untroubled.

Give an illustration.

A king, when on the march with his fourfold army, might cross over a small stream, and the water, disturbed by the elephants and cavalry, the chariots and bowmen, might become fouled, turbid and muddy. And when he was on the other side the monarch might give command to his attendants, saying: "Bring some water, my good men. I would fain drink." Now suppose the monarch had a water-clearing precious stone, and those men, in obedience to the order, were to throw the jewel into the water; then at once all the mud would precipitate itself, and the sandy atoms of shell and bits of water-plants would disappear, and the water would become clear, transparent, serene, and they would then bring some of it to the monarch to drink. The water is the heart; the royal servants are the recluse; the mud, the sandy atoms, and the bits of water-plants are evil dispositions; and the water-cleansing jewel is faith.

And how is hope the mark of faith?

In as much as the recluse, on perceiving how the hearts of others have been set free, hopes to enter as it were by a leap upon the fruit of the first stage, or of the second, or of the third in the Great Way, and thus applies himself to the attainment of what he has not reached, to the experience of what he has not yet felt, to the realization of what he has not yet realized; therefore it is that hope is the mark of faith.

—*The Questions of King Milinda*

## PERSONALITIES

[Reprinted from *The Path*, November 1887.—EDS.]

STEP ASIDE, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon, though if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul: "What are these personalities that make up the mighty human tide so widely rushing past — this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever?" How read you this journey from the cradle to the grave?

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice, of those who are inevitably drawn into the hollow of the wave, as they also struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power. Alas! the bubbling foam of Love. The night cometh, and the stream is still; yet even in the arms of the Brother of Death the echoes of these mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices. "What shall I eat? What shall I drink? Wherewithal shall I be clothed?" and then, Alas! "O whither do I tend?"

And still the surging tide rolls on. A friend is passing yonder; hail him, and beckon him to thy side. He answers: "I cannot wait; I have not time." Alas! what hath he else but Time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee turn aside. Canst thou stop to consider, "Is he short, or tall, or fat, or lean, or black, or

white, or man, or woman?" "Are his garments soiled, or clean?" "Comes he from the East, or from the West?" "Hath he letters of introduction?" "On whose authority did he bid thee halt?" "Did he speak in conventional language, and with the proper accent?" "Has his raiment the odour of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires, 'tis only the voices of the stream yonder, and when thou turnest to look for thy companion, lo! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes, and thy death-like face.

Hast thou seen a ghost? Yea, verily, the ghost of ghosts, the *Dweller of the Threshold*, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream, O! terrified, thou that fleest from thy shadow, and plunge beneath its festering waves; yet even as its murky waters overwhelm thee, thy muscles creep and fear tugs at thy heart-strings:

Drain deep the cup, mount high the wave,  
Tramp down the weak, envy the brave!  
Bear high the bowl with dance and song,  
Laugh at thy fears, shout loud and long.

"O wine of Life! O vintage rare!  
Pressed by sore feet in deep despair."

Slowly the pendulum of time  
Swings to and fro, with measured chime,  
The Dweller e'er on Bacchus waits,  
And jealous guards the golden gates.  
O! wine of wisdom! soul distilled,  
Won from the silence, Life fulfilled.

Vain are the things of time and sense,  
Who follows these finds recompense,  
Yet he who turns from these and waits,  
The glimmer of the golden gates  
Will bless the hand whate'er it be  
That tenders chart, or offers key.

Came not the Christ in humble mien?  
Poor and despised, the Nazarene,

And humble fishermen chose He  
Beside the sea of Galilee.

Left not Lord Buddha throne and power  
To meditate at midnight hour?

What matters it what hand bestows  
The balm of healing for our woes?  
For God is God, and Truth is Truth,  
Ripe age is but immortal youth.

Let personalities alone,  
Go through the gates! and reach the throne.

