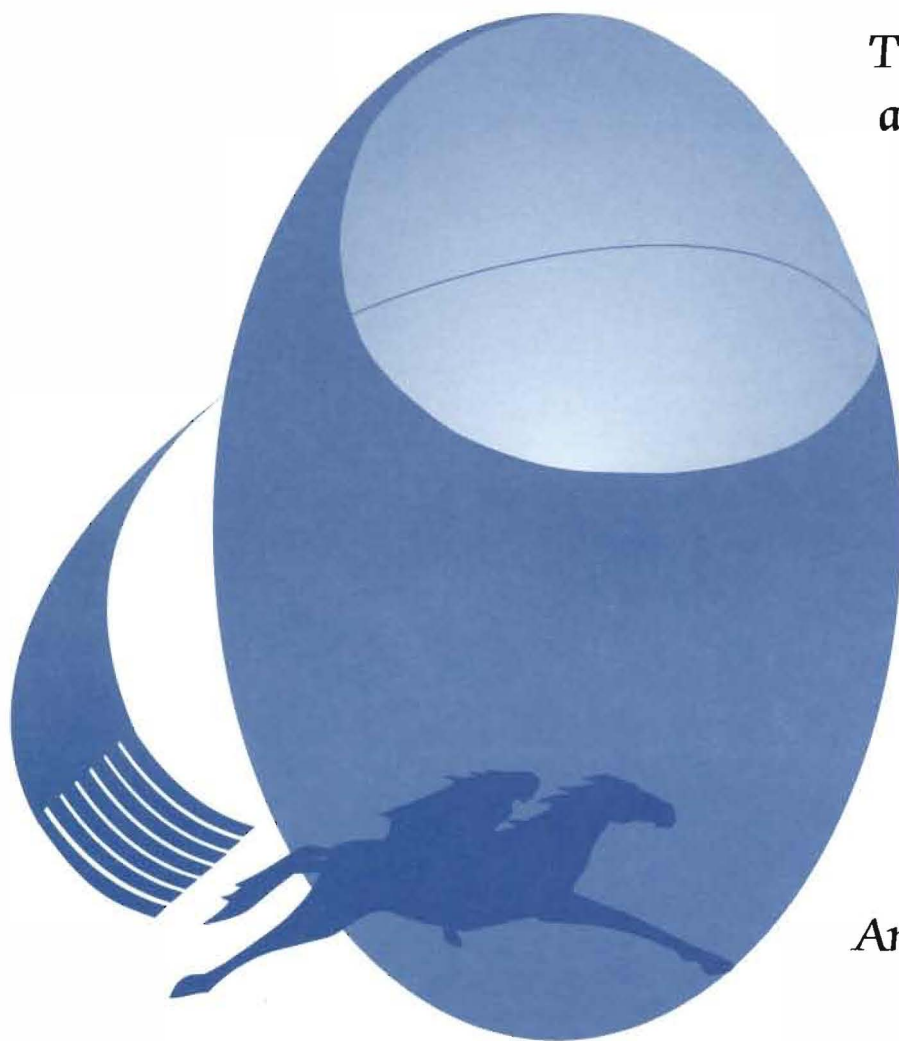


FOHAT

Volume VII, Number 2

Summer 2003



*The Secret Doctrine
and Sirhan Sirhan,
Assassination
35 Years Ago*

*William Q. Judge:
Investigating
the Evidence
Leading
to His Death*

*Looking at
Birds in the
Ancient Wisdom
Tradition*

A Vehicle for the Ancient Wisdom Tradition

This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.

Dr. Masaru Emoto and *Messages from Water*

Recently, Dr. Masaru Emoto came to Edmonton, Alberta while crossing Canada on a speaking tour of his research into the way in which water carries information. Healthy, energetic water tends to be slightly alkaline. It freezes into the shape of hexagonal crystals and these crystals carry in their forms the information passed into the water by harmonious influences in the immediate vicinity of the water. If the water is in the vicinity of influences that are chaotic and dissonant, then the water will tend to resist crystallization and appear very disturbing or ugly. Water impresses relatively easily and, as Man is made up of over 70 per cent water, one can immediately begin to imagine that there must be consequences to human health when dirty acidic water is consumed. Dr. Emoto's research has discovered that there is very little healthy water that is naturally occurring left on our planet today. Even areas such as the arctic regions, which are relatively isolated, have exhibited a sharp decline in water quality in recent years. The planet's water systems are in dire condition. Is there anything that we as individuals can do?

Dr. Emoto's research has shown the power of the human word whether spoken or written and in any language. A glass of water exposed to the written word "love" or "thank-you" has been shown to crystalize much more readily than a second glass, untreated but drawn from the same source. The language in which these words are written seems to be irrelevant. Similarly, a small spoken prayer of love or thanks will revitalize a glass of water. This naturally gives occult significance to the ritual of saying grace or "giving thanks" before a meal. It seems that you are energizing the food with wholesome vibrations. Based on this research, The Project of Love and Thanks to Water has been created. On July 25th, 2003, people all across the world are encouraged to get together and give "love" and "thanks" to water in the interest of increasing health in the world's water ecosystem and at the same time introducing the seeds of brotherhood into the water supply so that it can be spread to the hearts of people everywhere. I asked Dr. Emoto before the lecture if he was optimistic about the future of the world's water supply. He indicated that a huge number of people would have to change the way they think and respond to the world, therefore, he could not be very hopeful. He may be right, but July 25th is an opportunity for people to prove him wrong, and I am sure that this passionate champion of water would love to be proved wrong in this case.

For more information, go to <http://www.thank-water.net/english/index.html>

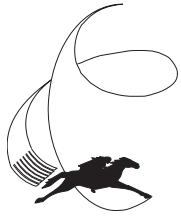
Alexandria West, Inc. and *The Serepeum*

Alexandria West, a non-profit organization out of California "dedicated to making available the ancient and modern wisdom literature from all cultures and traditions for the benefit of today's seekers" has a new tool with which to accomplish this goal. The first issue of *The Serepeum* was released Summer 2003. In the words of the journal itself:

. . . *The Serepeum* will be exploring the ancient and modern wisdom of all traditions and cultures with an eye upon their relevance and meaning for today [and hoping] to accomplish this through a combination of original articles and columns, as well as reprints of rare or obscure material. Future contributions may thus take the form of mythology, parables, folk tales, inspired scripture, dialogues, poetry, symbolic art and architecture. At all times, the focus will be on subjects relevant to current issues in light of our legacy of accumulated human wisdom. . . .

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To be featured in coming issues:

A Deeper Look at **CRYSTAL SKULL ARCHAEOLOGY**
and Its Historical Implications;

Water, Water Everywhere and
Not a Drop To Drink!

Making Visions a Reality

After the Sioux Medicine Man, Black Elk, described his famous vision, and the elaborate ceremonial re-enactment of that vision, he made an interesting comment. Black Elk said that the vision alone was not sufficient to empower him, and that the vision had to be ceremonially re-enacted in order to bring the power of the vision down to earth. The re-enactment became the shadow of the light in heaven and a lightening rod to bring that power to earth. Without the re-enactment, Black Elk would have had something terrible happen to him, probably resulting in his death. He had been charged with a certain duty to his people which he had to perform.

This naturally begs the question: how many of us on a smaller scale ignore the promptings of our higher self as we continue leading our busy distracted lives? As we lead these busy lives how many of us suffer physically because we have not learned to listen to and follow our inner voice? As cancer rates, heart problems, and many other diseases increase in number, it seems we are being told in an unmistakable manner to, first and foremost, listen. How do we do this?

The world often speaks to us in symbols. Karin Smith in her article, "The Symbolism of Birds", points to one type of symbol that is easily accessible to most people, that being the rocks and plants and animals of the natural world. Animals, especially, can be seen as powerful guides helping each of us to unravel the mystery of ourselves. We should be reminded by this article to take notice of those animals that resonate with us most strongly and try to develop a deeper relationship with them in our meditations. We have many experiences in the course of a year, and if we do not try to integrate those experiences into ourselves, then we are left with many unresolved energies flowing through our subconscious and consequently undermining our health. However, it is not enough to recognize the message of our experience, we must *do* something about it.

William Q. Judge is an example of a man who learned to listen to his inner voice and perform the ceremonies needed to realize his vision. Many of us have heard the stories of Judge traveling the United States, lecturing to empty halls on theosophical topics. In future years, branches would inevitably grow up in these communities. Not too many people would argue against the claim that it is through Judge's efforts that theosophy grew in the Americas. Ernest Pelletier, in his article, "What Killed William Q. Judge?", points to the interconnectedness of all things at another level. This article alludes to how poisoned thoughts directed at a particular individual can affect the health of that individual. William Q. Judge was busy realizing his own vision, the planting of theosophy in the minds of Americans, when he was

undermined by members of the very community he was trying to build. While it may be easy to shrug off the ill thoughts of enemies of your community, it is much more difficult to suffer the arrows of betrayal directed at you by so-called members of your own community.

This leads us to realize how very easy it is for the mind to project phantoms over the guiding light. David Reigle's article, "God's Arrival in India", reminds us that by personalizing even the most abstract of principles, and deifying that principle, we ensure that we will end up traveling down the wrong path. As the True Path leads to pure subjectivity, it is not to be found on the path of "this" or "that" made objective nor on the path of their respective negations. It is the middle path that we must look to, the path that places no ultimate import to those things made objective to the mind. William Q. Judge would not have been targeted with hatred had he not threatened the gods of this or that member through his activities in America. Jose and Lena Stevens in their book, *Secrets of Shamanism*, put it as follows:

Coming up with a satisfactory solution to a problem while in the midst of an intense, emotional feeling about the problem itself is most difficult. Your intense emotional identification with a situation keeps you attached to it in such a way that the changes needed to bring about a result cannot be made. When you are heavily identified with your problem via these emotions, the result is a blockage of energy that stops progress towards your goal. (p.21)

As attachment to this or that god is the cause of more strife than anything else in our world today, we should be on our guard if we have a strong emotional reaction to some problem. Perhaps we are being tapped on the shoulder. Had some theosophists stopped and meditated over the "Judge Case" rather than reacted, the Society might be very different today. This was the Society's test. There are as many paths to enlightenment as there are souls in the universe. We should always keep this in mind when we are tapped on the shoulder. If we were to look after our own houses when difficult situations arise, the world could change radically in a very short time. Very often we react before all the facts are in, condemning people without a trial. William Q. Judge was condemned before all the facts were out, in fact, most of the facts are still hidden away today. Here was a man making the vision of the Masters concrete and he was condemned and put to death without a trial, and this from a Society that professes Universal Brotherhood. Let us make sure the Society does not make that mistake again. We each have our own special powers and our own special visions. Let us make those concrete, let us be creative, and turn away from destructive rumor and innuendo.

WHAT KILLED WILLIAM Q. JUDGE?

PART I

Ernest Pelletier

It has long been accepted by theosophists that William Q. Judge, co-Founder of the Theosophical Society (along with H.P. Blavatsky and Colonel H.S. Olcott), died as a result of initially contracting Chagres fever. He died at nine a.m. Saturday, March 21st, 1896 with his wife by his side, an attending professional night nurse, his physician, and his devoted pupil, Ernest T. Hargrove. Investigation suggests that Judge did not die from any disease but rather as a result of iatrogenic causes.

