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RE: Theos-World: SD original versus Boris de Zirkoff edition of THE SECRET DOCTRINE

May 21, 2001 05:16 PM
by [dalval14](#)

May 21

Thanks Tony:

Which goes to show that people (all of us) see what we are prejudiced to "see" m-- hence after study is it not worthwhile saying to ourselves: Did I really understand ?

And that's why I want to see originals.

Here's another sample from elsewhere

===== I COPY =====

Dear Rama:

I do not have my copy of THE LAWS OF MANU as I put them into the Library at the Lodge -- downtown some 34 miles away, and will not be able to refer to them till Sunday. In any case the copy I use is the translation in THE SACRED BOOKS OF THE EAST EDITED by Max Mueller,

However if you can look up H.P.B.'s article TRANSMIGRATION OF LIFE ATOMS, ULT edition Vol. II, p 253-5 you will find that the question of the transmigration of the samskaras from man's vehicles to those of animals is indicated.

The question of a "Brahmin-Killer" is resolved there [LAWS OF MANU, Sec. XII, 3, and Sec. XII 54 and 55 Also reprinted in FIVE YEARS OF THEOSOPHY, pp 338... Original is in THEOSOPHIST -- July and August 1883]

I do not know if the translations agree or not.

Let me say in general that any translation will depend on:

1. the original version of the textual authority that is selected. (if this has been tampered with then the translation will be to that extent distorted) I would rather see the Sanskrit ORIGINAL and preferable several versions taken from

various parts of the country -- not just one.

2. the nature of the translator's ability and their character and honesty is another factor as this will color or serve as a "filter" for the version made into English from the source. Many modern translators parrot the views of older "authorities" if they are afraid to bring forward the views that they are able to reliably gather on their own. They are afraid of "co-authority" criticism, rejection or calumny -- their "standing" in the world of their particular specialty is their primary consideration, and not the truth, especially if it contradicts or is unpalatable to those who "review" their writing before publication.

In other words we ought not to believe everything that is written, nor ought we to take it for granted that all translators have equal philosophical or scientific abilities, and insights into the truth.

Theosophy is said to be "sanctified common-sense." Which means we are obliged, in reading these translations to give them the widest and most generous of interpretations. Further as students of Theosophy we have to apply what we know of the FUNDAMENTALS and the LAWS of NATURE.

Let me put some notes below in the body of your letter (excuse this quick way of handling it).

-----Original Message-----

From:.net

To: dalval14@earthlink from Rama

Since the last few days, I have been reading "The Laws of Manu", translated by Wendy Doniger with Brian K. Smith (Penguin) I came across quite a few questionable statements. For example, capital punishment is prescribed for certain acts of misconduct. On top of it, there is discrimination based on caste. Sloka 359 in Chapter 8 reads: "A man who is not a priest deserves to be punished by the loss of his life's breath for sexual misconduct.."

DTB When those Laws were issued (as I understand it) they were for the Chelas and Disciples of the Secret Schools of the Rishis and their successors in responsibility.

[The "punishments" (which seem to be provided for in Nature's own protective Laws, and operated only by NATURE, not by any "man") have been hinted at in S.D. I 299, 160, 167, 307, 95, 278, 290, S.D. II 235 396 419 382fn, Isis I 307, II 40; HPB Articles III 282; H.P.B. Articles II 253-5] But as one may surmise, those "punishments" all took place on the inner (psychic and spiritual) planes by Nature and were never done by men on the outer or physical plane. The loss of a connection between the Lower and the Higher Manas was the result of any breach of altruism, of the allowing of any vice or selfishness to creep into the mind of the disciple.]

Actual MURDER of the physical body of the student would not be contemplated, as that would only compound the offence and create more "bad" Karma. As I understand it there was a case that the Buddha administered whereby a morally disobedient monk was expelled from the "Order" (Sangha) and no one was to deal with him in any way thereafter.

But there is a subtler bond, that of the Spiritual Ego dwelling in the body (Antaskarana -- the bond between the Two Manases: Buddhi-Manas and Kama-Manas).

If a breach of moral discipline (irresponsibility and rejection

of personal responsibility) such as this, occurs, the bond between the Personality and the Individuality is severely shattered if not entirely destroyed. [One may conceive that in terms of the Secret Schools, the Adept Master is immediately aware of the offence, and takes Karmic measures, none of which it is obligatory to reveal to other students.]

Philosophically we may conjecture that some shreds remain of the Antaskaranic bridge, but those weakened strands can only be mended by the SELF-MADE efforts of the Personality which realizes the gravity of the offence it has created, and strives to make amends, and renew the connection.

What is the offence? The Personality through the influence of Kama, (lust, deceit, pride, anger, etc...) violates the sacred bond of the BROTHERHOOD of RESPONSIBILITY.

In the case of lust, if one has agreed to be responsible for a woman and her children, then that has to be continued as long as the life in the present personality permits. The bond is equally valid as between women and men. It is called being faithful to the vow of marriage -- and, as this age proceeds it is seen that this concept of chastity, honor and faithfulness is being violated very widely and at young age irresponsibly.

If that is disregarded, then how can the nature of that Personality be cured? Only by a strong and persistent effort, once the nature of the error is seen. [According to the suggestions made in the article THE ELIXIR OF LIFE p. 1, in FIVE YEARS OF THEOSOPHY, there will be at least a seven year period during which this discipline and connection may be restored in the present incarnation -- but, this is a surmise only.]

