

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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THE BIRTH OF KRISHNA THE HINDU CHRISTOS

The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind*—the pure Flames, or, as they are called in Occultism, the “Intellectual Breaths”—those angels who are said to *have made themselves independent, i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible.—*The Secret Doctrine* II. 318.

During this month of August Hindus of all castes and classes will celebrate the Natal Day of the Divine Man—Krishna, the beloved of his play-mates, the guide and the friend of the Pandavas whose cause was righteous, the charioteer and chief of the great soldier Arjuna, the giver of gifts that men ask, including the enemy Duryodhana. And the greatest of His gifts to all humanity and for all times is the message of Theosophy enshrined in the *Bhagavad-Gita*, the material reflection of that greater gift of the Spirit by which every man and every woman is a shrine in which He abides, despised by some, neglected by most, truly worshipped only by a few. What does the true worship of Krishna imply? Writes H.P.B. in *The Secret Doctrine* (II. 318) :—

As Krishna truly says—the same words being repeated later by another *vehicle* of the LOGOS—“I am the same to all beings ... those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*,

made conscious by its union with the higher faculties of *Manas*) are in me, and I am in them.”

It is a well-known fact that legends and myths are created round the life of every Adept-Teacher. These appear, like a gorgeous pattern beautifying a piece of Kim-Khab, in the life of Krishna as of Buddha, of Zarathushtra as of Confucius. These are often misunderstood and distorted because symbols and metaphors are taken for objective realities. This mistake has occurred not only in reference to the life of Jesus Christ, but also in connection with the life of Shri Krishna, the Hindu Christos. Take the Christian legends about the Birth and Baptism, Crucifixion and Resurrection, and the final Ascension of Jesus : viewed as unique events in his life they lose their real significance and influence ; understood as poetic symbols which represent the real subjective experience of the awakened and progressing self-consciousness of man, they bring inspiration and spiritual guidance. Similarly, in the *Mahabharata*, in the *Bhagavata*

Purana and in other books, events in the life of Krishna are described, statements and sayings are attributed to Him; often these are taken very literally and even materially with the result that facts look like fiction and then they come to be rejected; take them as mythic representations of psychologic truths, difficult to describe and to understand, and they prove immensely helpful. The general tendency is to materialize the myths, concretize and even carnalize poetic personifications of the impersonal, so that they lose their universal aspect and then their universal appeal. Thus the western Christ has become the Unique Person and the One Saviour. A similar materialization of the Hindu Krishna has also taken place, and He has come to be regarded by many as the Personal God by Whose Grace His petitioners are saved. We are not overlooking that there are verses in the *Bhagavad-Gita* which lend themselves to this interpretation; as a matter of fact, taken by themselves, they can hardly mean anything else. But to pluck them as suitable puja flowers for personal and religious gratification is not only unphilosophical but also non-moral. These verses have not only a context but a vast background. The outstanding feature of the *Gita*-philosophy is not only that Krishna is the universal principle of life, present everywhere, but that It is impersonal. Its impersonality is the fundamental conception of the *Gita*-philosophy. Personality is impossible to conceive without a limiting form. The human personality is finite, and like every form of matter dies, and that which is immortal and changeless within or beyond any and every personality is Krishna—the Ego, the Soul, the I, “seated in the hearts of all beings.” And because personalities are finite, and therefore mortal, they are an obstacle, the enemy to be destroyed ere immortality of the human spirit can be realized. Therefore Arjuna is taught to destroy that which is finite.

A careful study of the Body-Forms of the great Avatara reveals very clearly that they too are symbolic representations of spiritual verities. Which of His Body-Forms are real? Are they not all Mayavic? Sankaracharya's commentary on verse sixth of chapter IV says: “I appear to be born and embodied, through my own maya but not in reality.” The Avatara is an Appearance, one which may be termed a Special Illusion within the natural illusion that reigns in the world under the sway of that power, Maya. Again, is not the Avatara a Descent of the manifested Deity into an illusive form of individuality, an Appearance which to men on this illusive plane is objective, but is not so in sober fact? These sublime Mayavi-Rupas are Appearances. And which is more real—the Four Armed or the Thousand-Armed Form? Which Form is more true—that of the Charioteer or the

Flute-Player? In the Great Life every gesture is a Mudra, every sentence a Mantra, and every incident a Message.

The appeal of the *Gita* is for all. In the words of the great Advaitic scholar, and an orthodox Samvarta Brahmana, T. Subba Row, Krishna “is speaking from a thoroughly cosmopolitan standpoint. . . . Krishna is thoroughly impartial in dealing with mankind and in his spiritual ministrations. . . . He takes no account of the fact that this man is a Brahman and that one a Buddhist or a Parsee; but he says that in his eyes all mankind stand on the same level, that which distinguishes one from another is spiritual light and life.”