How many are turned aside by personalities? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must both forgo and forget personalities, his own and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of the winds of fortune; they are thy weakness and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing according as thou receivest it, and while thou waitest with lamps untrimmed the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that truth may run a freer race? Is it not enough for thee that truth hath given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself, how canst thou be *at one* with truth?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, *One*, and unchangeable, now and forever. And if she is no respecter of persons, canst thou be more select than she? Alas! thou canst not find her thus, but error rather, and self-deceived rush down the stream of Time, and when thy personalities fall

off then shalt thou realize that thou didst refuse the banquet of the gods by scorning thus their messenger. Search out, and know and love and serve the truth, *for truth's own sake*. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not, though it reach thee from a dunghill, welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and truth shall honour thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can of itself contain it all, and yet despise them not, for so thou'lt miss the truth. The sole authority for truth is *truth's own self* and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

—HARIJ

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SHOULD diseases be likened to ivy growing on the oak tree or are they part of the oak tree itself? Should diseases be regarded as human analogues of defects in an internal-combustion engine or a Swiss watch, or should they be regarded as psychobiological expressions of man evolving within the constraints and potentials contributed from his aliquot of society's gene pool? Are diseases "things" that "happen" to people, or are they manifestations of constructive or destructive relations of individuals in their social and physical environment? Depending on our views about the relevance of these contrasting models for understanding health and disease, we modify our behaviour, change our expectations, deploy our resources and measure our accomplishment.

—KERR L. WHITE

## IN THE LIGHT OF THEOSOPHY

Today, dreams are coming into their own. They are no longer thought to be meaningless. However, they are still generally regarded as material primarily for the psychiatrist and his patient — not much use to ordinary, normal people in their daily lives. Richard Adams, in his article “Profitable Dreams” (*Telegraph Sunday Magazine*, London August 13) expresses the view that anyone can derive benefit from dreams, provided one takes the trouble to learn something about the way they work. In his own words:

.... dreams cut you down to size. To unravel and face up to dreams requires both humility and moral courage since, as often as not, they are telling you something about yourself which may well make you feel uncomfortable, embarrassed or ashamed.

It is my personal belief that not to make use of the truth expressed — in metaphorical, cryptic and symbolic terms — by our dreams is to neglect a natural asset with, in certain cases, disastrous results....

Dream interpretation is no facile matter.... Dreams do *not* go by contraries. They are, as Jung said, in *correspondence*, not in antithesis, to the dreamer's waking life — to some aspect of it, anyway.

Dreams are not imposed upon us by some exterior agency. We are not slates to be dreamed upon. We ourselves create our dreams from the material of our own experience. We are responsible for our dreams and can gain from them only if we accept that responsibility.... Their value is to make us consciously aware of something of which we were hitherto unconscious....

Often, however, the profit from a dream lies in simply recognizing that whatever-it-is (or whoever-it-is) forms part of our own self.... They have also a beneficent — indeed, a divine — aspect. They confer experiences of startling beauty and numinous power, as euphoric and enriching as being given some splendid artefact or jewel....

I have a notion that the discovery (or rediscovery) of the value of dreams has a long-term potential for the western world as great as that of, say, the cessation of religious persecution at the close of the 17th century, or the ideas underlying the Romantic Revival. It has knocked a hole a mile wide in scientific materialism and offers a source of self-knowledge at once humbling and, in essence, religious.

Are not humility and religion — that is, not moralism, but a conviction of the validity of transcendental truth — two things we greatly need to recover? In plain words, dreams show that the Kingdom of Heaven is within you.

---

Sisir Kumar Ghose, writing on “Man and Evolution” in *Bhavan’s Journal* for July 30, refers to “the cult of hideous strength miscalled technological progress” as “a costly delusion,” and points the way to the salvation of mankind through “conquest of self.” He writes:

The science of man lags behind every other science. Not without reason. The knowledge of things comes easier than the knowledge of self. But the disparity can be dangerous. No wonder crisis has become the normal state of modern-man. Is there a way to contain the crisis? Looking before and after, a right view of evolution could do perhaps just that. . . .