Ague is a term used to define the recurring fever and chills of malarial infection. Popularly, the disease was known by names expressive of the locality in which it was prevalent. Chagres fever, sometimes called yellow fever, is a malarial type of disease with manifested periodic attacks of chills, fever and sweating. Chagres fever was also known as “Panama fever”.¹ The name is derived from Chagres, a port in Panama from which people would reach Panama City on the Pacific Coast by travelling up the Chagres River. Steamships which ran from Boston and New York City to the Caribbean would port at Chagres.²

Judge, a struggling young New York commercial lawyer, “travelled often to the northern part of the South American continent and also to Mexico.”³ His travels in the early 1880s took him to Carúpano, Venezuela, where he was doing business with a silver mining company.⁴ During one of his trips Judge was infected with Chagres fever, a “febrile disease caused

by an arbovirus, transmitted by phlebotomine sandflies.”⁵ This malignant type of malarial fever often has a predilection to develop into tuberculosis.

Just a few short years after the Society was formed in New York both Blavatsky and Olcott left for India in December 1878, leaving behind General Abner Doubleday as President *ad interim*, W.Q. Judge as Counsel to the Society, and his brother, John Judge, in charge of conducting the affairs of the Society in the United States. Judge had been admitted to the State Bar of New York in 1872 and had married Ella Smith in 1874. He was twenty-seven years old when Blavatsky and Olcott left. The young Irish immigrant lawyer, often penniless, was struggling to make a living in a city recovering from the American Civil War. Times were harsh in those days, especially in New York where the Irish were not always looked upon as favourable members of the community, and the populace was not in the least interested in joining a philosophical society. In a letter to Olcott, November 4th, 1883, Judge stated that “people are dead here, and it will be uphill work when we begin to ask for dues and so on to cover expenses.”⁶ When Olcott and Blavatsky left America, the Society had been nearly dormant and as Olcott himself later stated, “there were no meetings of the Society for two years before our departure We made no attempt to revive the meetings — knowing it would be useless.”⁷

Despite this uphill struggle to establish the Theosophical Society in America, and the developing mal-

1. “A Glossary of Old Medical Terms”, <http://members.tripod.com/PearlsPad/Medical.htm>
2. “[I]n 1881, a French company was granted concessions to build a sea-level canal through Panama, but its efforts failed” because of a dreadful malaria outbreak. The Americans later succeeded in building the Panama canal, which also changed the flow of the Chagres river which used to flow to both coasts. (<http://home.att.net/~history240/history240lecture-pages17.html>).
3. “A Weird Tale.” *Theosophy (Path)*, Vol. XI, August 1896, p.135.
4. In Judge’s article, “A Weird Tale”, the inference is that his travels to South America were not just for business purposes. In fact Jasper Niemand (Julia Keightley) suggests that he may have gone to South America in search of “The Lodge” which H.P. Blavatsky described as “a Branch of the Great Lodge” (*The Irish Theosophist*, Vol.4, May 1896, p.142). As a result of Judge’s and his followers’ efforts, the Hargrove group started the first Theosophical Society in South America in Caracas, Venezuela, circa 1906.
5. “Quality and Relevance of Research and Related Activities at The Gorgas Memorial Laboratory — A Technical Memorandum, August 1983.” Glossary of Terms, p.82. (<http://www.wws.princeton.edu/cgi-bin/byteserv.prl/~ota/disk3/1983/8316/831612.PDF>).
6. *The Theosophist*, Vol. 53, October 1931, pp.67-68.
7. *A Historical Restrospect — 1875 - 1896 — of the Theosophical Society*, pp.18-19. “Published by The Society” as a 32 page pamphlet in 1896. Full text in the General Report of the Twenty-First Anniversary of the Theosophical Society, pp.2-33.

ady within him, Judge managed to establish a network of dedicated students throughout America. By the early 1890s, because of overwork, his health was deteriorating. He needed help — someone he could trust with the responsibilities of communicating the correct keynotes of theosophical ideas across to his fellow countrymen — American and Canadian.

While attending the European Section Convention in London in July 1892, Judge met Ernest T. Hargrove for the first time. Hargrove was a young twenty-one year old member of the Society⁸ who had spent time at “the London Headquarters at 19, Avenue Road, writing reviews for *Lucifer*, lecturing at Branches”⁹ and corresponding for the magazine, *The Vahan*. Although studying law at the time, he devoted more time to Theosophy than he did to his law studies. Both met again at the 1893 Convention in London. This time Hargrove asked Judge for an autographed copy of his recently published book, *The Ocean of Theosophy*. Judge wrote in it: “To Ernest Hargrove, from William Q. Judge: The light within is the only light which lighteth every man who cometh in the world; the Mahatmas and the light within are not different.” A few years later he told Hargrove, “I was told to write that.”¹⁰

Upon first meeting Judge, Hargrove had recognized that he was “an Occultist.”¹¹ Hargrove had been extremely impressed with “Judge’s simplicity of demeanor . . . felt something great, and had loved it.” His blood began to boil when “the air became thick with rumours adverse and hostile to Judge”¹² and wrote to assure him of his loyalty. A few months later, in October 1893, Hargrove expressed his wish to work with Judge in America. Judge responded:

Certainly if you ever could in justice to all your affairs and to the T.S. come to America, then I should be glad to see you, but am not yet able to say come now.¹³

Judge wrote to Hargrove on February 8th, 1894 inviting him to come and participate at the San Francisco Midwinter Fair and to attend the Eighth Convention of The T.S., American Section to be held there as well. Judge wanted Hargrove to participate



William Q. Judge

meet so many whole souls you will never want to live in London any more.”¹⁴ Judge had spent many weeks in London in early 1884, awaiting the arrival of Blavatsky and Olcott from India, and had felt very uncomfortable the whole time he was there.

Hargrove took advantage of Judge’s offer and arrived in New York on March 31st, 1894. He was to represent the European Section and Countess Wachtmeister, who travelled with him on the same ship, had been appointed to represent the Indian Section of the T.S.

On Thursday, April 5th, after the Aryan T.S. meeting, Judge and his wife, Ella M. Judge, Countess Wachtmeister, and E.T. Hargrove, left New York for San Diego. They were joined en route by Dr. J. D. Buck of Cincinnati, Judge’s good friend and one of the doctors who looked after his well-being. Dr. Buck was a practicing Homeopathic physician who at times travelled with Judge on long trips. After their arrival in Los Angeles at 7 p.m. on April 10th, Judge, Dr. Buck and Hargrove went and spoke at a Branch meeting. The others, being too tired to go, stayed behind at the Hollenbuck Hotel. The next day Hargrove and Judge started early for San Diego. They arrived at one o’clock, had lunch, and addressed a large Branch meeting until five. This was followed in the evening by a public lecture in Unity Church. From San Diego they returned to Los Angeles on April

8. Hargrove joined the Theosophical Society as a member-at-large in late summer 1891 without even having made the acquaintance of another member. He joined upon seeing a placard on a wall with the large heading “Theosophy” advertising a lecture by Annie Besant.

9. *Theosophical Quarterly*, Vol. 28, April, 1931, p.317.

10. *Theosophical Quarterly*, Vol. 29, April 1931, p.318.

11. *Theosophical Quarterly*, Vol. 28, April 1931, p.318.

12. *Theosophical Quarterly*, Vol. 29, April 1931, p.318.

13. *Theosophical Quarterly*, Vol. 29, April 1931, p.321.

14. *Theosophical Quarterly*, Vol. 29, July 1931, p.38.

13th for more lecturing and interviews. Hargrove explained:

So it continued, day after day, without intermission. I was young and sufficiently able-bodied, besides which the experience, for me, was novel, but Judge had been doing the same kind of thing for years, and was already suffering from the premonitory symptoms (wrongly interpreted by doctors as “liver”) of his last illness. How he stood it, is not easy to explain, except on the ground that his intensity of devotion kept his body going without the slightest sign of mental or nervous fatigue.¹⁵

From there they went on to San Francisco to attend the first session of the Religious Parliament on the 16th where both Judge and Dr. Buck gave talks. The next day Judge addressed the Parliament as the General Secretary of the American Section of the Theosophical Society and Dr. Buck spoke as a representative. A few days later, April 22nd and 23rd, the American Convention assembled in the same building, the new Golden Gate Hall. “Judge was received with enthusiasm everywhere, either because of, or in spite of, attacks in the newspapers, which naturally made the most of the stories circulated from Adyar against him.”¹⁶ The charges came out of India, from Olcott and Annie Besant, that Judge was guilty of misuse of the names and handwritings of the Mahatmas. He was accused of falsely pretending to receive and transmit messages from the Masters in order to gain power for himself in the Society. At the time these accusations surfaced Judge tried to shield Besant by not mentioning her by name in public. On February 7th, Olcott had written a letter to Judge demanding that he resign his Vice-Presidency or face a Judicial Committee. On March 10th, Judge had cabled his reply that the charges were absolutely false, telling Olcott that he could take whatever proceedings he saw fit and



Ernest T. Hargrove

informing him that he (Judge) was going to London in July.

After the Convention Dr. Buck left on Friday, April 27th for the East, while Countess Wachtmeister continued on a tour to various cities in California and along the Pacific Coast for the following few months.¹⁷ Judge sent Hargrove to lecture in Santa Cruz and San Jose. Meanwhile Judge visited Oakland, returning to San Francisco before proceeding to Sacramento where Mr. and Mrs. Judge and Hargrove rejoined. They arrived in Portland, Oregon, on May 1st for more meetings and lectures and then on to Seattle. It was there that Hargrove received a telegram from London. He wrote:

In Seattle, to my indescribable disappointment, I was called back to England on account of illness there — needlessly, as it happened. Judge was not at all pleased, and I much regret now that I did not complete the tour with him, as he travelled — meeting members and lecturing wherever he stopped — to Victoria, B.C., Port Townsend, back to Seattle, Tacoma, Olympia, Portland, and so to Chicago and New York by way of Salt Lake City (a large public meeting in the Salt Lake Theatre), Aspen, Denver, and Omaha.¹⁸

Dr. Jerome A. Anderson, President of the San Francisco Branch, expressed fondness for Hargrove. He wrote:

Mr. Earnest [sic] Hargrove . . . deserves more than a passing mention. . . . Bro. Hargrove lives and breathes Theosophy as his daily life. Possessing an address as pleasant [i]s rare, and a flow of language at all times ready to clothe his thought, he was at once a leading and strong figure among our speakers, and ably, indeed, represented our brothers of the European Section.¹⁹

By the time Judge returned home to New York it was time for him to pack up again and go to London to meet his accusers in a trial arranged by the President, Colonel Olcott. The trial or “Judicial Committee” was merely a kangaroo court of sorts to strip Judge of the title of Vice-President of the Theosophical Society and to cast suspicion upon his character. On July 4th, Judge and Dr. Buck arrived at Southampton and were greeted at the dock by Hargrove and Dr. Archibald Keightley who took them to London. Judge appeared tired and frail.

15. *Theosophical Quarterly*, Vol. 29, July 1931, p.42.

16. *Theosophical Quarterly*, Vol. 29, July 1931, pp.42-43.

17. Mrs. Sarah W. Cape, a member of the Aryan Branch, New York, who joined the Society on June 17th, 1890, was included in the Visitors' Register and mentioned as a delegate from New York to the San Francisco Convention. She accompanied Wachtmeister on at least part of her lecture tour. (*The Pacific Theosophist*, Vol. 4, May 1894, p.157.)

18. *Theosophical Quarterly*, Vol. 29, July 1931, p.45.

