

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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LET US THEN PRESS FORWARD

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IN various organizations with their names or purpose or both designated Theosophical, members often encounter — a great number are doing so now — certain difficulties in prosecuting their studies, in doing their work, in attempting to give expression to the members' will in their respective organizations, in evolving suitable constitutions and by-laws for their spiritual societies. In this age of personalities and of working for and therefore with effects, we are apt to overlook certain very important ideas which are the fundamentals of all Theosophical duties. The Great Masters of Wisdom did not send H. P. Blavatsky to establish a Society, but to help form a nucleus of Universal Brotherhood; not to establish a Church, but to help the prosecution of the study of religions, philosophies and sciences; not to establish a factory producing psychics whose *dicta* can pass for final explanations, but to help investigate the unexplained Laws of Nature. Her work was to energize the mind of the race, so that a certain number of mankind may turn their faces Homeward — the world of the Spirit.

Our loyalty to her sometimes takes mistaken expression. It is not loyalty to her ways and means, but to the end which she always had in view; not even to her personality, but to that which she represented. It is a false notion which often costs us a great deal to try to be loyal to her organizations, her modes of work, her instruments of achievement. It is not loyalty to the pair of spectacles she wore, but to the Vision she beheld and upheld for our beholding; it is not loyalty to the pen with which she wrote, but to the Wisdom she chronicled and recorded — let us remember that. Our duty to Theosophy and our loyalty to the Messenger should be synonymous. Not the printed word in the English

tongue and the Russian woman, but the Ancient Doctrine of the Wisdom-Religion and H.P.B.:. Living in the world of personalities and effects our very affections bind us to forms, and it is but natural that our esteem and reverence and devotion rush to the visible and the tangible; we are so identified with our personalities that it is very easy to become attached to the personality of the Spiritual Benefactor.

What shall we do? Remain true and loyal to the Message which H.P.B. brought. Carry on her work — investigate the hidden world of ghosts and goblins, of angels and devas, *within ourselves*; study all religions, philosophies, sciences, arts, with the faculty of comparison, so that we know the true from the false, the Ancient Record which is ever new from the ever-growing knowledge whose nature is ephemeral; form a nucleus of Universal Brotherhood of Souls, however small in number but deep in their uniting quality.

Let us not busy ourselves doing *something to somebody* — we are souls, living in a world of souls endeavouring to come into unison with the Host to which we belong. Our difficulties, our perplexities, our strifes are perpetuated when the personality usurps the place of the Ego, for it has only ignorance at command — the ignorance which confounds. The Ego born of light dispels the darkness of division. Let us, therefore, turn within where is the Power Divine to grasp the Message of the Masters; let us also seek without — in the Message, constant and consistent, which vibrates throughout the ages and which has found a focal point in the words of H.P.B.

To those brother-Theosophists who are facing the obstacle of matter — form, body, organization, society; who are struck by the hand of personality — great and strong or revered and loved; who are standing in the hour of darkness — harassed, worried, cogitating; be they in the East or West, near us or at the antipodes; we earnestly say this:

H.P.B. is not dead — but is living in her books. The Masters have not deserted us, for Their Message is there in the work of Their Messenger. Invoke the aid and the blessing of the Message and the Messenger, the Light of the one, the Voice of the second abides with us. Endeavour to read by the power of the Inner Ruler that Message of Light and rise up to save it from being engulfed by the turbid waters of pseudo-Theosophy and extinguished by the venomous strength of the ancient enemy of the Message. Having saved, hold high the torch of that Message in this world darkened by the sins of cruelty and hatred; relight these torches put out by the hand of ignorance and jealousy in the years that lie be-

hind — the torches which were lighted at the Original Torch of H.P.B., whose bearers were calumniated and disgraced. Throw off the glamour of make-believe, gain the inner illumination that the Message of the *Secret Doctrine* offers, and thus enlightened go forward enlightening your fellow-men.

Wherever is H.P.B.∴ the Illuminator; wherever is the Valiant soldier-student, with the bow of Compassion and the arrows of Knowledge, assured are there fortune, victory, wealth and wise action. This is our belief.

LET them blame me or praise me or adore me with flowers; I become neither joyous nor depressed, resting in my self and drunk in the nectar of the knowledge of the Lord.

He whose mind has ceased from the hankering pursuit of eating and honour, he is liberated; he indeed is debtless who takes no money from the creditor.

In the attainment of one's own real estate, discrimination is the means; and when oneness is achieved, that discrimination is not to be seen, even as in the case of salt that has attained oneness with water.

With the help of the gardeners called Mind and Love, taking the flower called steady contemplation, offering the water of the flood of the Self's own bliss, worship the Lord with the *Mantra* of silence.

What act I do, that itself is worship; what I speak, that itself is *Mantra*; whatever comes by chance, is itself my *Tantra* here.

—LALLADEVI (14th-century Kashmiri mystic)

THE RIGHT AND THE WRONG

Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

—*The Voice of the Silence*

WHAT IS right? Once we become certain of its true meaning, we shall always be able to define the wrong, because that which is wrong is simply the right gone astray. Even though we have accumulated some modicum of knowledge, we still have among us only the very few who are prepared to admit that the right in man must conform to the right in nature. For, man is an integral part of nature. He is its efflorescence, and nature exists for no other purpose than the experience and advancement of his soul. If, therefore, man violates nature in any of its parts, he does a wrong and no amount of quibbling and sophistry will be able to turn it into a right. Further, that which is right must be so fundamentally, and it retains its intrinsic worth across centuries and eras despite the machinations of human intellect. A wrong cannot blossom into a right just because the founder of a cult so decrees. The right is its own *raison d'être* and it refuses to be juggled with by king or priest or church, or for that matter by the massive vote of an ignorant or errant majority. Modern science tries to search for it, and more often than not, violates it to gain its own ends. Vivisection, for instance, is an abomination that modern science has introduced in some of its departments under the unsupportable reasoning that the horrors which it visits on defenceless creatures may yield results that will assuage man's suffering and prolong his life. We who wink at their abominations will have to share with them the pain and the suffering that must inevitably follow when Nature will set about its task of restoring broken harmony.

The right has in it at all times the quintessence of truth. It stands on its own merit and cannot be stifled and killed even if hemmed in by the hordes of wrongs and falsehoods. It has the disconcerting power of resurrecting itself, unmindful of the opposition of multitudes, and it mocks men and nations who think they can erase it from the memory. The right that lies potent in the firmament and the earth, the right that lies embedded in stone and plant and metal, in the waters and in the fires, and that resides chiefly in the hearts of men cannot be obliterated by demon or dictator or by whole nations as they slide down the declivity

to states that owe allegiance to the wrong and the false. To put it in unequivocal terms, that alone is right which has its origin in the divine ray that thrills throughout the Cosmos, and which conforms in all its parts to the spiritual archetype from which it springs; and since no one archetype clashes with another of its own genre, the right in any one sphere is not destructive of nor belies the right in the same sphere. Conformity with universal norms is the only sure test that can be applied to distinguish the right from the wrong. These norms are as rigid as is the ratio of the diameter to the circumference of a circle.

When a man says that he is right, what does he normally mean? How does he arrive at the conclusion that he is right? It is submitted that he does so by putting his act, deed, thought or feeling in juxtaposition with another act, deed, thought or feeling which he has assumed to be true, and finding that the one tallies or nearly tallies with the other in all its essentials. That this mode of comparison and evaluation may fail under certain circumstances is inevitable. A yardstick that has become warped may still be used for measuring things within certain tolerances; but then it has lost its rigid accuracy and can only yield approximate results. Plus-minus tolerances applicable to material things can have no application to ethics, and when juggled with to salvage one's conscience, lead invariably to dangerous forms of permissiveness. A thousand wrongs permitted a thousand times by a sense-intoxicated society cannot make that which is off-white, white. Changing of age-old norms is bound to result in evil.

Norms of human conduct and behaviour that have stood the test of time should normally have remained inviolate. Yet, today, they have been so overlaid by bigotry, superstition and fanaticism of priests, despots and dictators that they are hardly discernible in national laws and religious dogmas. The gold has been looted and replaced by tinsel.

There are some truths that are fundamental to life, while there are others that are derivations, several steps removed, from the basic and therefore apply to particular times, places and circumstances. "Evolution with its limited conditioned laws" represents that aspect of truth which during particular phases of evolution lays down the right and the wrong. That which is right for the child is not necessarily right for the grown-up man. That which is right and proper for equatorial climes may not be so for arctic regions, and so on endlessly where physical, physiological and the lower psychic conditions are under consideration. But man is not made of dust and worthless clay alone. The pattern of his soul-

behaviour — the right and the wrong of it — is traced for him and fashioned by norms that are constant. If mathematics has one answer, and one only, for each problem, so is there one answer and therefore the one solution that is right for any problem of morality, progress and right behaviour. The rest are wrong, even though they be only slight deviations from the true.