The so-called informed public has acquiesced a little too readily to the official version of evolution, red in tooth and claw. The majority has not stopped to inquire in what ways *human* evolution might differ from what had happened before. The idea of the descent of man from apelike ancestors and a dog-eat-dog struggle for existence seems to have been based on inadequate data. Still the myth of struggle and the law of unpurged desire continues to dominate our life and thought. . . .

Unfortunately the modern barbarians of the intellect still measure progress in terms of GNP and technological triumphs, rarely in terms of harmony or the heightened awareness. As a consequence the gap between the inner and the outer has been allowed to grow till it is about to swallow us. The indifference of many scientists — not all — to ethical issues reveals them to be enemies of man and culture. . . .

“Men will always fight” ignores the fact that till man appeared on the scene, evolution had proceeded piecemeal and without the conscious participation of the evolved. Man alone seems to be bothered by a sense of the whole, he alone has a moral responsibility and a longing to co-operate with his own becoming. This is the fire that Prometheus brought, an incurable restlessness to find himself. Seeing steadily and seeing it whole may not be easy, but culture claims that prerogative. It is the price we pay for being human. No other creature looks before and after as man does. Or needs to. . . .

Our worst enemy is not Nature but Man. He boasts of having conquered nature. But, without the conquest of self, this is an incomplete mastery. Nothing is easier than to slip. The worst plague that we have brought upon ourselves is the corruption of consciousness. Who among us is not a sufferer? We have become aliens to the higher view. And long before the ultimate detergent is put to use, we shall be dead from within, zombies in a zoological garden.

But the midnight of an unchanging past, from where our dead selves come to slay the living soul, is not our only heritage. Aware of all that opposes, within and without, we may still move towards a greater dawn. The soul, in hiding, may yet declare itself. *Homo duplex*, man half dust and half spirit, may yet know the unity of being and unity of culture. Even while the animal past rules, there are hints of another harmony, the laws of a new creation glimpsed by the real revolutionaries, the sages and prophets, past and present, and to which some deep yearning responds deep within us. Let the yield of the past join the meaning of the future. . . . Not by ignoring technology, but by taming it. Here is work for the new age. We are waiting for *Kumarasambhavam*, the birth of the hero.

The salvation of mankind will not be found in the outer space but in the inner space, by the astronauts of awareness. It is a free choice, the long-range responsibility that man, "a rope over an abyss," must take to become what he is. The birth of god in man is man's proper business. Carrying the body of the growing god, say not farewell but fare forward. "I am not yet born; O hear me."

---

Jerzy Wojciechowski, Professor of Philosophy at the University of Ottawa in Canada, was one of the participants in a Unesco meeting of experts on genetics and ethics held last March at Noordwijkerhout in the Netherlands. He related the ethical problems raised by advances in genetics to the problem of the knowledge boom. Talking about the significance of this problem in an interview with Derk Kinnane of *Unesco Features*, he said:

Previously man had to contend with nature. Now nature is to a large extent harnessed and, in its place, man has to contend with that rapidly growing factor he himself has created, knowledge. The problem of knowledge is proportional to the scope of knowl-

edge and all the great problems of our time can be related to this problem. Over-population, pollution, depletion of natural resources, means of global destruction, growing inequalities of wealth and education among individuals and nations and "future shock": they are all the direct and indirect results of the progress of knowledge. . . .

Put another way, the more man knows the more he has to know in order to solve concrete problems, produced by the consequences of expanded knowledge, and to satisfy his need to solve intellectual problems continually raised by the dynamic of knowledge.

So knowledge makes human existence more complicated. This does not mean it makes it worse; indeed it makes it more human. To be human is precisely to be engaged in thinking, facing problems.

The knowledge we possess is more and more widespread: more and more people have access to it. But this knowledge also transcends the abilities of an individual to comprehend all of it. This means he is dependent on others who know parts of the body of knowledge he does not. In this way we are becoming increasingly interdependent. . . .