19. *Pacific Theosophist*, Vol. IV, May 1894, p.156.

Here is what Hargrove had to say on the matter of the trial.

In their haste to give Judge his death-blow, they had lost all sense of the decencies: they had acted as if it were permissible to call a man a liar and a cheat, and then, without furnishing him with any Bill of Particulars, to haul him into Court and demand that he prove the contrary.²⁰

Throughout the entire ordeal Judge stayed at the Headquarters facing his accusers daily, instead of residing with friends. Dr. Buck did the same.

After the Judicial Committee Judge left on Saturday, July 21st, to return to New York.²¹ All this excitement and pressure evidently took its toll on Judge and when he returned home he was ill again. For the next few weeks he rested at the Griscoms near New York.²² Mr. Griscom wrote the following:

Of the "Row" itself I cannot speak, but upon result of it I know and that is the effect the bitterness and strife had upon the health and vitality of Mr. Judge. Day after day he would come back from the office utterly exhausted in mind and body, and night after night he would lay awake fighting the arrows of suspicion and doubt that would come at him from all over the world. He said they were like shafts of fire piercing him; and in the morning he would come downstairs wan and pale and un-rested, and one step nearer the limit of his strength; but still with the same gentle and forgiving spirit. Truly they knew not what they did.²³

Immediately after this brief rest Judge started "a vigorous 'campaign for Theosophy' by lecturing for

Branches in Massachusetts, Maine, Rhode Island, Maryland and elsewhere."²⁴ After the trial Judge worked even harder than before. Like the Wandering Jew, one wonders if this was not the start of Judge's constant moving from place to place in order to find peace and repose from his beleaguering assailants.



Clement Acton Griscom, Jr.

By late fall of 1894 it became apparent to his friends and acquaintances that Judge's health needed some serious attention. After a lecture tour to the mid-western States, Judge returned to New York City on January 17th, 1895. The next day he wrote to Hargrove, who was still living with his parents in London after returning home in May 1894:

I am so sick just now that I cannot send any letters. . . . My Chicago trip was all right and useful, but this is my ordinary death year, and hence I am just waiting until the Rubicon is passed.²⁵

Judge mentioned that he had contracted a cold in Chicago and as a result had developed a bad cough. Hargrove, concerned about his mentor's health, decided to consult with his parents for a possible return to America to continue the work he had started with Judge.²⁶

By February 1895 Judge's health had utterly broken down. It was at this time that Katherine Tingley²⁷ offered to make arrangements for him to get away for rest and treatment. She proposed to go ahead of Judge to Mineral Wells near San Antonio, Texas, to prepare for his arrival. It was "hoped that change of air and relief from work will enable him to rally."²⁸ She "rented a small, poorly-furnished house from a

20. *Theosophical Quarterly*, Vol. 29, October 1931, p.108.

21. *The Path*, Vol. 9, March 1895, pp.432-434.

22. Clement Acton Griscom Jr. and his wife, Genevieve Ludlow Griscom, were Judge's best friends. At times Judge would stay there entire weeks, commuting to and from work each day. "Mr. Griscom had a marvelous memory, not for useless figures, but for minute details of events. . . ." (*Theosophical Quarterly*, Vol. 16, April 1919, p.319.)

23. *Theosophy (Path)*, Vol. XI, May 1896, pp.50-51.

24. *Theosophical Quarterly*, Vol. 29, January 1932, p.238.

25. *Theosophical Quarterly*, Vol.30, July 1932, p.31; *Theosophical Forum New Series*, Vol.1, No.3, July 1895, p.48.

26. His father, James Sidney Hargrove, was one of London's best known solicitors and an author of repute. His family heritage had such noted men as the eighteenth century Lieutenant General Hargrove, Governor of Gibraltar, and Sir Martin Frobisher who fought against the Armada. The best known was an Aird, on his mother's side, who was a member of Parliament. It is no wonder that the family tradition would have exacted a heavy burden on the young Hargrove to stay in England.

27. It has never been made clear when Judge actually met Mrs. Tingley. E.A. Neresheimer, a close friend of Judge, claimed that he was first introduced to Mr. and Mrs. Tingley in the fall of 1893 after Judge returned from The Parliament of Religions held at the Chicago World's Fair where he had met Mr. Tingley. They were introduced on the prospect of a business enterprise. Neresheimer was a businessman and Philo Tingley was an inventor. According to Neresheimer, Judge was already acquainted with Katherine Tingley by this time. It does lead one to wonder why she didn't join the Theosophical Society until October 13th, 1894.

28. *The Path*, Vol. 9, March 1895, p.439.

German woman.”²⁹ On February 13th, 1895 Judge left New York for Mineral Wells. Tingley looked after his health as well as “acting as his amanuensis when he was too ill to write himself.”³⁰ After a month or so he returned to New York to prepare for the annual Convention, which was held April 28th and 29th, 1895 in Boston.

After the Convention Judge returned to New York and then proceeded to Cincinnati where he wrote to a friend, “I am away from home for my health [which is] much hurt by others’ hate.”³¹ Judge was referring to Annie Besant and “the conspirators against his Theosophical reputation.”³²



Philo Tingley

Hargrove was in Barmouth, England, when he wrote to Judge on July 20th, 1895 saying that he had arranged matters with his parents “and was sailing for New York at an early date.”³³ Hargrove left London on August 24th, 1895³⁴ and arrived in New York on August 30th, 1895.³⁵ When he arrived Judge was staying with Dr. Buck in Cincinnati. He wrote to Hargrove, September 2nd, 1895: “There is no telling where I may go, at this critical point.” Hargrove noted that this was in ref-

erence to “Judge’s physical condition,” meaning his health had greatly deteriorated.³⁶

Judge told Hargrove to stay with the Griscoms, who lived in Flushing, Long Island, until about September 15th or 25th. He told him to familiarize himself with all the theosophists in the New York area, and instructed him to be careful what he said, who he could trust and who to be on his guard against. He also told him that when the time was right



Katherine Tingley

they would meet again and spend time together but that in the meantime they could communicate in ways other than writing. Hargrove mentioned: “Always I carried Judge’s last letter with me in my pocket. It helped me, I believed, to keep in touch with him.”³⁷ This was some of the *practical occult knowledge* which Judge had instructed Hargrove to do in order to “keep the link unbroken” between them.³⁸ Judge always kept a watchful eye for would-be occultists whom he could tutor in *practical occultism*.³⁹

By early September 1895 Judge was feeling quite optimistic about his recovery. He wrote to Hargrove:

29. *Some Reminiscences of William Q. Judge*, a paper by E.A. Neresheimer.

30. *William Quan Judge, Theosophical Pioneer*, compiled by Sven Eek and Boris de Zirkoff. Wheaton, IL, Theosophical Publishing House, 1969, p.34.

31. *Letters That Have Helped Me*, compiled by Jasper Niemand. Los Angeles, CA: The Theosophy Company, 1946, p.185.

32. *Some Reminiscences of W.Q. Judge*, a paper by E.A. Neresheimer.

While at Mineral Wells, Judge kept a record of his experiences and observations in which an individual nicknamed “Kali” is mentioned, likely in reference to Annie Besant. In *The Canadian Theosophist*, (Vol. 13, June 1932, p.125), James Morgan Pryse, admitting that he didn’t read much of the notebook, presumed it to be in reference to Mrs. Judge.

33. *Theosophical Quarterly*, Vol. 30, July 1932, p.37.

34. *Theosophical Quarterly*, Vol. 30, October 1932, p.122.

35. *The Path*, Vol. 10, September 1895, p.199.

36. *Theosophical Quarterly*, Vol. 30, October 1932, p.122.

37. *Theosophical Quarterly*, Vol. 30, October 1932, p.128.

38. This kind of occult instruction is passed on from Master to Chela in order to facilitate communications. “H.P.B. left us and her last message for the Society was given to Mrs. Oakley the night but one before she died. At three a.m. she suddenly looked up and said ‘Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure.’” (*The Path*, Vol. 9, July 1894, p.124.)

39. It is entirely probable that Judge had considered Hargrove as a possible occult successor before he considered Tingley but Hargrove was still very young at the time. There have been serious suggestions made that Judge contemplated Julia Keightley as a successor. (She was formerly Mrs. Julia ver Planck, a young widow, who later married Dr. Archibald Keightley. She wrote under the pseudonym “Jasper Niemand.”) In a letter dated December 9th, 1894 Judge wrote that she “ought not to let herself be too well known at all. She is too sensitive, and it injures her. . . . If J.C.K. got to be too personally and urgently sought after, she would be killed.” (*Theosophical Quarterly*, Vol. 29, January 1932, p.246.) Her health and her shyness may also have been considerations.

“My health-chances better. I’ve almost paralyzed the bacilli tuber’s.”⁴⁰

By October Judge had travelled to North Carolina and then to Aiken, in South Carolina, where again he was seeking clear fresh air for his health. The following month Judge, still in Aiken, revealed an almost complete list of the prescribed medications he was taking to rebuild his health. He wrote:

Just glance at what I have to do medically:

Water, drink 4 times a day. Carbon pills.
Hepar Sulph. and Phos.—homeopathic.
Oxygen, inhale 3 times.
Lynosulfite, inhale as often as you can.
Listerine, gargle to try to stop sore throat.
Some d— thing after meals.
Hot treatment nightly.
Be in the open air all the time.
Where does the *Path*, etc. come in.⁴¹

During this time Hargrove kept his correspondence going with Judge, informing him of all the happenings concerning the Branches’ activities and the people he was meeting. Judge in return was giving Hargrove advice on how to deal with certain members and with Branch affairs. Hargrove was on a three month tour which took him to Boston on September 29th, 1895 then up to Toronto on his way west and south. From Macon, Georgia, where he was December 17th to 22nd, he went to Aiken for Christmas where he stayed with the Judges in a boarding-house for a two week period. Hargrove left Aiken for Washington to deliver a lecture on January 7th, 1896. On January 9th, the Judges left for Cincinnati where they stayed for two weeks with the Bucks and then went to visit Dr. Buchman in Fort Wayne, Indiana. They left there on January 31st and arrived at Grand Central Station, New York, at 6 p.m. on February 3rd, where they went to the Lincoln Hotel on Broadway until a suitable apartment could be found.

Hargrove observed, upon seeing Judge again in New York:


He was far more ill than when I had left him at Aiken some three weeks earlier: he was much

weaker, his cough was more frequent, his digestion gave him greater pain, he could barely whisper. But he insisted upon my spending an hour or more with him daily, while he went over details of the Work in its many ramifications. When he could, he whispered his comments or directions; at other times he wrote notes on scraps of paper.
...⁴²

On February 22nd the Judges moved to an apartment on the third floor of 325 West 56th Street. “From that day he grew weaker and weaker.”⁴³ Dr. Rounds, Judge’s physician, “warned him that unless he would consent to give up all work, he would throw away his only chance to recover.”⁴⁴

Early in the morning of the day he died, Judge wished to see Hargrove. He whispered to him to go fetch a doctor, a specialist, who had been called on previous occasions to consult with his regular physician. Hargrove pleaded with this famous (unnamed) New York specialist but he refused to come without the regular physician being present. Upon returning, Hargrove found Judge in the usual manner — sitting upright on the sofa. Shortly afterwards his regular doctor came calling but Judge refused to see him.⁴⁵ For weeks, because of the incessant racking cough, the bad throat which caused aphonia (laryngitis), and the indigestion problems he was having, he could no longer lay down to sleep, only catching a few winks at a time while sitting. He approached death with clarity.