All co-chelas and ascetics will offer their assistance. Karma takes care of the results.

But if no reform is made, then as the great Buddha did, the false chela (who is compounding the offence under the pretense of continued sanctity, will be asked to leave the "sangha." And, traditionally in such cases it is indicated that in the past, the ascetics in the Sangha have nothing further to do with him until such time as he makes the proper amends. It is then said that he is treated as a dead-personality.

But as far as I am able to discover nothing of a violent nature is ever done to or against him.

Again there is a sloka in Chapter 12, which reads: "A priest who is a thief (is reborn) thousands of times in spiders, snakes and lizards, aquatic animals and violent ghouls (57).
Once the light of manas has been kindled, how can there be rebirth in animal bodies?

DTB here again I find that there is a precedent.

The spiritual Monad (Atma-Buddhi-Manas) will of course not "reincarnate" in animal forms. "Once a "man," always a Man," Is the old precept.

But the skandhas (Monads of lesser experience) impressed with the force of a deviation from "right conduct" such as theft, lying, lust, pride, or other vices will go out from the chela and settle in animal or other forms which are consubstantial to and built out of those rejected and tainted samskaras.

However as in all things the Universe (Nature) is a mild, forgiving and forever educative "Mother." She provides by Karma,

every opportunity for those Skandhas (samskaras) to return (as future "karma" in this or a succeeding life} to the Individual Ego who was responsible for abusing and distorting them.

He alone is to straighten them out and make sure that those ancient wrongs are remedied. [If you look up Mr. Judge's THE PERSIAN STUDENT'S DOCTRINE -- JUDGE Articles, Vol. I p 107 -- Heart Doctrine, p. 140 -- you will find these details given. See also in Judge's Articles I p. 125 KARMA IN THE DESATIR. Further H.P.B. makes direct reference to this in TRANSMIGRATION OF LIFE ATOMS -- H.P.B. Articles Vol. II p. 253-5).

Further, Mr. Judge in THE MORAL LAW OF COMPENSATION Judge Articles I p. 127 gives even more details. But see H.P.B.'s article TRANSMIGRATION OF LIFE ATOMS as it is the best and clearest.

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Last but not least, here is what Manu says about women: "The bed and the seat, jewelry, lust, anger, crookedness, a malicious nature, and bad conduct are what Manu assigned to women. There is no ritual with Vedic verses for women; this is a firmly established point of law. For women, who have no virile strength and no Vedic verses, are falsehood; this is well established." (Chapter 9, slokas 17 and 18).

DTB As I understand it there is no fundamental difference in the DIVINE EGO (or ATMA-BUDDHI-MANAS -- the MONAD or the ETERNAL PILGRIM) whether in one incarnation or another it uses a female or a male body.

There is no question that the psychic environment makes life easier or more difficult depending on the sex to which KARMA arranges for the DIVINE EGO to be incarnated in.

In my opinion any differences which seem to have been placed in the mouth and hand of Manu concerning women, if not placed on an equal footing, ARE FALSE. Why should Nature have two standards? What would the basis be ?

Why, Who and Wherefore is to be sought in the minds of those who have emphasized such differences. They are not according to Universal Law nor are they binding on the REINCARNATING EGO. Using common sense one would say that there has been some interpolations placed in the original Laws of MANU to arrive at those conclusions.

In the S.D. Vol. I p. 382-3 we read that segregation of women was never practised or thought of in regard to the early Aryans (which have an antiquity of over 1 million of years -- S.D. I 136fn, 382-3, 270; S.D. II 567 609, 266fn, 203, ...)

On the treatment of women please look up S.D. I 136fn, 382-3.

See also H.P.B. Articles III p. 121 DIAGNOSIS AND PALLIATIVES -- there it is indicated that it was "the ferocious selfishness of the male" that allowed some more ancient administrators to establish such terrible and iniquitous laws over women and their rights.

In her article PROGRESS AND CULTURE (H.P.B. Articles III 313 -- Lucifer August 1890) H.P.B. points out how the Laws of Manu was used (by Peary Chand Mitra) to prove the elevation and regard for women that was shown in the early days of Manu during the Vedic times.

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The specific point on which I seek light from you is this:

Was WQJ unaware of these provisions in the Laws of Manu? If not, how come he has expressed nothing but admiration for Manu in some of his articles?

DTB I am sure you are aware that Mr. Judge was an Indian who agreed to live "two" lives -- one in India and the other in Ireland and then in America [See LETTERS THAT HAVE HELPED ME , p. 249 et seq.] Do read this if you are unaware of it. He was an advanced Chela, and did his duty for his Master and Theosophy. According to his responsibility he was well educated in Sanskrit and knew the Laws of Manu well. So I strongly doubt that he would have agreed to the bewildering inversions you and those translators quote. One wonders where they secure their texts from which those translations were made.

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Tony: I thought this would be interesting to you as a parallel.

Best wishes,

Dal

• **Follow-Ups:**

- [RE: Theos-World: SD original versus Boris de Zirkoff edition of THE SECRET DOCTRINE](#)
 - *From:* "Tony" <alpha@dircon.co.uk>

• **References:**

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