We are moving into a new "post-modern" era which will differ basically from the modern one in the way problems are approached. The modern era, that is from roughly the Renaissance down to our time, was centred on analysis, on looking at complex problems and trying to solve them by reducing them to simple component parts. . . . After the Second World War, researchers in various fields began to feel the need to deal with complex problems, not by dividing them, but by looking at the whole. Biologists learned that there are phenomena which the living being creates as a totality, which are different from those phenomena we study when we divide the being into parts. . . .

Using the analytic approach, we have concentrated on the divergencies, oppositions, on strife between individuals, nations, social classes and so on. Not only did we recognize these indubitable facts, but we transformed them into explanatory concepts and we tried to use them to evolve solutions to human predicaments. In traditional economics, for instance, we spoke about competition as a necessary and unavoidable element.

In the post-modern era we have to realize that this way of looking at things is insufficient. We have to begin with the basic understanding that we are all in the same boat; our thought has to be based on the Spaceship Earth concept. Of course, we should

not close our eyes to divergencies, oppositions, strife, but we must not accept them as an explanatory concept, whether on the level of the individual, society or mankind as a whole. . . .

Ecology offers a very important lesson; it is the science of dynamic co-existence of living systems with themselves and with dynamic nature. If we adopt this ecological systemic approach it will help us to solve problems which seemed insoluble within traditional analytic approaches. . . .

As philosophers used to say, fear is the mother of wisdom and mankind today is very much aware of and afraid of the means of self-destruction it possesses. The wisdom we find in the writings of futurologists, the degree of the awareness of problems, the seriousness with which they are faced, goes far beyond anything that was common thirty or forty years ago. So I don't lose hope.

One good thing that has resulted from the knowledge boom is that it has made scholars, researchers and scientists aware of how much they yet do not know. It is hoped that from the mass of knowledge that is being gained will in time be distilled an ever more comprehensive picture of the universe and man's place in it.

---

What is the purpose of a zoo nowadays? In a book published earlier this year, *The Last Great Wild Beast Show*, authors Bill Jordan and Stefan Ormrod condemn the attitude that puts animal welfare and conservation second to entertainment and commercial success. They call for a radical rethink about zoos.

In their article in *New Scientist* (London) for March 16, 1978, the authors, who have spent the majority of their working lives involved with wild animals and their welfare, in particular with those kept in captivity, state:

Why have zoos? How can the incarceration of wild creatures for the mere amusement of human spectators be justified? Is the whole concept an abomination that has survived from an earlier stage in our history? Would society do well to remember Blake's line "A Robin Redbreast in a Cage, puts all Heaven in a Rage," and outlaw zoos altogether?

Our own numerous visits to zoos have produced little that can be put forward in their favour and we estimate that about 90 per cent of those we have inspected are keeping some, if not all, of their animals in a state of deprivation that must result in phys-

ical, emotional or mental illness. Considered in this light, the zoo immediately assumes the role of an animated fun-fair. But it is too easy to produce an argument for the abolition of zoos, bearing in mind the neglect and suffering so often seen in them, and although it might seem expedient simply to arouse hostility against an apparently loathsome institution, it is more constructive to show that that same institution has potential and can be of unique value to man and wildlife. Indeed, the survival of the zoo has become essential if only because for some species captive breeding is the only alternative to extinction. . . .

As the incentive behind nearly all zoo development in Britain in the past 15 years has been commercial, there has been an obvious shifting of values. Zoological objectives and animal welfare are of less relevance on a balance sheet, so the attitude towards the stock has become dispassionate, almost callous. For many zoo operators the wild animals are simply goods placed on display in return for hard cash. . . .

Many animals remain neglected and live in conditions varying from poor to what can only be described as absolutely inhumane. To create a zoo, animals have to be captured and transported from their country of origin: they can easily die in the process; many do. Animals have to adapt to a new environment and if this is ill-conceived they can suffer permanent physical or mental damage, which many do. If they reproduce in captivity, it is vital that the offspring are healthy in body and mind. This will depend, largely, on their social and physical environment and other factors, like diet. But because of inadequate research into their specific needs, a large number of zoo-born animals are not normal.