After Judge’s death conflicting reports were recorded. Dr. Rounds “said that the condition of his lungs could not have caused his death; that death had been due to ‘failure of the heart’s action’.” Hargrove wrote that “all the other doctors who had examined him had agreed that his heart was as sound as a bell”.⁴⁶

These are the facts as we know them. These facts will now be analyzed in conjunction with research which will reveal the most likely cause of Judge’s death. 

40. *Theosophical Quarterly*, Vol. 30, October 1932, p.124.

41. *Theosophical Quarterly*, Vol. 30, January 1933, p.210. Judge’s first concern was always theosophical work — to the point of including the *Path* as part of his medical regimen.

42. *Theosophical Quarterly*, Vol. 32, January 1935, p.203.

43. *Theosophical Quarterly*, Vol. 32, January 1935, p.204.

44. *Theosophical Quarterly*, Vol. 32, January 1935, p.204.

45. *Theosophical Quarterly*, Vol. 32, January 1935, p.205, and *Theosophy (Path)*, Vol. XI, May 1896, pp.36-37.

46. *Theosophy (Path)*, Vol. XI, May 1896, p.37.

God's Arrival in India - Part II

David Reigle

Although we cannot trace in the Vedic commentaries how the one impersonal principle came to be thought of as God, since we lack these, we can see very clearly from the *darśana* texts the arrival of the God idea in India. The *darśanas* are the six systems of Hindu philosophy. According to Hindu tradition, they are based on the Vedas; that is, they have formulated the teachings of the Vedas into systems of philosophical thought. We have texts extant from these six systems that are much older than the extant Vedic commentaries. So they will provide us with considerable help in our attempt to trace God's presence in ancient India.

As is the norm with historical matters in India, we have no definite dates for these texts. The Sāṃkhya system, however, is regarded by Hindu tradition as the oldest *darśana*, taught by the first knower (*ādividvān*), Kapila, so we will begin with it. The Sāṃkhya system, like Buddhism and Jainism, does not teach the existence of God. It instead explains the world and everything in it in terms of the interaction of two self-sufficient principles, *puruṣa* and *prakṛti*. The world is explained as the evolution of eternal substance, *prakṛti*, when in contact with *puruṣa*, what we may call spirit, soul, or life. This latter is not God, since it is a purely passive principle, incapable of thinking or acting. The fact that there is no place for God in what Hindus themselves regard as their oldest *darśana* is a very telling piece of evidence on the question of God's presence in ancient India.

As we have seen before in regard to the Wisdom Tradition and to Buddhism, it is hard for those who have grown up within a theistic worldview to accept that there can be a true religious tradition having no place for God. This is also the case in regard to Sāṃkhya. The *Sāṃkhya-sūtra* is generally understood to refute God. Its verse 1.92, among others,³³ specifically says that God is not proved (*īśvara asiddeḥ*). But the 16th century commentator Vijñāna Bhikṣu, and some modern translators following him, understand this as only saying that God cannot be proved, not that God does not exist.³⁴ This is very much like the agnostic position, that we cannot know whether or not God exists. The attribution of the agnostic position to the Wisdom Tradition was forcefully refuted by the Mahatma K.H.³⁵ He points out that when a system fully and completely describes the operation of the cosmos on its own principles, without God, it is absurd to say there might still be room in it for a God it does not know about or cannot

prove. Such a God would be a non-entity, something that can and does do absolutely nothing.³⁶ The attribution of agnosticism to Buddhism, made by certain Buddhist scholars, may be refuted in a similar manner.³⁷ Likewise, Sāṃkhya gives a full account of the origin and operation of the cosmos, that leaves no room for God in its worldview.³⁸

The Yoga *darśana* presupposes the Sāṃkhya worldview. It provides a system of practice based on this worldview. The means of practice it teaches is meditation, which culminates in the state of *samādhi*. If the practitioner cannot attain *samādhi* by means of meditation, it offers an alternative: devotion to *īśvara*. Thus *īśvara* is found in this system, though in a peripheral role. Since the Yoga system accepts the Sāṃkhya worldview wherein God plays no part, there is little else for this *īśvara* to do. Just how *īśvara* is to be understood in the Yoga system is not fully explained in the extant texts. The word *īśvara* occurs only five times in the *Yoga-sūtra* of Patañjali, the textbook of the system.³⁹ Its earliest commentary is that of Vyāsa. The first person to translate this difficult commentary, Ganganatha Jha, suggested the following to explain *īśvara*'s role in the Yoga system:

He is nowhere spoken of as the 'creator'; nor even as the 'Consciousness' permeating through all existence. He is spoken of only as an object of devotion, devotion to whom leads to highest results. In this respect the 'god' of the *Yogin* appears to hold the same position, as the 'devatā' of the *Mīmāṃsaka*, who posits the 'devatā' only as one to whom the prescribed sacrifices can be offered. He has no other function.⁴⁰

The fact that *īśvara* is found in the Yoga system at all is generally seen by scholars as a concession to growing theism. This only got stronger. The commentaries coming after Vyāsa's, such as those of Vācaspati Miśra (9th century C.E.), and especially of Vijñāna Bhikṣu (16th century C.E.), give increasing importance to *īśvara* as God.

There is a question as to whether *īśvara* means God in Patañjali's *Yoga-sūtra*. M. D. Shastri's important study, "History of the Word 'īśvara' and Its Idea,"⁴¹ shows that *īśvara* did not mean God in any of India's oldest texts, including not only the Vedic corpus, but also such works as Pāṇini's *Aṣṭādhyāyī* and Patañjali's *Mahā-bhāṣya*. It instead only meant a ruler, master, administrative head (*rājā*) or king, and competent or capable of. If the same Patañjali wrote both the *Yoga-sūtra* and the *Mahā-bhāṣya*, as assumed

by Hindu tradition, but doubted by Shastri, *īśvara* would refer to some sort of administrative head (*rājā*) rather than God in the *Yoga-sūtra*. This makes no sense in the context of Yoga (even though Patañjali's system is known as Rāja Yoga, apparently because in it one learns to rule one's mind), so no one has pursued this angle. At least, it made no sense before the Wisdom Tradition became known.

The Secret Doctrine brought out the teaching of the *mānasa-putras*, the "sons of mind," also called solar *pitṛs* ("fathers"), or solar angels. They are an advanced class of beings, the perfected humanity of a previous *manvantara* or life-cycle, that endowed our present humanity with the spark of mind. In a specific sense they are our higher selves, and thus our rulers or administrative heads (*rājā*). The statements about *īśvara* made by Patañjali, that *īśvara* is a particular spirit (*puruṣa*), etc. (verses 1.24-26), and also those made by the ancient commentator Vyāsa, could apply to these. So could the statements from the *Sāṃkhya-sūtra* describing an *īśvara* of such kind (*īdṛśa*), which is different from the *īśvara* as God that it refutes. This *īśvara* is defined in verse 1.95 as a liberated self (*mukta ātman*), or perfected one (*śiddha*), and described in verses 3.54-57 as one who after dissolution into primary substance (*prakṛti*) in a previous life-cycle has arisen in the present one with full knowledge and full action capacity. Devotion to this *īśvara* as a means to achieve *samādhi* would then make sense. The explanation of *īśvara* as a solar *pitṛ* rather than as God would make sense of *īśvara*'s role in the Yoga system.

In either case, *īśvara* as God plays at best a marginal role in the Yoga system, while he plays no role in the Sāṃkhya system. We will next take up the other avowedly non-theistic *darśana*, the Pūrva Mīmāṃsā system.

The Pūrva Mīmāṃsā system is the most orthodox *darśana*, since it is the one that deals with the Vedas proper, the hymns addressed to the many gods. Yet it, like Sāṃkhya, has no place for God. This rather unexpected (at least in later Hinduism) combination of ultra-orthodoxy and non-theism led T. M. P. Mahadevan, modern exponent of Advaita Vedānta, to remark:

It is rather strange that the most orthodox of systems should turn out to be atheistic.⁴²

Not only does it not accept God, even the gods it deals with are not considered real. Its view of the Vedic deities is described by Ganganatha Jha, the foremost translator of Mīmāṃsā texts:

The deity to whom sacrifices are offered is, for the Mīmāṃsaka, a purely hypothetical entity, posited for the sake of the accomplishment of a Sacrifice. . . . this is very clearly brought out in Mīm[āṃsā]

Sū[tra] IX—i—6-10; in which connection the *Bhāṣya* explains that the Deity has no body, it does not eat anything, it cannot be either pleased or displeased; nor can it award prizes or punishments, as results of sacrifices. . . .⁴³

So the only *darśana* that deals with the Vedas proper regards the Vedic deities as purely hypothetical entities. This fact provides weighty evidence that the Vedas never were polytheistic. As to God, he finds no place in the Pūrva Mīmāṃsā system because the Vedas, the all in all of this system, are eternal.

The Vedas are *śruti*, that which is heard. Even though *śruti* is often translated as revelation, this does not mean, like in other religions, that it is the word of God. What the seers (*ṛṣi*) heard and recorded as the Vedas is something that has always existed: the eternal sound that is believed in Hindu tradition to uphold and order the cosmos. The Vedic hymns are these sound sequences, embodying the cosmic order (*ṛta*). If these sequences of sound were the word of God, there would be a time when they did not exist, before God spoke them. But they are eternal, so they cannot be the word of God. Nor does God play any part in running the cosmos.

It is by the principle of cosmic order (*ṛta*) rather than by the will of God that the cosmos operates. Hence this principle can be said to take the place of God in the Vedic worldview. The idea of *ṛta* or cosmic order when applied to the human sphere became the idea of *dharma* or duty, what it is necessary for us to do simply because it is the eternal way of things. These are the actions (*karma*) enjoined in the Vedas; and this is the sphere of Pūrva Mīmāṃsā. The results of these actions are brought about by an inherent unseen potency (*apūrva*), not by God. Thus in the Pūrva Mīmāṃsā system, God is not the author of the Vedas; God did not create the cosmos; God does not run the cosmos; God did not lay down human duty; God does not reward or punish; God does not bring about the results of actions. Here as in the Sāṃkhya system, God is left with no role to play in the cosmos. So the existence of God is denied in Pūrva Mīmāṃsā, the most orthodox Hindu *darśana*.

Just as Pūrva Mīmāṃsā deals with the Vedas proper, the former (*pūrva*) part of the *śruti*, so Uttara Mīmāṃsā deals with the latter (*uttara*) part of the *śruti*, namely, the Upaniṣads. Thus the one universal principle known as *brahman* or *ātman* taught in the Upaniṣads is the province of the Uttara Mīmāṃsā system, better known as Vedānta, the "end (*anta*) of the Vedas." The *Brahma-sūtra* is the textbook of this system, obviously dealing with *brahman*. There is, however, no mention in this book of *śaṅga brahman*, the conditioned *brahman* with attributes, also called *īśvara*, God; nor is this phrase found in the

ten principal Upaniṣads. Neither is the word *īśvara* found in the *Brahma-sūtra*, nor is it found in eight of the ten principal Upaniṣads. *Īśvara* is found in three places in the *Bṛhad-āraṇyaka Upaniṣad*.⁴⁴ In two of these, as noted in M. D. Shastri's above-cited study of the word *īśvara*, "it is unambiguously used only in the sense of 'capable of.'"⁴⁵ In the third place it is found in the compound *sarveśvara*, "ruler of all," used as an adjective describing *ātman*. It is also found once in the *Māṇḍūkya Upaniṣad*, in the same compound, used as an adjective describing the third quarter of *brahman* or *ātman*. The related word *īś* is found in the *Īśā Upaniṣad*, where according to Shastri, "it becomes clear that the word *Īś* has been used here more in the sense of Paramātman, the supreme self (or Brahman), than in the sense of Parameśvara or supreme God."⁴⁶ The word *īś* is also found in the *Muṇḍaka Upaniṣad*, in the same sense, reports Shastri.⁴⁷ So the God idea is not found in the primary sources of the Vedānta system, the ten principal Upaniṣads, nor in its textbook, the *Brahma-sūtra*. Someone had to bring it in, and do so in a decisive and convincing manner. That someone was Śaṅkarācārya.