If the foundations of a philosophy were not impersonal, its appeal could not be universal. Any philosophy based on the principle of personality would show the finite nature of the personality, and would appeal only to a certain number and to a certain class. Those who have made Krishna the Personal God, with power to forgive their sins and to respond to their petitions for health, wealth and happiness have also deprived the *Gita* of its status as the Holy Writ of Humanity. The Song of Krishna like the Sayings of the Buddha and the Sermon on the Mount are for all, and it is materialistic and immoral to make them sectarian scriptures.

What is the central message which the *Gita* offers to all humanity?

W. Q. Judge once wrote that “Inquirers ought to read the *Bhagavad-Gita*” and at the same time said “It is the study of Adepts.” Paradoxically it might be said that there are as many messages in the *Gita* as there are men on earth, and yet it has a Single-Doctrine to impart. But to perceive that Single-Doctrine one must become Single-Eyed. In the process each individual has to secure for himself his own message from the Holy Book. For the Theosophical student-aspirant the *Gita* brings the message of Rebirth: that out of the carnal aspect of man the human aspect is born; that out of that human aspect the Divine is born. The technique of how the Birth of the Spirit can take place is taught in the eighteen chapters of the *Gita*. What not to do and what has to be done—the eschewing and the over-throwing of the evil; the pursuing of good through the performance of duty; the radiating of the light of the Spirit. Janmashtami like Christmas is a reminder of the verity of Second Birth, a reminder that we are here on earth to die, not only a bodily death but also to die in the personality so that the Spirit is born. To become a Dwija, a Twice-Born, one must begin by becoming a devotee and a friend of Krishna or Christos, of Shabda-Brahman, the Word made Flesh, Wisdom Incarnate, the Great Sacrifice.

KRISHNA—THE LOGOS

[According to Hindu Tradition Shri Krishna was born at Midnight Hour on the eighth day in the second fortnight of the month of Shravana ; the day falls this year on the 21st of August. To celebrate the Day understandingly it is necessary to possess some idea of the esoteric significance of the Avatara of Krishna. With that in view we have here gathered together a few extracts from H.P.B.'s *Secret Doctrine*.—Eds.]

Krishna [is] the incarnated LOGOS.—II. 527.

It is from IT [SAT or *Be-ness*] that issues the great unseen Logos, who evolves all the other *logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos.—II. 310.

In Esoteric philosophy the Demiurge or *Logos*, regarded as the CREATOR, is simply an abstract term, an idea, like "army." As the latter is the all-embracing term for a body of active forces or working units—soldiers—so is the Demiurge the qualitative compound of a multitude of Creators or Builders.—I. 380.

The more one studies their Hierarchies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days of History, that does not belong to the third stage of Cosmic manifestation. In every religion we find the concealed deity forming the ground work ; then the ray therefrom, that falls into primordial Cosmic matter (first manifestation) ; then the androgyne result, the dual Male and Female abstract Force, personified (*second* stage) ; this separates itself finally, in the *third*, into seven Forces, called the creative Powers by all the ancient Religions, and the "Virtues of God" by the Christians.—I. 437-8.

Both Eastern Esotericism and the Kabala—in order to bring the Logos within the range of our conceptions—have resolved the abstract synthesis into concrete images ; viz., into the reflections or multiplied aspects of that Logos or Avalôkitêswara, Brahmâ, Ormazd, Osiris, Adam-Kadmon, call it by any of these names—which aspects or Manvantaric emanations are the Dhyan Chohans, the Elohim, the Devas, the Amshaspendis, &c., &c.—I. 429.

Osiris was, like Brahmâ-Prajâpati, Adam-Kadmon, Ormazd, and so many other Logoi, the chief and synthesis of the group of "Creators" or Builders.—I. 436-7.

"Salutations to thee, Osiris, elder son of *Sib* ; thou the greatest over the six gods issued from the goddess *Noo* (primordial Water), thou the great favourite of thy father *Ra* ; father of fathers, King of Duration, master in the eternity...who, as soon as these issued from thy mother's bosom, gathered all the crowns and attached the *Uraeus* (serpent or

naja) on thy head ; multiform god, *whose name is unknown* and who has many names in towns and provinces..."—I. 437.