It must therefore be obvious that it is in the ultimate interest of the zoo as an institution that the capture, maintenance and breeding of wild animals are handled solely by those who have the technical and practical experience necessary and, equally important, who have a high-minded regard for the well-being of each creature.

So obsessed are we that animals and birds exist for our personal gratification and amusement that we rarely give thought to our callous treatment of them. In our ignorance we fail to see them as living souls, travelling like ourselves along the path of evolution, and towards whom, no less than to the living builders of our own bodies, we have verily a great responsibility.

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INDEX  
TO  
"THE THEOSOPHICAL MOVEMENT"

VOLUME 48: NOVEMBER 1977 - OCTOBER 1978

# INDEX TO "THE THEOSOPHICAL MOVEMENT"

VOLUME 48: NOVEMBER 1977 - OCTOBER 1978

## GENERAL INDEX

Adoration	....	....	....	310	Duty, On	....	....	....	149
Affinities	....	....	....	387	Eastern Psychology, Principles	....	....	....	150
Answered, Questions	....	....	....	254	of ("Isis Unveiled")	....	....	....	150
Approach to Karma, An	....	....	....	164	Effort, A Cyclic Challenge to	....	....	....	1
Basis of Change, The	....	....	....	60	Renewed	....	....	....	1
Being, The Joy of	....	....	....	141	Endeavours, Theosophical	....	....	....	94
Bhakti-Devotion	....	....	....	175	Enemy? Who Is Our, And Who	....	....	....	180
Birth of Divinity, The	....	....	....	361	Our Friend?	....	....	....	180
Bodies, The Seven Human	....	....	....	144	Entities of the Unseen Universe	....	....	....	28
Buddha, The Day of	....	....	....	241	("Isis Unveiled")	....	....	....	28
Business World, Theosophy in	....	....	....	441	Failure? What Is, What Is	....	....	....	210
the	....	....	....	441	Success?	....	....	....	210
Cat!" "It's the	....	....	....	203	Family of Mystics, A	....	....	....	373
Celestial Weapons	....	....	....	404	Friend? Who Is Our Enemy?	....	....	....	180
Challenge to Renewed Effort,	....	....	....	1	And Who Our	....	....	....	180
A Cyclic	....	....	....	1	From the Teaching to the	....	....	....	5
Chosen Way, The	....	....	....	69	Teacher	....	....	....	5
Colour, The Relation of, to the	....	....	....	72	Glimpses Into Life	....	....	....	444
Interlaced Triangles, or the	....	....	....	72	Good Works, William Quan	....	....	....	161
Pentacle	....	....	....	72	Judge: A Performer of	....	....	....	161
Conduct, Some Views on Human	....	....	....	298	Great Surrender, The	....	....	....	467
Consecration	....	....	....	201	H.P.B. and Opposing Values	....	....	....	260, 302
Cycle, The New	....	....	....	83	Heal, The Power to	....	....	....	223
Cycles	....	....	....	457	Helpful Hints	....	....	....	365
Cycles, On	....	....	....	377	Higher Living, The	....	....	....	190
Cyclic Challenge to Renewed	....	....	....	1	Human Bodies, The Seven	....	....	....	144
Effort, A	....	....	....	1	Human Conduct, Some Views on	....	....	....	298
Day of Buddha, The	....	....	....	241	In the Light of Theosophy	....	....	....	23
Declaration, Our — A Study	....	....	....	281	(Separate Index)	....	....	....	23
Devotion, Bhakti-	....	....	....	175	India, Regeneration of	....	....	....	23
Disciple Shall Covet, The Power	....	....	....	18	Insecurity, The Sense of, and	....	....	....	57
Which the	....	....	....	18	Its Antidote	....	....	....	57
Discipline, A Matter of	....	....	....	45		....	....	....	57
Divinity, The Birth of	....	....	....	361		....	....	....	57