Śaṅkarācārya is the founder of the Advaita or "non-dual" school, the oldest school of Vedānta. He wrote very influential commentaries on the Upaniṣads and on the *Brahma-sūtra*. In these he repeatedly brought in the idea of *īśvara*, God, usually making no distinction between *īśvara* and the one universal *brahman* or *ātman*.⁴⁸ In his emphasis on *īśvara*, he differed from even his own disciples, who very seldom use the word *īśvara* in their writings.⁴⁹ The disciples he differed from, however, may not in fact be his. Substantial evidence that the author of the extant commentaries was not the original Śaṅkarācārya from the 5th century B.C.E., but was a later Śaṅkarācārya from the 8th century C.E., has been provided elsewhere.⁵⁰ From what we can deduce, the teachings of the original Śaṅkarācārya must differ significantly from the teachings of the later Śaṅkarācārya. The Mahatma K.H. writes in a letter replying to A. O. Hume:

In the first [letter] you notify me of your intention of studying Advaita Philosophy with a "good old Swami". The man, no doubt, is very good; but from what I gather in your letter, if he teaches you anything you say to me, i.e., anything save an impersonal, non-thinking and non-intelligent Principle they call Parabrahm, then he will not be teaching you the *true spirit* of that philosophy, not from its esoteric aspect, at any rate.⁵¹

In contrast to this, the main theme of the extant *Brahma-sūtra* commentary of Śaṅkarācārya is to prove that *paraṃ brahman* is conscious, is a thinking, intelligent entity. This is as opposed to the non-conscious primary substance (*pradhāna*) taught in the Sāṃkhya system, then apparently equivalent

to *brahman*.⁵² This Śaṅkarācārya made *brahman* equivalent to *īśvara*.

The idea of *īśvara*, the God idea, is universally accepted in Advaita Vedānta today. It exists alongside the ancient idea from the Upaniṣads of the one impersonal principle, *brahman*. In this way it is not the same as the God idea in monotheistic religions. Nonetheless, *īśvara* has many of the characteristics of the God of monotheism. As described by T. M. P. Mahadevan, the God of Advaita Vedānta is omniscient, omnipotent, the intelligent controller of the operation of the law of karma, the dispenser of justice, the moral governor, both the Law-Giver and the Law, the bestower of grace on his devotees, the object of adoration, the giver of prosperity, the grantor of liberation, etc.⁵³

In the major Vedānta schools that arose after the Advaita school, such as the Viśiṣṭādvaita or "qualified non-dual" school of Rāmānuja, 11th century C.E., and the Dvaita or "dual" school of Madhva, 13th century C.E., the once impersonal *brahman* was progressively transformed into a full-blown personal God. Since the 8th century C.E., the time of the later Śaṅkarācārya, Vedānta in all its schools has been a major force in promoting the God idea in India.

We now take up the *darśana* that has been for more than a millennium the great defender of the God idea in India. This is the Nyāya system. Nyāya is usually translated as logic.⁵⁴ All three religions of ancient India, Jainism, Buddhism, and Hinduism, utilize reasoning to explain their tenets, in contradistinction to the three Abrahamic religions, Judaism, Christianity, and Islam. In each of the three Indian religions, separate schools of logic developed, even though reasoning is used in all their systems. The schools of logic found in Jainism and Buddhism, of course, use logic to refute the idea of God. But the Nyāya system found in Hinduism uses logic to prove the existence of God. Indeed, the use of logic to prove God reached its culmination in a work of this system, the *Nyāya-kusumāñjali*, written in the 11th century C.E. by the great champion of the God idea, Udayana. About this highly influential work Karl Potter writes in his *Encyclopedia of Indian Philosophies*:

This work contains by general acclaim the definitive treatment of the question of how to prove God's existence.⁵⁵

Ironically, this turns out to be a reversal of the position of the system's founder, Gautama. The original textbook of the system is Gautama's *Nyāya-sūtra*. The oldest extant commentary on it is the *bhāṣya* by Vātsyāyana. The next oldest commentary on it is the *vārttika* by Uddyotakara. These three highly complex texts were first translated into English by Ganganatha Jha and published serially from

1912-1919. In November of 1919 Jha presented at the All-India Oriental Conference a paper titled, "The Theism of Gautama, the Founder of 'Nyāya,'" in which he brought out the fact that Gautama's position on God had been reversed by the commentators. The one and only place in Gautama's *Nyāya-sūtra* that *īśvara* is found, 4.1.19, is in a section giving the views of others, not those of Gautama, that Gautama cites and then refutes. It took all the ingenuity of the theistic commentators to turn this around. Ganaganatha Jha writes:

A study of the commentators however sheds a lurid light upon this device of the Vārtikakāra; and shows how hopelessly confused is the entire attempt to fasten this doctrine on Gautama.⁵⁶

A few decades later, Harvard professor Daniel Ingalls took up this same topic in his paper titled, "Human Effort Versus God's Effort in the Early Nyāya (NS. 4. 1. 19-21)," apparently independently of Jha, since Jha's paper is not cited. Here Ingalls observes, as had Jha earlier:

The general movement of Nyāya opinion throughout this period may be judged from one observation: the later the commentator the greater the importance which he assigns to God . . .⁵⁷

Ingalls shows the progressive stages this theism went through at the hands of the commentators, beginning with Vātsyāyana, who started it all with what is characterized by Ingalls as a "bold aboutface (volte face)."

Since then, other studies have further clarified the non-theistic position of early Nyāya.⁵⁸ From the various available sources we get the following picture.

The Nyāya system as described by its founder, Gautama, in his 528-verse *Nyāya-sūtra*, has no place for God. Gautama did, however, bring up the hypothesis of God, in order to reject it in favor of human effort or action (*karma*). Some centuries later, Vātsyāyana, the author of the oldest commentary now extant, although acknowledging that Gautama's verse on *īśvara* is the view of another, inexplicably treated it as if it were Gautama's own view.⁵⁹ Vātsyāyana thereby put God's foot in the door of the Nyāya system by allowing God to play a role in the working of karma. A few centuries after that, Uddyotakara, the author of the next oldest commentary, opened the door wide for God, by making God stand above the law of karma, and by giving the first Nyāya proof of God's existence. The next commentator, Vācaspati Mīśra, seeing that Gautama's verse on *īśvara* was in fact the view of another, so that the position of the previous two commentators who treated it as Gautama's own view could not be maintained, took a new leap for God. Rather than accepting the fact that Gautama here rejects the view that God is the cause of the world, Vācaspati Mīśra has Gautama only

rejecting the view that God is the material cause (*upādāna*) of the world, and thereby proving that God is the efficient cause (*nimitta kāraṇa*) of the world. The proof that Vācaspati Mīśra put forth on behalf of Gautama became the standard Nyāya proof for the existence of God. This proof was taken up in a fourth commentary, and the proof of God was made eloquent in the *Nyāya-kusumāñjali*, both by God's great champion, Udayana, which put God firmly in control in the Nyāya system.

We have now come full circle from where we started. From all the available evidence, it would seem that the original Nyāya system of Gautama, like Jainism and like Buddhism, believed in karma alone as the sole regulator of the cosmos. God was not yet involved.

Just as the Sāṃkhya system is paired with the Yoga system, with Sāṃkhya providing the basic worldview for both, so the Nyāya system is paired with the Vaiśeṣika system, with Vaiśeṣika providing the basic worldview for both. The basic worldview provided by the Vaiśeṣika system is one of eternal atoms. Like in Nyāya, where God has taken over the operation of karma, so in Vaiśeṣika, God has taken control of the eternal atoms. Thus the joint Nyāya-Vaiśeṣika system is seen in India as the staunchest upholder of the idea of God. This is despite the fact that the original Vaiśeṣika textbook, Kaṇāda's *Vaiśeṣika-sūtra*, does not even mention *īśvara*. How, then, did God get there?

Again, as in Nyāya, God found his way into the Vaiśeṣika system only gradually. None of the ancient commentaries on the *Vaiśeṣika-sūtra*, such as the *bhāṣya* by Rāvaṇa, are extant.⁶⁰ From what we know of the commentary by Rāvaṇa, it, like the *Vaiśeṣika-sūtra* itself, did not refer to God.⁶¹ The basic worldview of the *Vaiśeṣika-sūtra* as explained in an ancient commentary, probably Rāvaṇa's, was summarized by Śaṅkarācārya in the 8th century C.E., when this was still available.⁶² The eternal atoms come together under the impetus of *adr̥ṣṭa*, unseen potency, to form the visible cosmos. *Adr̥ṣṭa* is the unseen potency arising from human actions (*karma*) that brings about their fruition, even if in another lifetime, or even in the next periodic cosmos. *Adr̥ṣṭa* explains how karma works. Thus in early Vaiśeṣika, as was practically universal in ancient India, it is karma that operates the cosmos rather than God. Only later was God brought in to take over *adr̥ṣṭa* as the efficient cause of the world, that impels the eternal atoms, the material cause.

The oldest available Vaiśeṣika text after the *Vaiśeṣika-sūtra* is the *Daśa-padārtha-śāstra*, which was translated into Chinese about the 5th century C.E.⁶³ It,

too, nowhere mentions *īśvara*. God first appears in the Vaiśeṣika system in the *Padārtha-dharma-saṅgraha* of Praśasta-pāda, about the 6th century C.E. In this text, *īśvara*, who impels *adṛṣṭa*, is responsible for the creation of the world.⁶⁴ The teaching of God was attributed to the *Vaiśeṣika-sūtra* from this time onward. A commentary by Candrānanda from perhaps the 7th century C.E. explains a pronoun in verse 3 of the *Vaiśeṣika-sūtra* as referring to *īśvara*.⁶⁵ The commentary by Śaṅkara Miśra from the 15th century C.E., for long the only one known, also explains this pronoun as referring to *īśvara*, but adds that it could refer to the more obvious *dharma*, the subject of the preceding two verses.⁶⁶ Interestingly, in a commentary by Bhaṭṭa Vādindra from the 13th century C.E., although theistic, this pronoun is explained entirely differently, as referring to heaven and liberation (*svargāpavargayoḥ*).⁶⁷ This diversity of interpretation is made possible by the terse *sūtra* style. Taking advantage of this terseness, *īśvara* is brought in at several other places in the *Vaiśeṣika-sūtra* by the commentators, who made sure that God was here to stay in the Vaiśeṣika system.