The laws that lay down that which is intrinsically right for the soul apply to each man (for he *is* soul), whether he be a dullard or a genius and whether he is far on the path of evolution or has strayed into the by-ways of false beliefs. Each wrong done by the man upsets the delicate equilibrium of himself, of those who surround him, and ultimately of the Universe. The cords that bind him to others and to Nature's vast whole bring this about and none can stop them or say them nay. It is by this law of the Great Oneness of All Life that the right and the wrong get clearly demarcated. He who moves along his span of existence respecting this law of Unity and Brotherhood, preserves and honours the right. He who opposes it, hinders or eclipses that right and becomes an active agent of the dark side of existence.

Considering only this one law of Universal Unity, we find that its concomitants are harmony together with its twin sisters of tolerance and love. Where would these lead us in our search for the right norms of behaviour? The time-honoured rules of practical Occultism observed by disciples lay down the principles of human behaviour for all time. They state that whatever hurts one must hurt the others, and what gladdens the heart of A must fill with pleasure B. Applying this to our lives, it would be wrong of us if, on seeing the ease of one, we start resenting his gladness and sulk at our own lack of it. Again, it would be wrong of us if we insulate ourselves against the pain and sorrow of another lest we be called upon to share in that sorrow and bear the burden of its misery. How many there be who rejoice in secret at the downfall of one against whom they harbour feelings of grudge and ill-will! They assume postures of compassion when in their heart they welcome his fall. When so acting, do these men of a dimmed vision realize their duplicity? There can be no doubt that they do. The hypocrite is rarely unconscious of his hypocrisy. In such cases, it is love and compassion that become the chief casualties and in consequence the lines of unity get pulled awry. The man who embraces the wrong and justifies himself by calling it right tries in fact to separate in his mind a part of impartite nature and unilaterally declares it to be of no kinship with the rest. The healing (falsely

claimed to be punitive) touch of experience across incarnations will be required before such wrongs of men, families, religionists and nations can be righted.

The right and the wrong are clearly seen in the disparity that exists today between the man's thoughts, his speech and his actions. Speech belies thought and action belies speech. The right is thus deliberately made the slave of the wrong, which is dressed up by subterfuge and make-believe to assume the appearance and posture of the right. In our century, the greatest culprits who barter away the right for the wrong are usually the so-called educated politicians and people in high places. The hate, producing distrust, that in our times springs up almost automatically between servant and master is the direct outcome of this habit of saying one thing while planning at the same time its exact opposite. Pious platitudes are deliberately used as a facade for mischievous and deceitful acts. Thus do words and promises come to be broken and agreements and treaties violated. In the conflict between self-interest and ethics, it is the former that is preferred by men and nations. The preacher and the layman who discourse on the value of ethics but who are permissive of amorality in themselves and others propagate consciously or unconsciously the notion that the right and the wrong have a compatibility that can be exploited. Of such ideas are delusions made, and when nemesis does overtake such people and nations, they will put forth endeavours to hide the real causes that invited it.

To do the right and to support it requires a courage far greater than that displayed by the soldier who hurls himself into battle. The fight to uphold the right is a continuous and unremitting one that can stop only at death. To prepare oneself for this unsought fight, man has to build up inexhaustible stores of dauntless energy. Terrestrial lies are like a quagmire in which man finds himself sinking gradually and imperceptibly, but still sinking. Here, buoyancy is useless against the sucking pull of the mire. What is required is something strong and stable that can be grasped and used for pulling oneself up out of the dragging downward pull of the viscous mud. If this is not searched for and found, the bog can ultimately bring on a moral stupor and a lingering, choking, agonizing death. Yet, the plank of salvation is always within easy reach only if one has the faith to look for it. Those who have successfully crossed the shifting sands of life have in their compassion left behind them instructions for those who desire to have them. *The Voice of the Silence* and *Light on the Path* are the two books that are the most likely

to show the means and the way. Study of these is recommended for him who would learn to discriminate between the right and the wrong.

Wrote a Master of Compassion:

Would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.

ANY PLACE where men dwell, vilage or city, is a reflection of the consciousness of every single man. In my consciousness there is a market, a garden, a dwelling, a workshop, a lover's walk — above all, a cathedral. My appeal to the master-builder is: Mirror this cathedral for me in enduring stone; make it with hands; let it direct its sure and clear appeal to my senses, so that when my spirit is vaguely groping after an elusive mood my eye shall be caught by the skyward tower, showing me where, within the cathedral, I may find my way to the cathedral within me. With a right knowledge of this great function of the cathedral builder, and craft enough to set an arch on a couple of pillars, make doors and windows in a good wall and put a roof over them; any modern man might, it seems to me, build churches as they built them in the middle ages, if only the pious founders and the parson would let him. For want of that knowledge, gentlemen of Mr. Pecksniff's profession make fashionable pencil-drawings, presenting what Mr. Pecksniff's creator elsewhere calls an architectooralooral appearance, with which, having delighted the darkened eyes of the committee and the clerics, they have them translated into bricks and masonry and take a shilling in the pound on the bill, with the result that the bishop may consecrate the finished building until he is black in the face without making a real church of it. Can it be doubted by the pious that babies baptised in such places go to limbo if they die before qualifying themselves for other regions; that prayers said there do not count; nay, that such purposeless, respectable-looking interiors are irreconcilable with the doctrine of Omnipresence, since the bishop's blessing is no spell of black magic to imprison Omnipotence in a place that must needs be intolerable to Omniscience? At all events, the godhead in me, certified by the tenth chapter of St. John's Gospel to those who will admit no other authority, refuses to enter these barren places.

—BERNARD SHAW

THE COMMON SENSE OF THEOSOPHY

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IT IS DIFFICULT to break down the Chinese wall of misconceptions with which all new movements of thought become more or less completely surrounded. The assimilation by the public mind of ideas which lie outside its mechanically-regulated everyday life is a slow process, which the vigour of the constitution does not justify. For all movements, which possess any vitality at all, always provoke to an unusual degree of activity the imaginative faculties of their opponents. More or less fantastic caricatures of the aims and methods of a struggling movement are generated by an unconscious process of invention, fathered upon the movement, and then knocked down with solemn pomposity. At the end of the achievement, when the invader of orthodox indolence and respectable indifference is found to gain ground in the midst of the dust-storm of misrepresentations, a wondering sneer is directed against personalities who have not had the decency and good sense to die at the command of their antagonists. The Theosophical Movement has proved no exception to this general rule. Oppositions against it are generally but attempts to remove this disturber of established ease by finding some excuse for ignoring its existence. False issues are raised in every direction, and a candid examination of the truths that Theosophy embodies is evaded in the confusion. It is a profitless task to hunt the brood of Error which, like the giants of Norse folklore, sally forth at night to slay and devour, but melt into thin air when surprised by a ray of sunlight. Kicking at nothing is an exhausting process. Unmindful of this, many, in the words of the author of *Religio Medici*, have "rashly charged the troops of Error, and remained as trophies unto the enemies." It is therefore proposed to set forth a "plain, unvarnished" statement of what Theosophy really is, and of the work in which the Theosophical Society is engaged, and leave the decision to the common sense of the reader. The transcendental metaphysics of Theosophy will be but slightly touched upon here. For fuller information the inquirer is referred to sources indicated by the publications of the Theosophical Society and the writings of the Theosophists of the day.

What, then, is Theosophy? Numberless are the misconceptions to which the word has given rise. Etymology does not throw any great light

on it. The interpretation of "God-wisdom" can be spread over a very large area. Without following the history of the word, it may be stated that the chief exponents of the present revival of Theosophy take it to mean Wisdom-religion. Their interpretation, while open to no great philological objection, is sufficiently precise for all literary purposes. Theosophy from this standpoint is synonymous with Truth — the Truth that has been clothed in various garbs of religion; it also implies that this Truth is attainable by a natural development of wisdom, without the intervention of supernatural means. Thus it will be seen that Theosophy does not attach infallibility to any particular system of revelation, but maintains that under suitable conditions Truth reveals itself to every individual. The sun shines equally on all; the crystal reflects it; the clod of earth does not. Yet Theosophy sets great value on all systems of revelation, looking upon them as finger-posts which indicate the direction in which Truth is to be sought, although it declines to accept them as invitations to surrender personal inquiry. This tenet of Theosophy is founded upon the consideration that Truth is the result of real experience, and does not consist in the transfer of intellectual symbols from one person to another. To speak about Truth is one thing, and to perceive it is quite another. It is a fact of common experience that the most accurate and elaborate description of, say, a flower is by no means an efficient substitute for a visual contact with it, although the description has an abundant value of its own. Hence individual consciousness is consistently upheld as the only criterion of Truth, but this consciousness derives material help in its development and expansion by the study of the experiences of others. Thus Theosophy teaches that *personal exertion is the only means by which progress can be achieved*. But in the effort for growth the ultimate unity of consciousness must not be ignored. Individuals are not distinct crystals, placed side by side, but the varied manifestations of one unchanging universal consciousness. As the light from one single source produces the appearance of different lights by reflection from a number of surfaces, so this universal consciousness, remaining itself unchanged, produces endless individualities, which in the course of their evolution reach perfection by recognizing this essential unity. According to Theosophical thinkers this doctrine forms the fundamental truth upon which all religions are based; it is the final consummation of all philosophical thought and the crowning experience of all practical mysticism.