Burnouf says, "The seven Amshaspendis, who are most assuredly our archangels, designate also the personifications of the divine Virtues." And these archangels, therefore, are as "certainly" the *Saptarishi* of the Hindus, though it is next to impossible to class each with its pagan prototype and parallel, since, as in the case of Osiris, they have all so "many names in towns and provinces."—I. 437.

At the beginning of every cycle of 4,320,000, the *Seven* (or, as some nations had it, eight) great gods, descended to establish the new order of things and give the impetus to the new cycle. That *eighth* god was the unifying *Circle* or LOGOS, separated and made distinct from its host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct *personæ*. "The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)," says a Commentary.—I. 434-5.

In a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kamsa [symbolize] our seven principles. We have to part or separate from them before we reach the *Krishna* or *Christ-state*, that of a *Jivanmukta*, and centre ourselves entirely in the highest, the Seventh or the ONE.—II. 604.

In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. The closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN.—I. 638-9.

Regarded in the light of the LOGOS, the

Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher-Self—being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle. "The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth," we are taught.—II. 230-1.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the Logos (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible for them to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Nārāyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahmā," is yet called *Amsāmsāvātāra*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.—II. 358-9.

OUR SUN AND THE TRUE SUN

[The following article is reprinted from Mr. Judge's *Path* for February 1890, Vol. IV, p. 332. Many new theories have sprung into being and dissolved into nothingness since 1890; astronomy has made progress but the real problems referred to or hinted at in the article remain unsolved and explanations are mostly conjectures. On the subject of the Sun a most recent statement is this :

The Sun, it is true, attracts considerable attention, but not as the ruler of our system. It is studied because it is the unit of the galactic host which happens to be nearest to us. Modern astronomy, like Swinburne's God, "gives a star and takes a Sun away." One question, however, of universal interest has not been outgrown—the question of the origin of the solar system. Laplace's nebular hypothesis, which in the main satisfied the nineteenth century, is unequal to the demands of the twentieth. The present idea—that the planets were born from a primitive Sun by the very close approach or actual impact of another star some few thousand million years ago—owes its acceptance largely to the absence of an eligible rival. (Professor Herbert Dingle in *Science To-day*, p. 270).

In the light of remarks made in the following article here is a statement of interest to the student :

In our galaxy, however, we have definite evidence of rotation. The stars travel round the centre of the system, not as a rigid wheel in which all parts go round in the same time, but in the manner of the planetary motions round the Sun, the stars farthest from the centre taking the longest time to complete a revolution. This difference in period, in fact, affords the most obvious evidence of the revolution. It is calculated that the Sun, which, according to the larger estimates, is of the order 25,000 parsecs from the centre, takes 250 million years to complete its circuit. (*Ibid.* 273-4).

As to the Sun-Spots the *Encyclopædia Britannica* (Vol. XXI, p. 564) says :—

Although there is at present no sign of an explanation of sun-spots along the lines of the general solar theory, the work of Hale has greatly clarified our ideas of the nature of those objects.

But its conclusion about it is :—

The conception is very attractive, but can be regarded at present only as a very plausible hypothesis.

Professor Dingle tells us that astronomical theories are intricately entangled "with the psychology of the astronomer" (p. 277). Meanwhile the ancient teachings of the Sages remain. H.P.B. says that Krishna represents the Sun and the closing of the following article refers to that.—EDS.]

Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for

it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the 19th century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*.* On one hand it is asserted that he does ; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered** objects (or changes) on the photosphere consisting of what he called “willow leaves,” 1000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen-sighted ordinary mortal using a fine telescope. And as to whether these “willow leaves” have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances ; the real meaning of sun spots ; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to “cosmic dust,” for the want of a better explanation to veil ignorance ; and a few other matters of interest.

But we say that this sun that they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have

some support even from modern astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, or a *stronger centre of energy*, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immoveable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical centre of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on “the most excellent light of the true sun” we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy ; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTTANDA

* Among great scientists such as Newton, Secchi, Pouillet, Spaeren, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterson 9,000,000° or a variation of 8,998,600° !

** See *Source of Heat in the Sun*, R. Hunt, F.R.S. (Pop. Sc. Rev., Vol. IV, p. 148).

Remove, O Sun, thy envelope so that I who am seeking Truth may visualize It.—ISHA UPANISHAD.

LOOK WITHIN

Man is triune : he has his objective, physical body ; his vitalizing astral body (or soul), the real man ; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.—H. P. B. *Isis Unveiled*, II. 588.

Divinity is always acquired. It is not an endowment. It does not exist of itself. If we could be *made* good, if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law ; no one can get us “off” from the effects of our wrong-doing ; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way.—ROBERT CROSBIE, *The Friendly Philosopher*, p. 223.