The history of the development of the God idea in the Vaiśeṣika system has formed the subject of extensive research conducted over many years by George Chemparathy. In 1965 he published an article in which he brought out a statement from an early commentator specifically saying that God had been imported into the Vaiśeṣika system. The *Yukti-dīpikā*, an early Sāṃkhya commentary that was only lately discovered and first published in 1938, describes in its discussion of the *īśvara* doctrine two systems: the Pāśupata and the Vaiśeṣika. It says that the original Vaiśeṣika system did not admit the existence of *īśvara*, but that the later Vaiśeṣikas accepted this doctrine from the Pāśupatas. It calls this an innovation or invention. Here is this statement from the *Yukti-dīpikā*, concluding its discussion of the *īśvara* doctrine, translated by Chemparathy:

This (doctrine of *īśvara*) is wrongly attributed to the Ācārya [Kaṇāda, author of the *Vaiśeṣika-sūtra*] in order to put a share of your fault on him, but (in truth) it is not his view. Thus (the doctrine) of the followers of Kaṇāda, that there exists an *īśvara*, is an invention (*upajñam*) of the Pāśupatas.⁶⁸

The Pāśupatas may be thought of as Śaivas, those who worship Śiva or some form of Śiva such as Paśupati. There is no doubt that popular movements such as this, not only Śaivism but also Vaiṣṇavism, contributed greatly to God's arrival in India.

In summary, of the six philosophical systems of Hinduism, the oldest, Sāṃkhya, and the most orthodox, Pūrva Mīmāṃsā, are avowedly non-theistic;

they do not teach the existence of God. The Yoga system includes *īśvara*, but in a peripheral role, and this *īśvara* may not be God. Vedānta originally taught only the impersonal principle called *brahman*; the idea of a personal God, *īśvara*, was brought in later. Nyāya originally denied God, but this was later turned around and made into the definitive proof of God. Vaiśeṣika originally lacked God, but God was later imported from the Pāśupatas. So philosophical Hinduism did not originally accept God. Nor can a single, all-powerful God be found in the Vedas. All this shows beyond reasonable doubt that early Hinduism, like Jainism and Buddhism, was non-theistic. Therefore, all of ancient India, home of the Wisdom Tradition, was once non-theistic. God was not a part of the teachings of the Wisdom Tradition.

The Problem with God

The Mahā-Chohan, who is regarded as the teacher of the teachers behind the Theosophical movement, and therefore as the foremost authority of our time on the Wisdom Tradition, is recorded as making this remarkable statement:

The world in general and Christendom especially, left for two thousand years to the regime of a personal God as well as its political and social systems based on that idea, has now proved a failure.⁶⁹

Perhaps a big failure. The Mahatma K.H. said that their own philosophy "is preeminently the science of effects by their causes and of causes by their effects."⁷⁰ He asked Hume to work out the causes of evil in the world. After enumerating the human vices that one would expect as the causes of evil, K.H. continued:

Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved one-third of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided, — and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause — I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect

... continued on page 46

The Symbolology of Birds

K. Smith

What is it that has inspired so many legends and myths throughout the world on the symbolism of birds? Is it man's desire to fly and feel the freedom from gravity which birds have? That yearning for freedom comes perhaps as a memory from ancient times when man could fly. As H.P.B. mentions in *The Secret Doctrine*, "the Great Gods, create men with the bodies of birds of the desert, human beings" and in a footnote she reminds us of the "winged Races" mentioned by Plato, and those in the *Popol Vuh*, beings who "could walk, fly and see objects, however distant" (SD II, 55). These were the early races of man, and it is very possible that the sacredness of the symbol of birds comes from such times. As far back as in some Paleolithic caves near Kiev they found some figures of flying geese made from the ivory of a mammoth, and under their wings was a swastika (Masks, 257); an interesting combination of symbols, the geese as the emblem of the beginning of the Universe, and the swastika, which means the cycles of the microcosm and the macrocosm, Spirit and Matter in eternal rotation. We will see how each nation in one way or another uses birds to symbolize higher feelings, gods, life, spirit, soul, and cycles of time.

In the Hindu mythology the Absolute has been called the Primeval Waters, and in this water glides the Swan who lays the Mundane Egg. This golden Egg is the Universe, and the Swan, Kalahansa, stands for the beginning of a new Mahamanvantara. Such a beginning implies a new cycle, and thus cyclic time is connected with the Swan. Brahma, the god, is depicted using a Swan as his vehicle, which means, he represents "the emanation of the primordial Ray, [which] is made to serve as a Vahan [vehicle] for that divine Ray, which otherwise could not manifest itself in the Universe" (SD I, 80). This then is the Universal Matrix, in the shape of an egg, coming out of the deep, and manifesting into the first Logos, from which then emanate the second and third Logoi. But Hansa also means divine wisdom, that wisdom which exists in the darkness of the Absolute beyond our reach.¹

H.P.B. mentions in *The Secret Doctrine* the reasons for the reverence of the Swan's symbol and the Mundane Egg. She says:

The "First Cause" had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, "the

swan in (Space and) Time." He became the "Swan of Eternity," who lays at the beginning of each Mahamanvantara a "Golden Egg." (SD I, 359)

The second reason has to do with the shape of the Universe, as an egg, something that was known in antiquity.

In one of the versions of creation in Egyptian mythology, the bird was a goose, the great Primeval Spirit, called the "Great Cackler" whose voice broke the silence that existed before the manifestation of the Universe. This was the Word, as given by a Great Bird. But they say more. The egg was invisible, because it took shape before the appearance of light. And the bird burst from the egg, "I am the Soul, the creation of the Primeval Waters . . . my nest was unseen, my egg was unbroken" (Clark, 56) and in another version, instead of a goose, it is the Benu (Benoo) bird, which is also the Phoenix. "The breath of life which emerged from the throat of the Benu Bird, the son of Re [Ra] in whom Atum appeared in the primeval nought, infinity, darkness and nowhere" (Clark, 246). Thus again, the Phoenix breaks the silence of the primeval night with the call for life and destiny, which will determine what will or will not be. The Phoenix is called the bird of resurrection in Eternity, alluding to the periodical cycles of cosmic and human resurrection. It is supposed to consume itself, and be reborn out of its ashes.

Compare what H.P.B. says of the first race of men in *The Secret Doctrine*:

They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka — least of all Nirvana or even Devachan — for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. (SD II, 610)

So man is compared to a mythical bird.

In a temple of Pu'to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (*Kāla-Hansa*), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyani-Buddhas — the regent of a star called the "Star of Salvation." (SD I, 471)

We know that Kwan-Shi-Yin is Avalokiteshwara, or in other words Parabrahm, the Absolute, floating on

1. In a Hindu allegory the swan is given milk mixed with water to drink. But in his wisdom, the swan is able to drink the milk and leave the water. Here milk stands for Spirit, and water for matter (SD I, 79).

a black swan. The idea of a “black” bird does not mean “evil”, but simply that it could not be seen.

In the *Kalevala*, an epic poem of Finland,

the beautiful daughter of the Ether, “the Water Mother,” creates the world in conjunction with a “Duck” . . . who lays six golden eggs, and the seventh, “an egg of iron,” in her lap. (SD II, 122)

Not much is said as to the symbology of the egg of iron, but from the fact that there are seven we can conclude that they are related to the seven principles, and planes, the egg of iron being the egg of solid matter, while the six golden eggs represent Spirit in its different levels. The Water Mother is no other than the Absolute, again the idea of the waters of space, and of a bird laying golden eggs. In order to fully develop the symbol, all the legends use water fowl, for they are at home in three elements, water, air, and earth. All these legends then allude to the idea of the Mundane Egg, the beginning of Cosmos, in the waters of Chaos.

The Persian Phoenix is called Simorgh-Anke. It is a marvelous bird, intelligent, religious, which speaks many languages, and is the steed of Tahmurath. This bird represents the cycles, and complains of its age

for it is born cycles and cycles before the days of Adam. . . . It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 840,000 years. . . . Simorgh is born with the last deluge of the pre-Adamites, says the “romance of Simorgh and the good Khalif”. (SD II, 397)

But it isn’t only the Hindu and Persian Scriptures that use the phoenix as a symbol for cycles. Also the Phoenician, Greeks, Chaldean and Egyptian cosmogonies. The phoenix is connected with the Solar cycle of 600 years, and according to the Turks, Kerkes (the name of their phoenix),

lives another thousand years, up to *seven times seven* . . . when comes the day of Judgment. The “seven times seven” . . . [refers] to the forty-nine “Manus,” the Seven Rounds, and the seven times seven human cycles in each Round on each globe. (SD II, 617)

The origin of these allegories comes from the Hindu *Garuda*, the mythological half-man half-bird, and the vehicle used by Vishnu. *Garuda* is the “Indian phoenix, the emblem of cyclic and periodical time” and of all Solar cycles. *Garuda* represents “the great cycle, the ‘*Maha-Kalpa*’ co-eternal with Vishnu” (SD II, 564-5). And thus we can see how several aquatic birds were used to represent the beginning of the

Universe, and with that the ideas of cycles, time in ever evolving nature.

It is not just the symbology of aquatic fowl that is used but also those birds of prey that rise to the sun symbolizing Spirit, Soul, Gods and Angels.

In *The Book of the Dead*, these birds appear usually as part bird and part human. In their pictorial representations of the God Thoth we see him with the head of an ibis, sacred to the Egyptians, for the ibis killed the winged serpents that would come from Arabia. Horus, is seen with the head of a Hawk or Falcon, as well as Ra and Osiris who have the head of a Hawk, but with a disk on top of their head, representing the Sun. These are the Sun Gods, who engender themselves, creators of the Universe. Nephthys a moon goddess, is represented by a vulture who hovers over the dead and dying. The goddess Isis takes many shapes, among them the vulture or the swallow when she is performing some magical incantations or administering to the dead.

In their pictorial representation of the death of Ani, for example, we see him lying mummified on a bier and by his head there is a vulture, as well as by his feet, while hovering above the mummy is a hawk with the face of a human being. The explanation is that the two vultures are Nephthys and Isis, the two goddesses “with the character of nursing mothers”, while the hawk with the face of a human being is the Heart-Soul of the dead Ani. Nephthys’ role was to protect the dead. Ever since she helped Isis to gather the parts of the dismembered body of Osiris, this is her role. Thus she is often seen at the corners of a sarcophagus, guarding the spirit of the dead. While the hawk represents the Heart-Soul; the Egyptians also make a difference between that and the Spirit-soul.

The Spirit-soul is eternal, while the Heart-soul is not. This is the same difference as between Atma, the eternal 7th principle, and our 5th principle, Buddhi-Manas. The symbology used for Spirit-soul is the Benu bird, which became later the phoenix, and one interesting aspect of the phoenix is that it is self engendered, and thus eternal, since from its ashes it will rise again. The Benu bird symbolizes also the soul of Ra,² the Sun-god, or that of the Spiritual Sun, which gives life to the whole cosmos, as the eternal Atma, or seventh principle in the universe. Nephthys — a lunar goddess, had different functions, and like Isis became wife, mother and sister to different gods. In this case they both represent the nursing mother, the eternal divine Goddess.

2. In *The Book of the Dead*, you read “I am the *Bennu*, the soul of Ra, and the guide of the gods in the Tuat (underworld). Their divine souls come forth upon earth to do the will of their *kas* [double], let therefore the soul of Osiris Ani come forth to do the will of his *ka*.” From the Hymns of the Theban Recession. (BD, 145)

There are several chapters in *The Book of the Dead* where the knowledge of each of those chapters will give certain “powers” to the deceased in the after life. By using specific chants, Ani is able to make the transformation into a Benu Bird, declaring that “I came into being from unformed matter. . . . I am of the germs of every god” (BD, 268-9). Such knowledge after death would give him the power to transform himself into anything his heart desires, being able to move with Ra over the earth, and free from any evil influence. While the transformation to a heron would give him “power over the animals”, yet these powers could only be gotten if “he was sinless in word and in deed” for as he says: “I do not utter words of wickedness instead of words of right and truth, and each day right and truth come upon my eyebrows” (BD, 271).