The search for this truth and the practical realization of it are not

considered as mere gratification of intellectual curiosity, but as the very *summum bonum* of evolutionary progress. It is the Nirvana of the Buddhists, the Moksha of the Brahmins, and not very different from the Beatific Vision of the Christians. When this condition, or rather want of condition, is realized in consciousness, pain is for ever extinguished. Nirvana is by no means the annihilation of consciousness, but its rest in the infinite plenitude of being. Needless to discuss the Nihilist view of Buddhism which some scholars of ability have brought forward; suffice it to say, that the Theosophists on this point share the responsibility of their opinion with many names of great eminence. Nirvana is the extinction of all pain because, being the ultimate unity of all being, it cannot be the playground of those contending forces which alone produce pain.

Proceeding upon this basis, the essential features of Theosophy can be thrown into relief by determining its relations to Religion and Science. As the Science of Religion, it looks upon the different systems of faith as so many languages seeking to express the truth about man, his origin, nature, and destiny, as well as his relations to the surrounding world of objects. But, as a word or phrase is nothing but a sound in the absence of experience of the object connoted, so the proper comprehension of religious symbology can be acquired only by realizing the truths that underlie it. From the Theosophic standpoint the different systems of religion appear as the various forms evolved by the peculiarities of time, place, and other special causes, to embody the bodiless truth.

It is necessary to guard against a misconception which may arise here. Theosophy is not eclecticism, which is a mosaic, while Wisdom-Religion is an organic whole. Theosophy is like an abstract mathematical formula of which each religion is a particular application. It does not select bits from all religions and piece them together according to some fanciful standard of symmetry. But being the inner truth itself, Theosophy regards religions as various descriptions of that truth. It will no more recognize antagonism between religions than the linguist will condemn the description of the same thing in different languages because of peculiarities of idiom and grammar. Theosophy is not hostile to any religion, but is bound, in the interest of truth, to oppose the tyranny of ecclesiastical forms on individuals. Humanity, in the course of its evolution, produces individuals who outstrip the generality in the realization of truth, and are thus enabled to perceive the capabilities of the truth to be manifested within a certain period of time. To help the masses struggling blindly for the light of truth, these teachers of mankind construct a

symbology of words and emblems to represent the truth. But, as acquisition of wisdom is a change in the quality of the consciousness of the acquirer, and not merely a surface expansion of it, the symbology, though eminently useful, is not in itself spiritual knowledge, and can never be converted into it except when "inwardly digested." The physical process of digestion supplies a striking analogy in this matter. Food, assimilated by different organisms, follows their original differences. Spiritual food, on assimilation, partakes of the peculiarities of the individual, and two individuals cannot be exactly identical whether physically or otherwise. A contrary supposition would violate the *lex parsimonix* in nature. Consequently, Theosophy is the uncompromising supporter of the freedom of individual conscience. On the other hand, it condemns a selfish desire for self-development as wrong, on account of its violation of the essential unity of being. One of the greatest Theosophists of the world, Gautama Buddha, declared, "Let the sins of the Kali Yuga¹ fall upon me, and let the world be redeemed." This noble saying found an echo in the Christian Apostle, who would be anathema from Christ if he could save the world thereby.

Nor has Theosophy any antagonism to the scientific spirit. Claiming to be the religion of Truth, it must show itself to be the most exact of all exact sciences. According to it truth cannot be dissociated from real experience; the mere intellectual form of it can never be the truth any more than the word man can be the human being. It opposes the dogmatisms of science which deny independent reality to facts of mental experience because of their eminently unscientific character. If there be no operation of thought, matter itself will disappear. The contrary of this — existence of matter without relation to a conscious knower — has never been experienced. Therefore matter and consciousness are both eternal or neither. Further, it rejects the mechanical theory of the universe on account of its unreasonableness. If consciousness is derivable from unconsciousness, a fundamental Law of reason becomes stultified. Unconsciousness is the negation of consciousness, and therefore an affirmation of the absence of all relations to consciousness is its essential property. How, then, can it be related to consciousness so as to produce it? If the atoms themselves are considered conscious the difficulty is not removed. For consciousness must be associated with the notion of I, and if this egoism is to be postulated for each atom it is inexplicable how a man, composed of myriads of atoms, possesses yet a single indivisible notion

¹ *I.e.*, the present age of spiritual blindness.

of I. It is clear therefore that there is in nature a principle of consciousness whose units are not atoms but individualities, and as the principle is eternal its units must also be so. For the ocean cannot be salt unless the quality of saltiness inhered in every one of its drops.

Theosophy for these, among other reasons, holds against materialism that the individuality in man is immortal. In this, however, it does not maintain that the present body, emotion or thought of a man will as such abide for ever, but that the unit of consciousness which is now manifested as the man, will never undergo any change in essence. For change, independent of consciousness, is unthinkable. It is in fact the unchangeableness of consciousness that by comparison renders the conception of change a reality. In ordinary language no doubt such phrases as the "growth and development of consciousness" are in use, but strictly speaking it is the basis in which the consciousness inheres that changes, the phrases in question being of the same character as those which ascribe motion to the sun in relation to the earth. Moreover, if one unit of consciousness were to change in essence, that is, become annihilated, the same liability must attach to all other units, and we shall be driven to hold that the principle of consciousness in nature is destructible, while matter which cannot exist in its absence is indestructible. From the indestructibility of individual consciousness, and its relations to matter, two important deductions follow. First, that this relation, which is perpetually changing, changes according to a definite law. The products of the change are bound each to each in a definite way. What is now is not wholly unrelated to what was before. This is a matter of experience, and in fact experience is based upon it. Without the law of causation experience would be impossible, on whatever plane we take experience — mental or physical. Thus by the application of the law of causation to our being, it follows that the experience of pleasure and pain in the present must be the necessary consequence of causes generated in the past. A contention may here be raised that it is a fact of experience that many sufferings and enjoyments come to us for which we are not conscious of having generated the causes. But it is without any real force. What connection is there between *our* consciousness of a cause and its power to produce effect? If we receive in the system malarious germs, the disease is not prevented because we were unconscious of the reception. Whatever you sow, the same you reap, whether you are conscious of the sowing or not. The law of causation, thus applied to personal experience of suffering and enjoyment, is called by the Brahmins and

Buddhists the Law of Karma.

The second deduction hinges on to the first and forms with it a harmonious whole. If the individual consciousness is immortal, and its experiences are governed by the Law of Karma, then it follows that so long as all causes, capable of producing effects on the present plane of life, are not exhausted, and the generation of similar causes is not stopped, the individual consciousness will remain connected with the experience of earthly existence. Thus the ego successively incarnates itself on this earth until it has collected all experiences that life of this planet can offer. The doctrine of reincarnation is taught by all religions of the world, Christianity not excepted. In the Gospel of St. Matthew it is declared in no uncertain tone that John the Baptist was the incarnation of Elias (chap. xvii. 12, 13). It is not intended fully to discuss the scientific and metaphysical bases of the doctrine of reincarnation, as the subject has been adequately dealt with in a recent Theosophical publication.² But it will not be out of place to consider the ethical objection which is so frequently brought forward against the doctrine. Is it just that a person should experience pleasure or pain for acts done in a previous life of which no recollection is preserved? The argument thus implied is based upon the confusion of the two different meanings of the word justice as applied to the regulation of human affairs, and to the operation of natural laws. Human beings are admittedly imperfect in knowledge, and it is required for the well-being of society that all its members should feel confident that they are not liable to arbitrary punishment. For this reason it is necessary that before inflicting punishment the grounds for it should be disclosed. But justice, as affecting the operation of natural laws, is a totally different thing. The workings of nature being invariably governed by the law of Causation are not amenable to conditions which depend upon admitted inability to apply that law without failure. The moral amelioration, which it is fancied that a knowledge of the precise cause of our sufferings would produce, is more than compensated for by the numberless incentives to good, which gratitude and other similar motives supply.