- "Isis Unveiled":  
 Entities of the Unseen Universe .... 28  
 Of Pitris and Mediums .... 66  
 Phenomena .... 106  
 Principles of Eastern Psychology .... 150  
 Islamism, Regarding .... 449  
 "It's the Cat!" .... 203  
 Joy of Being, The .... 141  
 Judge, Mr., Looking Sunward with .... 416  
 Judge, William Quan: A Performer of Good Works .... 161  
 Karma, An Approach to .... 164  
 Karma, Soldier — Saint — Sage: A Study in .... 321  
 Karma, Three Kinds of .... 27  
 Life, Glimpses Into .... 444  
 Light, Living in the .... 334  
 Light of the World," "Ye Are the .... 147  
 Living in the Light .... 334  
 Living, The Higher .... 190  
 Lonely Musings 33, 63, 112  
 Looking Sunward With Mr. Judge .... 416  
 Man, The Pedigree of .... 424  
 Matter of Discipline, A .... 45  
 Maya, Moha, Mara .... 121  
 Means, The Ways and the .... 244  
 Meditation, Patanjala Yoga: .... 103  
 Mediums, Of Pitris and ("Isis Unveiled") .... 66  
 Message of the Winter Solstice, A .... 41  
 Moha, Mara, Maya, .... 121  
 Musings, Lonely 33, 63, 112  
 Mystics, A Family of .... 373  
 New Cycle, The .... 83  
 Notes from "The Theosophist," Random (See Random Notes)  
 Old Wisdom-Religion," "The, Now Called "Theosophy" 285, 325  
 On Cycles .... 377  
 Our Declaration — A Study .... 281  
 Our Triple Task .... 81  
 Ourselves and U.L.T. .... 370  
 Outline of the "Secret Doctrine," An 169, 214, 264, 306, 348, 392, 428  
 Patanjala Yoga: Meditation .... 103  
 Path of Sacrifice, The .... 401  
 Path, The Solitary .... 345  
 Pedigree of Man, The .... 424  
 Pentacle, The Relation of Colour to the Interlaced Triangles, or the .... 72  
 Personalities .... 471  
 Phenomena ("Isis Unveiled") 106  
 Pitris and Mediums, Of ("Isis Unveiled") .... 66  
 Power to Heal, The .... 223  
 Power Which the Disciple Shall Covet, The .... 18  
 Pronouns, A Word on .... 35  
 Psychology, Principles of Eastern ("Isis Unveiled") .... 150  
 Questions Answered .... 254  
 Random Notes from "The Theosophist" 9, 50, 98, 131, 184, 229, 248, 314, 341, 380, 420, 460  
 Regarding Islamism .... 449  
 Regeneration of India .... 23  
 Relation of Colour to the Interlaced Triangles, or the Pentacle, The .... 72  
 Relationships .... 339

Sacrifice, The Path of ....	401	"Theosophy," "The Old Wis-	
Sage, Soldier—Saint: A Study		dom-Religion," Now Called	
in Karma ....	321		285, 325
Science and the Scientist ....	126	Things," "The Soul of ....	410
"Secret Doctrine," An Outline		Thinker and His Thoughts, The	137
of the 169, 214, 264, 306, 348,		Three Kinds of Karma ....	27
392, 428		Triangles, or the Pentacle, The	
Sense of Insecurity and Its An-		Relation of Colour to the	
tidote, The ....	57	Interlaced ....	72
Servants of the Soul, Two ....	453	Triple Task, Our ....	81
Seven Human Bodies, The ....	144	Two Servants of the Soul ....	453
Soldier—Saint—Sage: A Study		U.L.T., Ourselves and ....	370
in Karma ....	321	Unseen Universe, Entities of the	
Solitary Path, The ....	345	("Isis Unveiled") ....	28
Solstice, A Message of the			
Winter ....	41	Values, H.P.B. and Opposing	
Some Views on Human Conduct	298		260, 302
Soul of Things," "The ....	410	Way, The Chosen ....	69
Soul, Two Servants of the ....	453	Ways and the Means, The ....	244
Strength of the Strong, The....	366	Weapons, Celestial ....	404
Success? What Is Failure?		What Is Failure? What Is Suc-	
What Is ....	210	cess? ....	210
Suggestion? What Is ....	408	What Is Suggestion? ....	408
Sunward With Mr. Judge,		Who Is Our Enemy? And Who	
Looking ....	416	Our Friend? ....	180
Surrender, The Great ....	467	Winter Solstice, A Message of	
		the ....	41
Task, Our Triple ....	81	Wisdom-Religion," "The Old,	
Teacher of Theosophists, The ....	218	Now Called "Theosophy"	
Teaching to the Teacher, From			285, 325
the ....	5	Word on Pronouns, A ....	35
Theosophical Endeavours ....	94	Works, William Quan Judge: A	
Theosophist," "The, Random		Performer of Good ....	161
Notes from (See Random		World," "Ye Are the Light of	
Notes)		the ....	147
Theosophists, The Teacher of ....	218		
Theosophy in the Business		"Ye Are the Light of the	
World ....	441	World" ....	147
Theosophy, In the Light of		Yoga, Patanjala: Meditation ....	103
(Separate Index)			