The swallow was always welcomed for it brought glad tidings, and the transformation into a swallow would mean that the soul would incarnate in Serqet, the Scorpio-goddess, daughter of Ra and of Isis. As the swallow says: “O open thou the doors to me and I will declare the things which have been seen by me” (BD, 276), and he brings the good news that Horus has become the divine Prince of the Boat of the Sun. Isis took such a form to bring Osiris back to life, and so in *The Book of the Dead*, Ani, by taking the form of a swallow, would be able “to restore to life his dead body.”

By reciting the transformation into a hawk of gold, the soul of Ani is able to fly into the sky and go on the boats of Antchet and Sekter, boats of the Sun-god. In other words he could take his seat among the gods. Once there he could transform himself into a Spirit-soul, and live with the Spirits of Osiris and Ra. “I have risen, I have risen like the mighty hawk of gold that cometh forth from his egg” (BD, 249). The early Egyptians believed that the souls of the just would fly to heaven on the wings of the ibis of Thoth, but later this was transformed into the hawk of gold.

But the most important of all the transformations was that into the God-hawk also called the Divine Hawk, that is, to incorporate oneself in that hawk where Horus appeared on earth. Every worshipper of Osiris wished to become soul of the soul of Horus, heart of his heart, flesh of his flesh. His being then would merge with the Great God and become almighty and everlasting. He became the great Spirit-soul wherein all Spirit-souls lived.

These transformations remind us of different initiations which the soul has to go through. The initiate

must die and be reborn as whichever bird, or entity he chose, following the inclinations of his heart. And so the birds that help them to fly into heaven, into the realms of the gods, were sacred to them. Each bird would give them a different power over nature. In the words of H.P.B. speaking of some Egyptian bas reliefs, she says:

One especially from the temple of Philoe, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun³), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new birth), which stream is interlaced in the shape of a cross and full of small ansated crosses. (SD II, 558)

In Christianity and Judaism, the dove plays an important role not only in initiations and trials, but also as a symbol of the Holy Ghost. A dove descends on Jesus, according to the Pistis-Sophia, at his baptism, and this is the

“descent” of the “Higher Self” or Soul (*Atma-Buddhi*) on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos*, with *Chrestos*, or the imperishable “Individuality” in the *All*, with the transcendent Personality — the Adept.” (CW XIII, 8)

Jesus, the man, becomes the glorified Initiate, after going through his second birth through the water of baptism, or the “spiritual womb of his second birth”. Water again becomes an important element, for the Universe was born from the Primeval Waters, and thus is connected with the idea of a womb.

The symbol of the dove has other meanings: it typifies Eros (Love) or Charity, and when it descends upon the initiate, this purified love, charity or compassion will help him to unite with his Atma or the Holy Ghost. Yet we see Jesus getting angry at the temple with what he sees, for in the temple there are sheep, doves and money changers which symbolize respectively the passions and desires which have been subdued, the doves which are the spiritual aspirations, while the money changers in the temple are those who traffic in spiritual things, money-seeking priesthood, who would be selling spiritual knowledge. Thus the attitude of the Initiate to exoteric religion after he has attained victory, is one of disgust and Jesus throws them out of the temple. From this we can understand the use of animals and birds to symbolize the changes undergone by an initiate.

3. In a Hymn to Osiris, Thoth says:

“I am Thoth, the perfect scribe, whose hands are pure. I am the lord of purity, the destroyer of evil, the scribe of right and truth, and that which I abominate is sin. Behold me, for I am the writing reed of the god Neb-er-tcher, the lord of laws, who giveth forth the word of wisdom and understanding and whose speech hath dominion over the two lands.” (BD, 629)

How much this reminds us of the Lipika.

The divine dove who witnesses the baptism, hovering over the lamb of God, is not the only bird in Christianity which is considered sacred. The eagle also plays a role, especially in St. John, author of the Apocalypse.

The *Eagle* was his attribute, the most archaic of symbols — being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as “the symbol of the Sephirah Tiph'e-reth, the spiritual Æther or Air” With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. . . . Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun. (CW XI, 75fn)

This paragraph gives us a very unique view of such a symbol.

Among the ancient Aztecs in Mexico, the eagle was used as a symbol for Spirit. On their flag, to this day, the Mexicans portray an eagle standing on a cactus plant, with a serpent in its beak. This symbol goes back to the Aztec Tree of Knowledge, where at its top is an eagle, Atma. The serpent has always meant wisdom, thus the eagle, or Spirit, with the serpent in its beak, is devouring wisdom. In other manuscripts you see the Eagle fighting a tiger, which again is the symbolic image of the struggle of the higher principles in man against his lower principles.

In some cases, the symbol takes a turn and you see a negative impersonation of birds. In the Mexican cosmogony, Tezcatlipoca's main disguise is that of a Tiger, but he has a second form, the turkey, and Séjourné considers the “clumsy domestic bird, known as the great Xolotl as a symbol of the sun exiled upon the earth” that is, the incarnation of the fallen eagle. It can't soar anymore to the heights, but must waddle on earth.

The Peacock was considered by the Hindus as the phoenix, a bird of wisdom and occult knowledge. His crown was the seven pointed star, while his tail

represented “the sidereal heavens . . . and the twelve signs of the Zodiac” (SD II, 619). But in a Persian allegory, this bird takes a different meaning. The cruel demon Angra Mainyu, who was told that he couldn't create anything beautiful, decides to create the most beautiful bird. “It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds” (CW XIII, 129) and so he creates the King of Birds, who is adored by man and copies him in his peacock-vanity and self-adulation. Such is the creation of Angra and the downfall of the symbol of the peacock.

The raven is another bird which has changed in its meaning through history. It was the representative of longevity, “wisdom through experience, and of the intelligent and firm will in man” (CW XI, 44). In Christianity we see Noah sending a raven which never comes back to the Ark, while the dove does. Yet, later during the Mediaeval times the raven becomes a symbol of black magic, witches and fiends. This came with the decadence of white and divine magic, to black magic.

Birds became the symbols of angels, divine messengers, of the resurrection and the creation of life, symbols of the inner man, the Spiritual as well as the Human Soul, that is, Buddhi and Manas. The gods in Egypt were shown with the face of a Hawk, a Falcon or other birds, the initiated transformed themselves into some bird to fly like the eagle and face the Sun, that is, the Spiritual Sun; and in *The Voice of the Silence* we read:

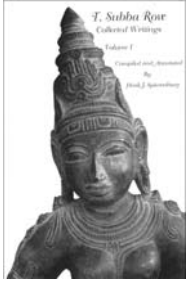
“In order to become the KNOWER of ALL SELF thou hast first of SELF to be the knower.” To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages. (VS, 5)

Through all these examples we find that there is one thing in common with all birds, they are used as a bridge between Spirit and matter, between heaven and earth, between man and the gods, the vehicle of Atma. They exemplify wisdom and the struggle to raise oneself above material existence. ☪

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BOOK REVIEW



T. Subba Row Collected Writings, Volumes I and II, compiled and annotated by Henk J. Spierenburg. Published 2001-2002 by Point Loma Publications, Inc., San Diego, California. Soft bound. Volume I, xxiv + 264pp; Volume II, x + 265-654 pp. Price per volume USD 18.50, EUR 24,96.

These two volumes of *T. Subba Row Collected Writings*, compiled and annotated by Henk J. Spierenburg, are the latest efforts made to bring together all the philosophical articles, letters, book reviews, notes and lectures of this great Vedantin scholar and outstanding member of the Theosophical Society in India. Though there exist earlier versions of the collected writings of Subba Row, such as the two editions of Tukaram Tatya — the first one published in 1895 and the second one revised and enlarged, in 1931 — and C. Jinarajadasa's edition published in 1931 which already comprises some new material, this latest edition of H. J. Spierenburg is the most complete one of them all. It includes not only all the material previously published in the earlier versions, but many pages never reprinted before, including letters of Subba Row, his editorial *Notes* and articles from *The Theosophist*, and his lectures on the *Bhagavad-Gita*. Most importantly, this new edition offers the reader 1026 footnotes with their references whenever called for, a very comprehensive bibliography, an extensive word index that can be used as a glossary of terms, and finally a short biography of Subba Row. To the serious Theosophical student and researcher all these new features are invaluable, for they make of Mr. Spierenburg's compilation a truly useful reference work at last.

Having been by profession a lawyer, all of Subba Row's writings are imbued with a sense of proportion and logic, leaving very little ground for attack by an opponent. This was especially appreciated in the metaphysical and heated debates between H.P.B. and Subba Row, concerning the classification of the principles in man, that ran through a series of four articles. Logic and clarity of thought, however, were not the only characteristics of his writings. He also displayed a great originality and a profound knowledge of the occult. All of Subba Row's articles are of considerable worth to the Theosophist. They cover a wide range of philosophical topics, though mostly of a controversial nature, such as "A Personal and an Impersonal God" and "The Philosophy of Spirit." Examples of those articles bordering on the occult side of nature are his "Esoteric Teachings," "The Twelve Signs of the Zodiac," and "What is Occultism?" which pertains to material never reprinted before. Placed in this last category are also his multiple *Notes* on very diverse subjects and his most priceless work, namely, his superb lectures on the *Bhagavad-Gita*. These lectures were given before the T. S. Convention of 1886 at Adyar and, according to Col. Olcott, they were a tremendous success, Subba Row having charmed the whole audience with his mastery of the subject. Commenting about the *Bhagavad-Gita* Subba Row writes that it "may be called the book of the philosophy of the *Logos*" (II, 491),

its main object being "to explain the higher principles that operate in the cosmos, which are omnipresent and permanent and which are common to all the solar systems" (II, 524-25).

Little is known of the private life of Subba Row for he was habitually a very reserved man, even with his own family. This trait was especially noted in matters concerning esoteric teachings and the occult life. The biographical sketch given in the first volume of this work is based primarily on Col. Olcott's annotations from his *Old Diary Leaves* and the Obituary he wrote upon Subba Row's death in 1890, though a few other secondary sources are also used. However, the most significant remark ever made public about Subba Row came from H.P.B.'s pen when she wrote that he was "the most learned occultist in India at this time, a disciple of the Himalayan Hierophants" (B.C.W. V, 40-1), and that "we know of no better authority in INDIA on anything concerning the esotericism of the Advaita Philosophy" (B.C.W. IV, 344). It may be advisable to stress this last remark of H.P.B. because it was from the viewpoint of the Advaita Vedanta that Subba Row wrote his many philosophical articles. The Theosophist should keep in mind that there may be small differences of approach or terminology between Subba Row's teachings and those handed down to us by H.P.B. In the end one really has to balance all the statements made by H.P.B. regarding Vedanta, which cannot be done in this short review. However, two very important statements will be mentioned here. Concerning the differences between the two Esoteric Doctrines — the Buddhistic and the Vedantic — H.P.B. wrote that "the former was a kind of *rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism" (B.C.W. III, 422), and though "Truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines" (B.C.W. IV, 569).