The teachings of Theosophy from the standpoint of common sense can be briefly summed up thus:

1. That there is a principle of consciousness in man which is immortal.
2. That this principle is manifested in successive incarnations on earth.

² See *Transactions of the London Lodge of the Theosophical Society*, No. 5.

3. That the experiences of the different incarnations are strictly governed by the law of causation.

4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. Otherwise, pain will arise from the opposition of the real and the ideal. Be as perfect as your Father in heaven is perfect.

5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow-creatures.

6. That as absolute unity of all nature subsists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of Universal Brotherhood of Man.

7. That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions.

The Theosophical Society is an organization having for its object the study of truth upon the most unsectarian basis, and as a result of such study it believes that the truths enumerated above are, if generally accepted, calculated greatly to benefit the age. It is necessary, however, to add that there are many members in the Society, earnest in the pursuit of truth, who are not prepared to subscribe to all these doctrines without further thought and study; but all are agreed as to the ethical principles involved therein. The chief aim of the Theosophical Society is "to form the nucleus of a universal Brotherhood of mankind without distinction of race, colour or creed." The basis of brotherhood, which the Theosophical Society considers scientific, has already been adverted to. The Theosophic brotherhood does not limit the freedom of individual development. It requires nothing from its members but a desire to recognize the unity of the human family as a natural fact which cannot be ignored with impunity, and a living conscious feeling of which is sure to lead to the highest development of the individual.

The Theosophical Society is convinced that the most efficacious means for the study of truth is furnished by the ancient religious and philosophical systems of the world, as they are free from the disturbing influences by which contemporary forms are surrounded. The Society

therefore earnestly labours to promote an appreciative study of Eastern philosophy, built up by generations of Theosophists, as affording easy access to the Wisdom-Religion of the world.

Further, the Society seeks to combat materialism by the investigation of abnormal phenomena which afford a practical demonstration of the existence of a Psyche in man and to lead to a proper comprehension of the laws which underlie those phenomena. Theosophists do not believe in supernaturalism, and discard the notion of miracles as involving an unreasonable limitation of the possibilities of nature. The views of the leading Theosophists with regard to this subject are to be found very ably expounded in Madame Blavatsky's *Isis Unveiled*, and Mr. Sinnett's *Esoteric Buddhism*. All Theosophists, whether in perfect agreement with these views or not, look upon them as opening immense vistas of thought on subjects which are as important as they are neglected.

In conclusion, it is to be clearly stated that the Theosophical Society is composed of a body of earnest students and inquirers, and not of dogmatic teachers. But naturally a large number of members hold convictions in common on many points. Yet in each case the final authority comes from no external source but from within.

“There is no religion higher than Truth,” is the motto of the Society.

—MOHINI M. CHATTERJI

SPIRITUAL perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind. . . . Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i.e.*, conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

—*Lucifer*, March 1889

LIFE IS A SCHOOL

It is commonly said that life is a school where each experience is a lesson for the Soul. But what system and method does Mistress Nature employ? The experimenter has to find this out by practice in the laboratory of his own being. But for such Theosophy has a warning — watch with what you experiment and how you learn. Theory before practice is the natural order in learning, and Theosophy recommends the enquirer to begin with study and then only follow it up with application.

While attempting to learn from life, one is likely to be influenced and even deceived by worldly talk, and to fall prey to the notion that the teachings of the Wisdom-Religion are not workable. How often does not the “experienced” man of the world call Theosophy “impractical” and regard its students as lacking in experience! Unless the student has put behind him the temptation of gaining the world’s approval, including that of kin and friends, he is bound to fail. Why should we expect ordinary people to be favourable to our practising Theosophy and our keeping straight, which they do not attempt nor know anything about? Fear of what people are going to say weakens our moral stamina and is a signal to the lower self to conjure picture after picture which draws us to our fall. On the other hand, we have to learn to avoid foolhardiness. To court worldly displeasure by irresponsible behaviour or by an holier-than-thou attitude or by needless extravagance in adopting peculiar habits and customs — that is wrong. The student of Theosophy has to learn the art of drawing as little attention to himself as possible, along either favourable or unfavourable lines. Therefore the practitioner should begin by acquiring true dispassion — *Vairagya*. This dispassion is related to his desires and therefore to his motive.

To be desireless about the world’s opinions, to be indifferent to the praise and blame of mortals, is the necessary first step; and Theosophy teaches that only by a determination of one’s own motive can one really start in the development of *Vairagya*. The practitioner is often put out by adverse criticism because he has not analysed himself and defined his motive for attempting the higher life. This determining of one’s own motive is a protection not only against adverse criticism from without, but also against the foe within — the desire to shine, the ambition for growth in personal stature. His one and only motive should be to fit himself for the service of others, now and forevermore. With that motive circulating in his mind, let him test himself in all experiences that make up the daily life. But does that mean that he shall run headlong to help, to help?

No; to right motive he should add right method. There are many in our civilization who are motivated by some altruistic feeling. Between such and the practitioner of Theosophy there is a fundamental difference. It is the method which creates that difference. What is that method? It is the testing of each experience in the light of the Theosophical philosophy. Motive determines the goal — Service. Method to reach perfection of service is through learning the lessons of life, day by day.

Our environment is a mirror in which our own Karmic tendencies are reflected. Our attitude and our capacity to handle that environment in conscious calmness speaks of our inner stamina, and in learning the lessons of life that inner stamina plays a very important part. To go through life is not necessarily to learn the lesson of life. Men and women are going through the same experiences many times, but without learning their lessons.

The performance of the small plain duties of life develops faculties which come handy in the Great Service. But we have to learn to see the connection between the daily round of life and the larger cycle of evolution. Sorrowful experiences bring out the finer attributes of sympathy, charity, love, patience and cheerfulness, and provide a splendid opportunity for testing our "faith" and self-control; but how many times has not sorrow embittered or soured human nature? The alternate coming of pleasure and pain, if taken in the right spirit, creates equal-mindedness, but how many times has that coming produced, now elation, now depression? Every human Soul we contact becomes our teacher, for the real student tries to follow the Confucian Wisdom — "picks out the good points of the one and imitates them, the bad points of the other and corrects them in himself"; but, for each successful attempt, how many times do we forget to practise this? Theosophy reveals the ultimate links between a day and a Manvantara, between suffering and development, between man's pride and Nature's quiet conquest of him, as between man's quiet sacrifice and Nature's faithful obeisance; above all, between the whole of Nature and the crown-piece of evolution — Man. Theosophy shows how the ever-persisting personal ructions, family squabbles, class struggles, national jealousies and world chaos have their roots in human selfishness. The corruption existing in every department of life cannot be eradicated until individuals reform themselves.

Our daily routine, our observations as also our out-of-the-way experiences are all educative. Every event and every action performed is a symbol, a reflection of some eternal verity.

But how to light upon that truth? How to read the symbol? One of the ways is to try to catch the hidden beauty of events and experiences. We may not be able to see the good behind an evil, or discern the truth at the core of a falsehood, but if we approach the evil and the falsehood with an eye to whatever there may be of beauty in them, we shall succeed. Even in ugliness there is some hidden beauty and it is not so difficult to see beauty in ugliness as it is to see truth in falsehood or good in evil. Furthermore, the cultivation of the habit of ferreting out beauty in our own actions and in those of others is a kind of joyous adventure which is not present when we seek to discern truth and goodness in falsehood and evil. Beauty is associated with Joy and the symbols of Beauty are less difficult to read than those of Truth and Goodness. There is of course a corresponding limitation inasmuch as our emotions and feelings are apt to run astray and wander, but that the Theosophical learner can easily check by his daily study of sobering metaphysical philosophy.

Such a process of self-education makes life an uplifting venture, the performance of every duty a joyful task. We may not be fully capable of living up to our convictions. Many are the inner aspirations of the Real Man which meet with frustration owing to the limitations of the lower self. This too has its own lesson — for in his inner aspirations and their outer expression the student gets a graphic picture of his own dual nature and learns to rise above discouragements by acquiring patience. Patience according to Japanese tradition is the mother of beauty. He who is patient now is born beautiful in the hereafter, it is said. The impatient thought begets the angry word and the two produce ugliness in the process of time. While engaged in this twofold task of learning and unfolding, the aspirant strengthens his inner conviction which becomes enlightened faith, the most powerful weapon he can possess. Where is any room for side issues in his mind and heart when he is soaked through and through with the Living Power of Theosophy, learning to serve and serving to learn?