## INDEX TO "IN THE LIGHT OF THEOSOPHY"

- Abortion, disregard for human life bred by .... 360
- Accidents, earth's magnetism related to .... 77
- American history, antiquity of — new research .... 38
- Animal rights, symposium on .... 157
- Animal species, extinction of, affects man .... 435
- Animals in zoos, neglect of .... 479
- Arabs' early contacts with India 358
- Astral body, phantom-limb pain explained by .... 239
- Astral body, psychic powers and phenomena explained by 117, 318
- Astronomical monuments in Britain .... 356
- Bhagavad-Gita* ethics, relevance of, to economics and development .... 280
- Blood transfusions, surgery safe without .... 439
- Body, health of, related to mind and feelings .... 438
- Boxing, human nature coarsened by .... 340
- Britain's megalithic heritage .... 356
- Business, ethical standards in .... 159
- Business management, bearing of *Gita* teaching on .... 280
- Capital punishment supported by women who have had abortion .... 360
- Children, maladjusted, problems posed by .... 396
- Children, spontaneous ESP in — some examples .... 118
- Christ's divinity, new look at theological interpretation of 275
- Cloning, dangers of experiments in asexual reproduction .... 432
- Crime, juvenile, growing trend in .... 396
- Cycle study, a rewarding "new" science .... 36
- Death, fear of, plaguing humanity .... 40
- Delinquency, a major sociological law and order problem .... 396
- Deluge, universal tradition supported by scientific evidence 235
- Democracy, true meaning of .... 278
- Disease a disharmony in the whole man .... 438
- Doctors and patients, need for good relationship between .... 120
- Dreams, learning from .... 475
- Durant, Will, birthday celebration for .... 199
- Earth, biological impoverishment of, spells man's impoverishment .... 435
- Ecologists' concern over vanishing species .... 435
- Ethical standards in business .... 159
- Evil eye, belief in, persists through the ages .... 194
- Evolution, human, to be measured in terms of heightened awareness .... 476
- Extra-sensory perception in children — some examples .... 118
- Extra-sensory perception,, present-day investigations into .... 115
- Eye, power of .... 194
- Film violence, degrading effect of .... 398
- Future of man, speculations on 79