These two volumes of *T. Subba Row Collected Writings* are soft bound, and for a reference work a hard cover would have been much more welcome. In addition, the proofreading of the first volume leaves much to be desired: besides having quite a few errors — and not all typographical — a European (?) convention was adopted to indicate the plurals of Sanskrit proper names by using the apostrophe, such as the Veda's, instead of the Vedas. This does not make for easy reading since those unacquainted with the system are always mentally anticipating the possessive case, when in fact such is not the intention. Thankfully this convention was not used with the second volume. Although not a serious flaw as such, nonetheless it does result in a certain amount of awkwardness between the two volumes.

Elinor Roos

THE SIRHAN AFFAIR REVISITED

T.G.D.

June 8, 2003 is the 35th anniversary of the fatal shooting of U.S. Senator Robert Kennedy on that date in 1968. The news stunned the civilized world. Terrible in itself, the incident was a chilling reminder of the assassination of his brother, President John F. Kennedy, less than five years earlier.

The tragic event generated media coverage of near-hysterical proportions. Reporting the cold blooded murder became an excuse for competing outlandish headlines, to say nothing of panic-generating speculations bandied about on TV and radio newscasts and chat shows. Because Kennedy was the current U.S. Attorney and planning to run for the Presidency, conspiracy theories were rampant. By a strange karma one of the theories implicated H.P. Blavatsky, further damaging her reputation long sullied by scurrilous biographies. Within hours, the various media and part of the religious right selected her as the target of malicious allegations.

It was an extraordinary turn of events. Robert Kennedy was shot at close range by 24-year old Sirhan B. Sirhan and died the following day. In custody, the killer made a startling request: he asked for a copy of *The Secret Doctrine* by H.P. Blavatsky, and another book by C.W. Leadbeater. Had it been any other book but the *S.D.*, Sirhan's choice of reading material would probably have been given scant notice. As it was, intrigued by the title, the media jumped on this unusual request, and disregarding the need for adequate research and checking of facts, immediately and for days afterward repeated a stream of false statements and innuendo regarding the author. (The other book and author were practically ignored.)

In addition to the usual allegations and as to Madame Blavatsky's morals, the most damaging of the misinformation by the media was the erroneous assertion that as well as the *S.D.*, she had also written a book called *A Manual for Revolutionaries*, another title which added to the hysteria. Students of Theosophy were of course well aware that she hadn't written it, but had to conduct their own research to find out who did, as the media showed no inclination to investigate the allegation properly. It turned out that the actual author of the *Manual* was a 19th century Russian anarchist, also named Blavatsky, though no relation to H.P.B. But the damage was already done. Uninterested in the facts, the radical religious right in the U.S.A. took up the issue and attacked her as a socialist, and Theosophy as a godless cult. In so doing they fuelled the fire the

media had lit. It quickly became a crisis situation to which Theosophists responded with unusual unanimity.

Speed was necessary in developing a defence. Boris de Zirkoff swiftly published and widely distributed a special issue of his magazine *Theosophia* containing factual information on the Theosophical Society, H.P. Blavatsky, Col. H.S. Olcott and William Q. Judge; and also emphasizing the neutrality of the TS concerning politics.¹ The TS in America sought the advice of public relations consultants on how to correct "misinformation about the Society, Theosophy or Theosophical literature."² Theosophists of various persuasions and from all over the world wrote letters to newspapers, radio and television stations and networks, protesting the extremely biased and inaccurate reporting. The writers included some of the best known names in the Movement at the time, including Anita Atkins, Victor Endersby, Iverson L. Harris, Joy Mills, Gordon Plummer, N. Sri Ram, Emmett Small, Washington E. Wilks and Helen Zahara. (Few of their protests were printed or acknowledged on air.) The Theosophy Company placed large advertisements of Blavatsky books in both the New York and Los Angeles *Times*.

The media, realizing they were on the wrong track, and perhaps aware that public concern was waning, eventually abandoned their pursuit of scandal and suspected intrigue. The crisis resulted in no apparent lasting damage to either Theosophy in general, or Madame Blavatsky in particular. In fact, it had at least one immediate benefit. The adage that any publicity, even "bad", is good publicity may have been proven in the Sirhan affair. Wrote de Zirkoff ". . . the results are very good on the whole; the name of H.P. Blavatsky has once again resounded all over the world; her books are selling like hot cakes"

How this incident affected the Theosophical Movement at the time has been well documented. A few years after the event, Iverson L. Harris meticulously compiled *Mme. Blavatsky Defended*³ quoting the many letters of protest to *Time* magazine, National Broadcasting Company, Truman Capote, Johnny Carson and others. Victor Endersby published a 24-page "Special Paper" as a supplement to his *Theosophical Notes*⁴, detailing his own and general activity in fighting the damaging affair. He continued to report on the aftermath in subsequent issues.

Theosophy in Canada rode out the crisis, and emerged relatively unscathed.⁵ One hundred copies of the previously mentioned special issue of *Theosophia* were obtained to distribute to Canadian media and reference libraries. Lodges were provided with copies to help deal with local problems should they arrive. Fortunately, the media in this country did not emulate their American counterparts, and Sirhan's request stirred only a mild reaction among Canadians. Indeed, in presenting background material on the affair, one Toronto newspaper commendably wrote factually about Madame Blavatsky and her teachings.

What of Sirhan? Whether his request to see a copy of *The Secret Doctrine* was ever granted is not known. The following spring he was convicted for killing Senator Robert Kennedy and given a life sentence.


1. *Theosophia* XXV: 1 (115) Summer 1968.
2. Joy Mills, "Random Reflections" *The American Theosophist* 56:7 (July 1968) p. 151. Subsequent activity by the TS in America was summarized in her "In Defence of H.P. Blavatsky" 56: 9 (Sept 1968) pp. 202-04.
3. Subtitled *Refutations of falsehoods, slanders and misrepresentations published by the National Broadcasting Company, Truman Capote, Walter Winchell, the John Birch Society, Time Magazine and others*. It was published in 1971 by the Point Loma Publications Inc.
4. The "Special Paper" is dated 24th June 1968. The entire set of *Theosophical Notes* ranging from 1950 to 1978 in ten large volumes has been republished by Edmonton Theosophical Society.
5. See "The Sirhan Affair" *The Canadian Theosophist (CT)* 49:3 (Jul-Aug 1968) 55-57; and "Sequel to the Sirhan Affair" *CT* 49:4 (Sep-Oct 1968) 88-90.
6. "Sirhan Sirhan loses court appeal in Kennedy assassination" *Calgary Herald*, January 14, 2003.
7. "Robert Kennedy's killer denied parole" *Calgary Herald*, March 24, 2001.

. . . **God's Arrival** continued from page 39

without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime?; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.⁷¹

The custodians of the Wisdom Tradition, being committed to the upliftment of humanity, have traced the cause of two thirds of humanity's suffering. This

Fast forward to 2003. An Associated Press report datelined Washington appeared in the *Calgary Herald* earlier this year. It announced that Sirhan lost a U.S. Supreme Court appeal to overturn his conviction. His appeal "contended he was hypnotized at the time [of the shooting] and that a second gunman might have actually killed Kennedy. . . ." ⁶ Prior to this, he had been denied parole at least 14 times. On one occasion he claimed that "police and prosecutors altered, destroyed and suppressed evidence that could have cleared him."⁷

The Sirhan Affair now rates but a brief chapter in the history of the modern Theosophical Movement. Its positive aspect is that for a few weeks in 1968 it united students of Theosophy in a common goal: the defence of Madame Blavatsky. 

cause, theistic religion and the God idea, is something they aim to deliver humanity from.

The God of the Theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.⁷²

To deliver humanity from the God idea, their chief aim, is no small task. According to *The Secret Doctrine*, theism has been around for many ages.

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself — or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. . . .

Such was the secret and mysterious origin of all the subsequent and modern religions, especially

of the worship of the later Hebrews for their tribal god.⁷³

This explains the Mahatma K.H.'s statement cited earlier that "the idea of God is not an innate but an acquired notion." In our own age, the God idea was acquired by the Hebrews as the teachings of the Wisdom Tradition went forth from their home in ancient India, and acquired from the Hebrews by the Christians and Muslims. Abraham is the patriarch of the three monotheistic faiths, Judaism, Christianity through his son Isaac, and Islam through his son Ishmael. Thus Abraham is hailed as the father of monotheism. *The Secret Doctrine* explains Abram, Abraham's original name before God changed it (see Genesis 17.5), as "A-bram," meaning a non-Brahman (the prefix "a" is a negative in Sanskrit). The Brahmans are India's priestly caste, originally the keepers of the wisdom teachings.

The Semites, especially the Arabs, are later Āryans — degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Chaṇḍālas of India, the outcasts, many of them ex-Brahmans, who sought refuge in Chaldea, in Sind, and Āria (Iran), and were truly born from their A-bram (no-Brāhman) some 8000 years B.C.⁷⁴

Abraham is the symbolic non-Brahman who does not keep the wisdom teachings in their purity, and thus he becomes the first monotheist. For this he is celebrated in the world. Through the three Abrahamic religions, monotheism now has become the faith of half the population of the world. From the standpoint of the Wisdom Tradition, what Abraham did with its teachings outside of India, in bringing in the God idea, brought about a major world problem. If India is the spiritual motherland of the world, it is to her that the world must turn to solve this problem. But the God idea has now infiltrated India, too. Even karma, which had once taken the place of God, has now been taken over by God. God's arrival in India, it would seem, has brought about an even more serious problem for the world than did the acquisition of the God idea outside of India.

The Mahā-Chohan, whose statement opened this section, also made another statement at the same time, in 1881:

Oh, for the noble and unselfish man to help us *effectually* in India in that divine task. All our knowledge past and present would not be sufficient to repay him.⁷⁵


I had long wondered about the meaning of this statement. The divine task he refers to is that of

propagating the idea of the brotherhood of humanity. This is, of course, the first object of the Theosophical Society. Were there not already noble and unselfish people to help in this? What was so important about doing this effectually in India?

What the Mahā-Chohan here alludes to, I now think, is the problem of theism in India. By the end of the first millennium C.E., Hinduism had acquired the God idea, Buddhism had left India for other lands, and India had fallen under foreign rule, which was to last until 1947. India under God is not in a position to fulfill its dharma as the source of the wisdom teachings, the teachings that alone can solve the world's greatest problem, the problem of God. To deliver India from the God idea, and thereby ultimately deliver humanity from the God idea, the only realistic course then available was to promote the idea of the brotherhood of humanity. Attempting to directly promote non-theism would only have fostered the very thing the God idea was responsible for in the first place: intolerance of the beliefs of others and hatred of everyone outside one's own sect; in brief, religious persecution. This was not an option.

The Theosophical movement was successful, I believe, in establishing the idea of brotherhood in the consciousness of humanity. It also spread the idea of karma around the world, which must someday take the place of God, as it did in ancient India. "Replace the word 'God' by that of *Karma* and it will become an Eastern axiom," says *The Secret Doctrine*.⁷⁶ Knowledge of the ways of karma, affirms *The Secret Doctrine*, would eliminate the cause of two thirds of the world's evil, i.e., the God idea.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge . . . the two-thirds of the World's evil would vanish into thin air.⁷⁷

It is not the Theosophical movement, however, that is likely to bring this about; for as most observers recognize, it is no longer a force in the world. Perhaps this is because it, like Hinduism, acquired the God idea, and thus ceased to truly represent the Wisdom Tradition. 

(For a copy of the notes please write to: Eastern Tradition Research Institute, 3185 Boyd Rd, Cotopaxi, CO 81223.)

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