RELEASE from the chains of ordinary life can be obtained as easily during life as by death. It only needs a sufficiently profound conviction to enable the man to look on his body with the same emotions as he would look on the body of another man, or on the bodies of a thousand men. . . . The man who is developed psychically feels the wound of another as keenly as his own, and does not feel his own at all if he is strong enough to will it so.

—*Through the Gates of Gold*

TWO WOMEN LOOK AT "LUCIFER"

FOR Elizabeth Barrett at the age of thirty-eight, an apparently confirmed and house-bound invalid, the year 1844 must have seemed one of happy fulfilment. For it saw the publication of her latest book of poems with its adoring dedication to the unfeeling father who, two years later, cast her off for ever after her marriage to the poet Robert Browning.

Between her and Madame Helena Blavatsky, who never set eyes on each other, a link was already partly forged, for Elizabeth's book contained a poem, "A Drama of Exile," the central character in which is the "ruined angel," Lucifer. And long afterwards, in 1887, Madame Blavatsky came to England and started a Theosophical magazine called *Lucifer*, which choice of title she explains in her opening Editorial for Volume I under the question-heading, "What's in a Name?"¹

No two "Lucifers" could differ more widely than those of E.B.B. and H.P.B., the one based solely on the Bible narrative, the other on a range of knowledge far beyond that of even the scholarly and gifted English-woman, who, as her poems repeatedly testify, was devoutly attached to the teachings of her Church. So Lucifer, for her, is precisely what he was to Gabriel, who was sent to expel him from Eden — the "angel of sin," "Lucifer, the serpent," doomed to be for ever more

and Idea to all souls,
A monumental melancholy gloom
Seen down all ages, whence to mark despair
And measure out the distances from good.

— which speech Gabriel concludes with the curt command, "Go from us straightway."

Lucifer lingers, however, arguing defiantly:

... good Gabriel,
(Ye like that word in Heaven!) *I* too have strength—
Strength to behold Him and not worship Him,
Strength to fall from Him and not cry on Him,
Strength to be in the universe and yet
Neither God nor his servant.

Eventually he goes, and is next found with Adam and Eve at a point called "the extremity of the Sword-glare," and again there is argument

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, July 1975.

and abuse, Adam adjuring him to "bring no serpent-slime Athwart this path kept holy to our tears, Or we may curse thee with their bitterness." The scene is lengthy, as all three indulge in more or less hysterical discourse, Lucifer eventually showing some signs of emotion as he asserts his superiority of "sovrán angelhood" over the two humans, who, at best, were only "fashioned very good."

Here one seems to sense a false note and is glad when "a low music sounds," proving as it swells to be the Song of the Morning Star to Lucifer, who "fades utterly away and vanishes, as it proceeds." This is almost the only part of the poem that links Lucifer with the star. It bewails its loss, its "piteous pomp at morn or even, And melancholy leaning out of heaven," apparently implying that Lucifer and itself are two entities, now parted for ever.

Finally there is a long concluding section where "the vision of Christ appears in the midst of the Zodiac, which pales before the heavenly light," a Christ to whom Adam's first words are, "Curse us not, God, any more." The Redemption is promised. The role of woman is defined — creative suffering. We are conscious of theology taking shape, not without some lamentable lines, *e.g.*:

... when the day of God is
To the thick graves accompted,
Awaking the dead bodies,

though perhaps it is unfair to dwell on these. Midway through comes a last brief reference to the Morning Star, the main object of our interest, with this morsel of dialogue between Two Voices. "Is it true," inquires the first, "that mine orient Star will give Her name of 'Bright and Morning Star' to HIM?" Answers the Second Voice, "It is true," whereupon the first breaks into a wail:

Untrue, Untrue! O Morning Star, O MINE,
Who sittest secret in a veil of light
Far up the starry spaces, say — *Untrue!*

Such is a brief summary of this long poem, which E.B.B. herself called "a masque," and in the excellent American Edition of her collected works, published in New York in 1900, the two women editors praise it highly for its "intellectual power and poetic force," the concept of Lucifer being particularly acclaimed. But if the reader is meant to see him principally as "an impersonization of the loftiest spirit of revolt" and the entire poem as "a Christian drama," the true cosmic Lucifer has

obviously dropped out of sight. Inevitably, perhaps. Elizabeth was an orthodox Churchwoman and her theme in the "Drama" was simply the Biblical account of the Fall and the subsequent redemption of man by the crucified Christ. But why a Christian, having read in *Genesis* that "God saw everything that he had made, and, behold, it was very good," should choose to ascribe to the Morning Star, one of the most beautiful things in creation, the power of bringing evil and death upon man is a mystery that passes understanding.

This, H.P.B. could not countenance. So, when in 1887 she launched her magazine *Lucifer*, the first issue, which appeared in September, bore this message on the title-page: "A Theosophical Magazine, designed to bring to light the hidden things of darkness," that being the true meaning of the name Lucifer — literally, the "light-bringer." Although "rather equivocal to orthodox Christian ears," it was, she states in her opening Editorial, "due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view."

As in the case of *The Path*, the choice, one feels, could not have been bettered, not only from the point of view of meaning but from old association with the starry heavens, that most ancient of printed pages, studied by the wise from the beginning of time. Also, it serves a twofold purpose, not merely of providing a suitable name but of accomplishing what was always dear to H.P.B., the overthrow of "a ridiculous prejudice." Nine times over does the word "prejudice" occur in her Editorial. It was a form of mental blockage she could never tolerate, least of all among the supposedly educated. She castigates the English clergy, "who all receive a more or less classical education," for making the names Lucifer and Satan synonymous. "How came Satan to be called a *light-bringer*?" she demands, bluntly telling these same clergy that their attitude "smacks of hypocrisy and deceit."

This deliberate challenge to "theological sophistry and casuistry" would, as H.P.B. well knew, bring a hornets' nest about the ears of the Editors of the new magazine. She freely admits that they "have the prospect of a long strife with public prejudice before them," adding, however, that they "would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger."

Some might see such calculated provocation as foolhardy. But for H.P.B. it was a matter of principle. Was not she herself a light-bearer

and light-bringer, therefore a Lucifer, and was she to refrain from publicizing the fact? "If one would fight prejudice," she declared, "and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition."

Superstition and materialism! H.P.B. was ever the sworn enemy of both. The very function of *Lucifer* (the new magazine) was to oust them, and what more spectacular banner could it fling out to the winds of heaven than its own name, a name (as H.P.B. did not fail to point out) "as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost*."

Opposition was not slow in presenting itself.

In her Editorial for January 1888, H.P.B. writes: "Our magazine is only four numbers old, and already its young life is full of cares and trouble. . . . Like every other publication, it must fail to satisfy *all* its readers, and this is only in the nature of things and the destiny of every printed organ. But what seems a little strange in a country of culture and freethought is that *Lucifer* should receive such a number of *anonymous*, spiteful, and often abusive letters." (THE THEOSOPHICAL MOVEMENT, June 1973)

Actually, the head and front of *Lucifer's* offence was that it performed its function as a light-bringer impartially, its editors discovering "eternal verities in the most opposite religious systems and modes of thought. Thus *Lucifer* fails to give full satisfaction to either infidel or Christian. . . . Each party would have us on its own sectarian side, recognizing as truth only that which its particular *ism* does. But this cannot nor shall it be." (*Ibid.*)

How indeed *could* it be? For, as the function of the planet Lucifer was to shine for all, even so the magazine of that name had but one function — to teach TRUTH. "Truth we search for," writes H.P.B., "and, once found, we bring it forward before the world, whencesoever it comes. . . . How is our work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours' mistakes are, like their own, mixed with truth." (*Ibid.*)

Lucifer's role of light-bringer was plainly in the forefront of H.P.B.'s mind when she wrote this Editorial. Herself a courageous and uninhibited editor, she would have all who held that influential position

be the same, particularly at that time, the last quarter of the nineteenth century, when occult matters, notably spiritualism, were much in the air, and when lay enemies and certain missionary organs had claimed that Spiritualism and Theosophy were both "dead as a door-nail." "Then editors," she wrote in the second number of *Lucifer*, that for October 1887, "— the profane as well as the clerical — why should you still fear? Do not show yourselves such cowards if you have the truth on your side. . . . Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as *Lucifer* is now preparing to do. The 'bright Son of the morning' fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties, and allow things and thoughts to be judged on their respective merits. For why or what should one dread when fact and truth are one's only aim?" (THE THEOSOPHICAL MOVEMENT, August 1970)

We have moved a long way from E.B.B.'s "Drama of Exile," and yet farther from Milton's "Paradise Lost," which latter poem was the main source of the degradation of the name "Lucifer," a name surely now restored to honour by H.P.B.'s wise choice of it as the title of her magazine.