- |  |   |
|--|---|
| Gayatri Yagna, criticism<br>aroused by .... 193                        | Mahabharata period, debate<br>over .... 319                               |
| Geller, Uri, psychic power of .... 156                                 | Man's future, speculations on,<br>reveal grounds for hope .... 79         |
| Genetic experiments, problems<br>posed by .... 432                     | Mankind, future of .... 433   |
| Geography of our globe once<br>different .... 39                       | Mankind's heritage, Will<br>Durant's faith in .... 199                    |
| Giants, Cyclopean ruins wit-<br>nesses to .... 357                     | Mankind, salvation of, through<br>conquest of self .... 476               |
| Harappan culture, spread of, to<br>the south .... 319                  | Mathematical prodigy — Sha-<br>kuntala Devi .... 198                      |
| Healing power in placebos 120, 196                                     | Medical science, mind-body<br>relationship recognized by .... 196         |
| Health, whole picture of .... 438                                      | Mental revolution the only true<br>revolution .... 240                    |
| Human development, religion's<br>role in .... 399                      | Mind-body relationship, place-<br>bos open up vistas in .... 196          |
| Human existence complicated<br>by knowledge boom .... 477              | Mind-over-body influence, cures<br>effected by .... 40                    |
| Human Priorities, conference on 119                                    | Monkeys, Indian Government's<br>ban on export of .... 277                 |
| India, Arab thought and prog-<br>ress influenced by .... 358           | Mystical and scientific outlook,<br>need for balance between .... 273     |
| Indus Valley civilization, recent<br>finds reveal extent of spread 319 | Nationalism, irrelevance of, in<br>modern world .... 433                  |
| Infertility, root of .... 432  | Noah, the Flood, the Facts .... 235                                       |
| Jehovah Witnesses, blood trans-<br>fusions refused by .... 439         | Pain in amputated limb, Theo-<br>sophical explanation of .... 238         |
| Jesus' divinity, Vhristian theo-<br>logians' debate over .... 275      | Parents' responsibility for mal-<br>adjusted children .... 396            |
| Juvenile crimes, parents' respon-<br>sibility for .... 396             | Pessimistic and optimistic<br>schools, man's future debated<br>by .... 79 |
| Karma, sex of body determined<br>by .... 238                           | Phantom-limb pain .... 238  |
| Karmayoga, <i>Gita</i> teaching on,<br>gives dignity to work .... 280  | Physics and mysticism, similar-<br>ities between .... 273                 |
| Knowledge boom, problems<br>posed by .... 477                          | Placebos, healing power in 120, 196                                       |
| Kurukshetra war, date of .... 319                                      | Plant species, extinction of, its<br>wider implications .... 435          |
| Magnetism, earth's, has impact<br>on man's body and mind .... 77       | Prodigy, mathematical — Sha-<br>kuntala Devi .... 198                     |

- Psychic Children*, by Samuel H. Young .... 118
- Psychic phenomena, once derided, now scientifically investigated .... 115
- Psychic phenomena, scientists' attitude towards .... 316
- Psychic power of Uri Geller .... 156
- Religion's role in human development .... 399
- Religion and science, new allies in search for values .... 272
- Religious ritual of making burnt offerings to the gods — a degradation of the ideal of true Yagna .... 193
- Revolution, mental, Jawaharlal Nehru on .... 240
- Sacrifice, true and false .... 193
- Science and psychic phenomena — changing attitudes 115, 316
- Science and religion, new allies in search for values .... 272
- Science, role of — changing ideas 355
- Scientific evidence, universal deluge tradition supported by 235
- Scientific progress, how humankind can benefit from .... 119
- Scientific study of how cycles affect life .... 36
- Sex change, problems posed by 237
- Shakuntala Devi, Indian mathematical wizard .... 198
- Social good, fusion of individual happiness with .... 435
- Social responsibilities, recognition of, a prime need .... 78
- Stonehenge and other megalithic landmarks in Britain .... 356
- Test-tube fertilization, possibilities opened up by .... 432
- Thought, malignance of, brings evil forces to a focus .... 194
- Transexual operations, social and moral questions raised by 237
- Values, human, neither religion nor science sole provider of... 272
- Violence in films, is it entertainment? .... 398
- Virtue, old-fashioned, plea for re-establishment of .... 78
- Vivisection laboratories, Indian Government's ban on export of monkeys to .... 277
- Wandlebury, astronomical complex of earthworks at .... 356
- Women favouring abortion have less regard for human life .... 360
- Yagna, true and false .... 193
- Zoos, call for radical rethink about .... 479



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