Simply as a name, E.B.B. has this to say of it, putting some strange and rather moving words in Lucifer's mouth.

I the snake, I the tempter, I the cursed . . .
 Was made by God like others. Good and fair
 He did create me! . . .
 Ask, if He never called me by my name,
Lucifer — kindly said as "Gabriel."

Forty-three years later, H.P.B. redeemed that starry name, restoring its true meaning. "What's in a name?" she asks. And tells us — "an invisible, secret, but very potential influence."

Such an influence from her magazine so entitled will, in a few years more, have been permeating the minds of students of Theosophy for a century. Herein is reparation for an ancient wrong, the Church having had, as she says, "no right to throw a slur upon a beautiful star." We today's students, who in turning back the pages can learn so much, acclaim the shining, which never fails us, of *Lucifer*, the lightbringer.

MAN'S DUTY TO HIMSELF

The essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him.

—H. P. BLAVATSKY

MAN is a complex being in whom various forces mix and mingle. In the language of chemistry, he is a compound, not a mechanical mixture. Mistakes, often of a very serious character, occur when only one of his aspects is emphasized to supreme importance. Thus, theologians think man's immortal Soul is what matters, never mind the body. To the modern doctor man is his body — make the body healthy, and his character, mind and Soul itself will be healthy. This attitude is as wrong as the theologian's.

The animal, the human, and the divine mix and mingle in each individual.

Who does not know that all through life he is carrying within himself an animal, who now is pleased and now growls, who is lusty and angry and greedy with numerous cravings and appetites?

Also, it is within the experience of many men that they feel the burden of evil, the push of temptation, and yet that they are able to handle that burden and to face that temptation. They are able to combat the drag of the beast with the aid of their thinking faculty. Human Soul is the Thinker whose instrument is the mind, and when that mind is under the control of the Soul the handling of the beast is not very difficult. The mind is like the strap round the neck of the pet dog by which the Soul, like the owner of the dog, guides his course, checks his mischief, and keeps him in order.

Only a very few have experienced the presence within them of the Divine Spirit. Men and women are so immersed in their egotistic *ahamkâric* personality that most of them do not suspect the presence of the Impersonal Spirit within themselves. Our civilization extols the personality, and has done it for so long that people have forgotten what it is to be impersonal — the vehicle of Deity which is Law, impersonal and just, so impersonal and so just that It is named Compassion Absolute.

Applying this natural and correct classification to modern humanity, we can divide it into three groups: (*a*) animal-men; (*b*) humans; (*c*) divine-men. Of course, as in all kingdoms of Nature, here, too, there

is overlapping. Sometimes we come upon beasts in human form, so abject that they are worse than hyenas. Again, we come upon, not infrequently, men and women who lose their normal decency and for a time act like furies. On the other hand, who has not heard of benignity in prostitutes, chivalry in robbers, and cleanliness in gutter-snipes? And we all know the longing of ordinary men and women to be noble of Soul and to find God. But leaving aside these overlappings, and taking into consideration the normal consciousness of the members of the human race, we are right in dividing it into the above-named three groups.

The next idea to grasp is this: For a person to belong to the group of animal-men is to be sub-normal, as it is super-normal to be divine. Normal men and women are not beastly though they have animal natures; nor are they divine though they have a spiritual nature. But because of these two possessions — animality and divinity — men and women sink into sub-normal states, time and again. And as they are not educated to recognize the Spirit in the body, much less to cultivate it, their rising to supernormal conditions is rare. In the olden days, when the Science of the Soul was more widely studied, people were taught how to curb and control the animal nature, how to cultivate and culture the divine disposition. By various names was this Soul-Science known — the exact equivalent of Atma-Vidya with the Hindus. The very words Magus and Magic come from old Iran, where also Soul-Science was studied and practised. The term Theosophy is not modern; not only among the Neo-Platonists, but before and after their era was it used. A book published in 1851 in London, containing essays, etc., by January Searle, has a section on "Theosophy of the Hindoos," and there are other instances. The mission of Indian Rishis, Iranian Magi, Greek Hierophants, Egyptian Secret-Keepers, and their peers in every ancient land was to impart to men and women the knowledge of their own above-mentioned triple nature; of how the animal should be tamed and the divine brought forth. It is this ancient Knowledge that H. P. Blavatsky teaches in her books and articles. Modern Theosophy is the direct heir of ancient Bodhi-Dharma, Wisdom-Religion.

Now, what does this universal and ageless Science of the Soul teach us about the threefold man? First, that it is incorrect to divide humanity into nations and creeds, such as Europeans and Asiatics, or Christians and Jews, or Black and White men; that even the division of humanity into men and women is not wholly right. The division given above is true to nature; there are sub-normal animal-men in every community

and country; there are normal men and women everywhere; there are aspirants to Soul-life, ardent practitioners of Divine Wisdom, in every creed and community, as there are among them super-normal Saints and Philanthropists. If we want to improve ourselves or to help others, it is necessary that we look at ourselves in the true perspective. How different would be our warring world of today if the false groupings of Jews *versus* Gentiles, Americans *versus* Russians, Hindus *versus* Muslims, etc., were given up and the existence of sub-normals, normals, and super-normals in each country, community and religion properly reorganized! What would then happen? The faulty systems of education would be rejected and instruction would be offered to these three classes so that each be able to perform its duty to itself.

The real aim of education is to enable a man to discharge his duty to himself. Nowadays he is taught how to be loyal to his State and government, regardless of his Conscience and his Soul; or how to earn his livelihood and maintain himself and his family, regardless of his obligations to the race as a whole; or to put his class first and as a proletarian to despise the bourgeoisie. The first task of right education to teach man his duty to himself, without which he cannot be a true householder and home-builder, a true craftsman or a true patriot.

Man's duty to himself is to find out what type of beast lives and activates his blood, what are his human characteristics and his divine possibilities. We go wrong in discharging our duties to our kin and friends, to our profession, to our country and the world, because we have not figured out our duty to our own Self. This is called in Sanskrit *Sva-Dharma*, our own Duty-*Dharma*, or Religion of Duty.

To transcend the human stage and reach that of the divine, the Light of Spirit, universal and impersonal, has to be striven after. Family quarrels, communal disturbances, national divisions, worldly warfares, are all rooted in the quarrel between *Atman* and *Ahamkara* in us, in the frictions between Allah and Iblis in us, in the divisions between Christ and Devil in us, in the war that is going on eternally in our brains between Spenta Mainyu and Angra Mainyu. If each recognized this, he would begin to control the evil mind which is personal and egotistic, and start to cultivate the Spiritual mind which is one with the Divine Spirit. By attending to the dictates of the latter, man passes onward from the normal state of virtue to the super-normal state of Divinity. May at least some, if not many, undertake this task of fulfilling their duty to themselves, and hence to the One Self!

RANDOM NOTES FROM "THE THEOSOPHIST"

PSYCHIC POWERS AND PHENOMENA

[Babu Krishna Indra Sandyal, writing on "An Indian Aethrobat," referred to the various *Siddhis* and said that "it is quite clear that the *Siddhis Anima* and *Mahima* pertain to the conditions of even the physical body as was manifest in *Virat Rupa darshana*" *Gita*, Chapter XI). To this H.P.B. remarked as follows:]

Babu Krishna is wrong. It is impossible to so inflate the extremities of the human body with simple air as to cause it to float in air. A body floats in water because it displaces an equal bulk with its own of that denser element. If he will but figure to himself a vessel of any material as dense as human flesh and bone, filled ever so compactly with common air and left lying on the ground, he will see that his theory of aethrobacy is untenable; for, just as the vessel in question would lie on the ground where placed an indefinite time without showing the slightest tendency to rise, so would the ascetic's body, though pumped full of air from crown to toes. No, there is another cause for this aethrobacy and it is the one described as "altered polarity." The system of inhalations and exhalations practised in Yoga effects this polaric change by alterations produced, of both a physiological and psychological character.

The Babu is also mistaken in supposing that this body of flesh can be separated into atoms and made to fill the whole void of space, or compressed into one infinitesimal atomic point like a diamond-grain. Let him reflect but one instant upon the nature of bioplastic matter and he will see the fact as it is. It is the inner self which, by virtue of its ethereal nature and its relationship to the all-pervading "Anima Mundi" or World-Soul, is capable of exhibiting the properties of *Anima* and *Mahima*. Anything in Aryan literature seeming to convey a contrary idea may be at once taken as figurative language intended to be understood only by the *wise*. The sages who wrote these books were adepts in psychological science, and we must not take them to have been ignorant of its plainest laws.

(February 1880)

[Replying to a correspondent's letter, H.P.B. wrote:]

Knowing very little (from the description given) of the nature of the "occult sounds" in question [of which the correspondent says only that he hears them "steadily and very clearly," and that "they constitute a

powerful agency in concentrating" his mind], we are unable to class them with any degree of certainty among the practices adopted by Raja Yoga. "Occult sounds" and occult or "Astral Light" are certainly the earliest form of manifestations obtained by Raja Yoga; but whether in this particular case it is the result of heredity or otherwise, we of course cannot decide from the scanty description given by our correspondent. Many persons are born with the faculty of clairaudience, others with that of clairvoyance — some, with both.

(January 1883)

[The following was published by H.P.B. under the title "Psychometry":]

Psychometry embodies even more potentialities for instructing and elevating average humanity than Clairvoyance. While the latter faculty is most rare, and more rarely still to be found, unless accompanied by a tendency in the clairvoyant to self-deception and the misleading of others, by reason of imperfect control over the Imagination, the psychometer sees the secrets of the *Akasa* by the "Eye of Siva," while corporeally awake and in full possession of his bodily senses. A perfectly independent clairvoyant one may meet with once or twice in a lifetime, but psychometers abound in every circle of society, nay, may be found in almost every house.

(March 1884)

[H.P.B. appended the following note to a communication from a correspondent who wondered whether psychometry could be of help in archaeological investigations.]

If our correspondent were but to read carefully Professor Denton's *The Soul of Things*,¹ he would realize the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archaeological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer *en rapport* with the magnetic aura of its surroundings. Once landed in the world of Akasic impressions, the

¹ See THE THEOSOPHICAL MOVEMENT, September 1978, p. 410.

book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

(June 1883)

[Under the title "Lakshmibai," H.P.B. published what purported to be an authentic story of a *bhuta*. The narrator's aunt, seeing that her end was approaching, had expressed her desire to be removed from the room she occupied to some other place, because, she said, "everyone who had died in the room had become a *bhut*," and she wanted to avoid such a terrible fate. The family, however, paid no heed to her wish and the following day she died in the same sick-room she had so desired to be removed from. Six months later a sister-in-law of the narrator was seized with violent trembling and her body became burning hot. Conjecturing that an evil spirit had taken possession of her, her mother-in-law questioned her to ascertain who that spirit was; the ghost introduced itself as Lakshmibai, the aunt who had died. The narrative concluded with the query whether the soul of Lakshmibai remained earthbound by her anxiety to be removed from the sick-room which she believed to be a place where an escaping soul was apt to become a *bhuta*. H.P.B. made the following comments in footnotes:]

[*Bhuta*] A *ghost*, or an earthbound soul. We give room to this interesting story in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning "spirits," the Hindus fear and detest them, giving them the epithet of "devils" instead of "departed angels," and considering such a return in each case a *curse* to be avoided and removed as soon as possible.

The ghost's assertions *through her medium* prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows — who *personated* Lakshmibai, and the correct answers were no test at all.

["On being asked what sin of hers had doomed her to such a fate, the ghost replied that she had to suffer in consequence of the idea of her not being removed from the sick-room, forcibly striking her and preying on her mind at the time of death."]

This, again, may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman's last thought, the *idée fixe* (the intensity of which makes of living people

monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist) — that idea that had so long worried her dying mind, namely that she *was*, going to become a *bhut* unless removed — that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years — a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a *thought*, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will — in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.

(January 1882)

[In reply to a correspondent, who had written on the subject of prevision, it was stated:]

Magnetic harmony between persons often serves to lift the veil which enshrouds our senses. The letter communicating the news of your brother-in-law's illness put you into magnetic sympathy with the writer and his surroundings, and you looked into the astral ether in which the whole funeral procession was reflected.

(November 1883)

[Mr. A. Constantine of Agra wrote to the Editor of *The Theosophist*, asking for enlightenment on a psychic experience had by him. He and a very intimate friend were employed in the same

Government office at Agra. They had arranged to go together during the Dassera holidays for a visit to Meerut; but at the last moment the friend backed out on the ground that he was going with his family to Rambagh (a sanatorium on the other side of Agra). On parting, the friend shook hands with Mr. Constantine and expressed his regret, saying that, though absent in body, he would be present with him in thought and spirit. Mr. Constantine duly went to Meerut; but, on the morning of the third day of his stay there, a curious sensation suddenly came over him; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying, that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him. This narrative drew from H.P.B. the following editorial note.]

No need of attributing the above "warning" to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied "spirits" or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which are generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for them a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention — in an experimental and scientific spirit of course — to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyse these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through *per-*

sonal experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them — he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance — A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically, he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens. A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit"? And that leads to the positive inference that his thought was strongly preoccupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever.

But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having laboured under a hallucination had he even seen the *image*, or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the dead man; but simply his short — for one instant — *materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

(June 1881)

THE *Adept* and the *Chela* or another Adept are like the two signalers at the two ends of a Telegraphic line. It is only when the batteries are out of order, or moisture or some such cause prevents the free working of the wires — that expense has to be undergone to restore or keep the communication intact. In the same way the Adepts have to use *no power* in communicating with one another or with their *Chelas* of a certain degree, unless either of them is ill or exhausted by fatigue, etc., or unless some antagonistic influence interferes with the Astral Wires, if I may use the expression. In the case under notice, Mme. Blavatsky, who is in constant communication with the Adepts, was there. The presence of all the *Chelas* helped to keep the Astral Telegraph free from any disturbance, and little or no power had to be used to send the letter in question. . . . What is "phenomenal" for an outsider, is not necessarily so for a *Chela*. If others were to see my MASTER as I see Him, they would consider it a "phenomenon"; I do not, for I know that as the usual mode of communication between an Adept and *his Chela*. . . . The absence of Mme. Blavatsky and other *Chelas* would have prevented the occurrence; for in that case an appreciable amount of "power" would have to be used to lay the Astral Telegraphic Line.

—DAMODAR K. MAVALANKAR

IN THE LIGHT OF THEOSOPHY

Religious exploitation dates back to the time religions lost their pristine purity, and has today turned into a lucrative business. In *Imprint* (Bombay) for November 1978, Arthur Pais and G. Ravichandran report on their investigations into the depredations committed "In the Name of God." Pais writes about the sorry state of affairs in Hindu temples, with facts and figures:

In the name of God, hundreds of thousands of rupees are collected every year. Hundreds of pilgrims flock to temples of all sizes and shapes in the country to make their offerings to the vast panoply of Gods, in the hope that they will win divine favour.

Even the most conservative estimates place the total amount of money locked up in our temples at a staggering Rs. 1,000 crores. The annual revenue of some of our major temples runs not into thousands of rupees, but into crores....

God, through the medium of temples, is also one of the biggest landlords in the country. Many of our important temples have vast land holdings. It had been estimated in a survey conducted in the early '70's, that the temples in Tamil Nadu alone had over 6.10 lakh acres of land between them. Of the total estimated stock of gold hoards of 6,000 tonnes, valued at Rs. 30,000 crores, a third is held by the temples. The temples also hold a whole range of other assets, including property of various sorts, the value of which will run into several crores of rupees.

What is the source of the funds of temples? They are legion. They range from entrance fees collected for the *darshan* of the Lord, to the fees collected for performing various rites in the temple, specifically the *archanas*, to rents from temple lands, to sale of *prasad* and to even the disposal of the hair that pious pilgrims offer to Lord Balaji at the Venkateswara temple at Tirupati.... Our temples are, by and large, one of the foremost outlets of black money. Almost every temple in the country, ranging from the Mahalaxmi Temple in Bombay to the Jagannath Temple at Puri, receives lakhs of rupees by way of anonymous donations every year....

What happens to the enormous amounts of money that accumulate in our temples? How much of it is put to legitimate use and how much of it is misappropriated by unscrupulous elements? One would have thought that the domain of God would be held sacred and that money deposited with God or his agents would

be safe. Unfortunately, this is far from true. Our temples are, with rare exceptions, cesspools of corruption, fraud and chicanery. The amounts of money misappropriated and the ingenious ways in which this is done can fill up several volumes. Temples have, time and again, borne out the truth of Voltaire's famous dictum, that the first priest was the first rogue who met the first fool. . . .

Corruption in the management of temples is not confined merely to misappropriation of funds. There are several other dimensions to the issue. Though theoretically everyone is equal in the eyes of the Lord, in practice it is not so. To cite merely one instance: there are varying rates for how quickly you desire to have the *darshan* of the Lord. For those who have the resources and the inclination to pay for the privilege, the *darshan* of the Lord can be greatly expedited, while the common man has to wait in never ending queues for days at a stretch. . . .

Perhaps the greatest harm the priests have done is in convincing people that divinity can be had by indulging in gory acts of self-torture. The Tamil film *Varuvan Vadivelan* had a number of scenes showing the face being pierced by sharp nails. A regular practice with the devotees of Murugan in Tamil Nadu, it is also popular with Indians living in Malaysia. . . .

The devotee is not vigilant enough as he sincerely believes that nothing will ever go wrong with temple funds as divine wrath will descend on those who engage in such practices. In fact, pilgrims at Tirupati believe that those who misappropriate temple funds will be struck blind. It is the very blindness of pilgrims that makes wide-scale misappropriation of temple funds possible.

A companion piece touches upon the state of affairs in "Sikh Gurdwaras," "Christless Churches" and "Mosques and Masks." Organized religions are not only big business but also hotbeds of intrigues, persecutions, debauchery, etc. "The Catholic Church has excommunicated itself from Christ," thundered Thomas Paine, and much the same could be said of other religious institutions.

A group of scientists whose members are on various University faculties in the U.S. and who form the Society for Investigation of the Unexplained, have taken upon themselves the task of exploring anomalies on the borders of science, anomalies that do not fit into popular modern theories. Their research reveals that many of the so-called modern inventions might merely be rediscoveries of what was known to the ancient

of prehistoric times — for instance, knowledge of electricity.

Under the title “The Electrifying Ancients,” George V. Harding writes in *Mirror* (Vol. XVII, No. 10):

“Thomas A. Edison did not invent the electric light bulb!” This statement sounds crazy, but scientists are having second thoughts about it. . . .

The existence of ancient electricians was supported by the Society as a result of their examination of a very intriguing wall-painting in an ancient Egyptian Temple at Dendera. The picture depicts a religious procession going through a tunnel-like passage — at the head of the procession are two priestly figures carrying a pair of objects which look exactly like two enormous light bulbs containing heavy filaments in their domes. The domes or bulbs are fixed to serrated supports which resemble modern high-tension insulators.

Qualified electrical engineers who were called to study the painting, done some 3,500 years ago, stated with surprise that the manner in which the “bulbs” were fitted to two clamps on insulated supports suggested that they were positive and negative terminals. Magnifications of the picture revealed two black “cables” extending from the “bulbs” at the head of the procession, right to the rear where these cables entered a rectangular box-like contraption with a handle on the side. This contraption was being trundled along by another priestly figure operating the handle with one hand. The electrical engineers agreed that this could be a mobile hand-cranked generator.

Similar enigmatic paintings have been discovered inside Inca tombs and on ancient ceramics in South America. Experts making a detailed study of these drawings concede that they could possibly be formularized layouts for electronic circuits.

Mr. Harding goes on to state:

Skeptics and scoffers would dearly like to debunk such baffling discoveries, but they have to hold their peace in the face of other finds which have come to light quite recently. Dr. William Koening of the Iraq Museum unearthed an ancient battery among the relics of the Parthian Kingdom. This object was vase-shaped and made of a type of clay; inside the vase was a sheet copper cylinder the inner surface of which was coated with asphalt. The upper end of the cylinder was plugged with asphalt through which an iron rod was fixed suspended within the cylinder. The entire device was demonstrably capable of generating an electric current, but to

what use was this device operated by the ancient Parthians who existed from 250 B.C. to A.D. 254?

The question baffled the archaeologists until the answer came, amazingly enough, from much further back in history. Egyptologists discovered that many of the copper and bronze vessels and artifacts taken from Egyptian tombs of 2000 B.C. were found to be plated with a silver-like substance now called Antimony. The exact method of plating was a closely guarded secret of the Egyptian priests, but any present-day electrician familiar with electro-galvanic processes would immediately answer that electro-plating is accomplished by using batteries.

Archaeologists and researchers have discovered one possible use for these ancient batteries. There could be many more uses! ... There is a possibility that mankind has travelled this route before. Modern "inventions" could be intuitional "rediscoveries" of knowledge and techniques buried in the vast realm of the Universal Mind.

In *Isis Unveiled*, H.P.B. shows, on the evidence of the most trustworthy classics, that the ancients were thoroughly acquainted with electricity and even with lightning-conductors.

Six centuries before the Christian era, Thales is said to have discovered the electric properties of amber; and yet the later researches of Schweigger, as given in his extensive works on Symbolism, have thoroughly demonstrated that all the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest Mysteries recorded in history, those of Samothrace. Diodorus, of Sicily, Herodotus, and Sanchoniathon, the Phoenician — the oldest of historians — tell us that these Mysteries originated in the night of time, centuries and probably thousands of years prior to the historical period (I. 234)

It is generally asserted that neither the early inhabitants of the Mosaic times, nor even the more civilized nations of the Ptolemaic period were acquainted with electricity. If we remain undisturbed in this opinion, it is not for lack of proofs to the contrary. We may disdain to search for a profounder meaning in some characteristic sentences of Servius and other writers; we cannot so obliterate them but that, at some future day, that meaning will appear to us in all its significant truths. "The first inhabitants of the earth," says he, "never carried fire to their altars,

but by their prayers they brought down the heavenly fire." "Prometheus discovered and revealed to man the art of bringing down lightning; and by the method which he taught to them, they brought down fire from the region above." (I. 526)

"Ben David," says the author of *The Occult Sciences*, "has asserted that Moses possessed some knowledge of the phenomena of electricity." Professor Hirt, of Berlin, is of this opinion. . . . Salverte shows that in the days of Ktesias, "India was acquainted with the use of conductors of lightning." This historian plainly states that "iron placed at the bottom of a fountain . . . and made in the form of a sword, *with the point upward*, possessed, as soon as it was thus fixed in the ground, the property of averting storms and lightnings." What can be plainer? (I. 528)

That the Norse legend-makers were acquainted with electricity is amply proved by their conception of Thor, the son of Odin. The legend of Thor, the Thunderer, the euhemerization of electricity, is explained in *Isis Unveiled*. (I. 160-62)

Striking similarities between the cultural heritage of Peru and that of India are perhaps suggestive of a contact between the two countries in ancient times. N. M. Khilnani in his article on "The Incas and India" in the March *Mirror* furnishes evidence in this direction:

Some Indian archaeologists and scholars who visited Peru and Mexico in the early 1930s came away with the impression that, at some point in their respective historical evolutions, the civilizations then prevailing in the American continent (especially its Southern half) must have had active contact with India.

The British historian Arnold Toynbee once said that some Buddhist monks had ventured across the Pacific in 100 A.D. and that the word "Yucatan" could have come from the name given by Indian monks, "Yoga-Sthana." Similarly, Guatemala could have been derived from "Gautum-alaya."

Peacock, the English historian, in his monumental book, *India in Greece*, emphasized the connection between Peru's customs and those prevailing in ancient India. . . . Sun-worship was common to both the ancient Indians and the Incas. The latter built significant sun temples and the names given to them resembled the old Indian names. . . .

It is interesting to note that the word Peru itself is derived

from Paru, which in Sanskrit means "of the solar race." The name of King Porus (who fought Alexander the Great) was similarly derived from "Paru," meaning a worshipper of the sun.

There is yet another interesting parallel between the two ancient cultures — their calendar. The Incas had a perfect calendar, similar in many respects to that of the Mayas and Aztecs, who believed in the four Hindu Yugas or epochs.

Evidence for the Asiatic origin of the inhabitants of ancient America can be found in many more respects. H.P.B., who in her writings discusses some of these features of resemblance, tells us that

the name *America* . . . may one day be found more closely related to Meru, the sacred mount in the centre of the *seven* continents, according to the Hindu tradition, than to Americus Vespucci, whose name by the bye, was never Americus at all, but *Albericus*, a trifling difference not deemed worth mentioning till very lately by *exact* history. . . .

The name *America Provincia*, first appeared on a map published at Basle, in 1522. Till that time, the region was believed to be part of India. . . .

"The Northmen who visited the continent in the tenth century, a low level coast thickly covered with wood," called it *Markland*, from *mark*, a wood. The *r* had a rolling sound as in *marrick*. A similar word is found in the country of the Himalayas, and the name of the World-Mountain, Meru, is pronounced in some dialects as *Meruah*, the letter *h* being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory. (*Isis Unveiled*, I. 591-92)

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India. (*Ibid.*, I. 589)

Further archaeological discoveries would bring to light not only the high civilization of the original "Americans" and the immense antiquity of their land, but also many extraordinary points of resemblance between their cultures and those of the East.