The superstitions foisted on the people by priests and fostered by the credulous have been acting as a catalytic agent in many minds. Large numbers, in the West especially have awakened to the reality of mental and spiritual exploitation to which they have been subject. Modern science has done a yeoman service in freeing the human mind from thralldom to popes and priests everywhere. The same good effect is not yet seen in the realm of politics. People are not able to perceive that political exploitation is only one remove from religious exploitation and that there is little difference between a Pope and a Dictator. But while science has helped in overthrowing religious exploitation, it has acquired in some measure, the vice of its conquered enemy : Occultism explains how through hate the victor acquires by osmosis the bad qualities of the vanquished. So also modern science has acquired the vice of dictating and exploiting the human mind. In the name of science numerous superstitions and mal-practices are being fostered. All the same, the spirit of enquiry and quest is energizing an increasing number of men and women who

prize the doubt
Low kinds exist without,
Finished and finite clods, untroubled by a spark.

These honest doubters who with courageous motive and vigorous action seek truth from where-soever it comes are the salt of the earth.

One of the main purposes for which H.P.B. inaugurated the Theosophical Movement of our cycle was not only to free the mind and the soul from fetters of blind-belief and credulity, but also to carry forward the work begun by science, to supply knowledge which science unaided could not obtain and thus stop it from adopting the same evil course as religions. But even in the Theosophical Movement the human weakness of other-dependence and the temptation of the ambitious to take advantage of it have manifested themselves. In less than 50 years since the Movement was inaugurated (in 1875) credulity on the part of many, priest-craft on the part of a few, have poisoned it. Between most

Theosophical Societies of to-day and organized sectarian religions there is little difference. But even in the ranks of the members of more than one Society the spirit of independent quest has asserted itself and healthy doubt has worked its miracle.

As a reaction from blind-belief in the priestly authority and spiritual dictatorship we see to-day, in the world as in the Theosophical Movement, the bad influence of the other extreme. As zealous and as enthusiastic for the authority within, people are blundering like their fellows who believe in authority without. People, who have suffered exploitation from self-styled “occultists” and “arhats” and “successors of H.P.B.,” are shouting “no outside authority, no guidance from without.” And they are so taken up with this one idea that they do not pause to examine it or even ascertain what it actually means. With the evil which they have been trying to throw out of their systems they have also thrown out the good faculty of reason and judgment ; their freshly-acquired liberty has become licence for some, a lowering of standards of mind-life for many. Neither study nor meditation are valued and on every occasion and at every turn they childishly indulge in bravado—“No outside authority, look within.”

What is authority ? What is looking within ? What Self-Dependence, Other-Dependence and Inter-Dependence are is not understood. The very simple and the very obvious fact is not recognized or when recognized is glossed over. Within man is good and evil, god and devil, Buddha and Mara. What their origin and how they act, in universe or in man, seems to be of no concern to them. How can a man be true to himself by looking within and coming upon Kama-lust, and Krodha-wrath and Lobha-greed ? How can a man be true to himself by noting the urge of some noble aspiration ? Above all, how can a man looking within and finding virtue and vice, ambition and aspiration jostling each other within himself learn to be sure to be directed by the noble and not be insidiously influenced by the ignoble ? Nature unaided fails and the Unity of Life operates in the human kingdom and the Law of

Brotherhood functions. Its expression in the department of knowledge can be overlooked by any mind at its peril.

Theosophy, ancient and constant, immemorial and consistent is a body of knowledge. Its help and its guidance is more valuable to the human mind and more necessary than the aid which secular knowledge gives to us. It is more absurd to say to an aspirant to spiritual life: "Don't bother about books and philosophy, only look within," than to say so to a school-boy or a college-girl preparing for the serious business of life. Conflicts of duties within ourselves are not resolved, look as intently as we may at them; light of knowledge, taught by those who have experienced and resolved the conflicts, is necessary. Not a blind acceptance of that knowledge but a calm study and consideration thereof and then its application to our own conflicts. No boy at school ever learnt the multiplication table by looking at it or at himself; nor can any man learn the mathematics of life and soul by looking within. Every man, every woman looking within, if honest and earnest will say with Paul, "What I would, that do I not; but what I hate, that do I... to will is present with me; but *how* to perform that which is good I find not... I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members... Who shall deliver me from the body of this death?" The answer is given by Krishna when Arjuna asks: "By what is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?"

Ordinary men and women may look within and they will come upon this "law of sin," this "secret force"; but unless they fight it they will not come to the Law of Christ or Krishna. But how can they fight? One and only one way there is—Right Knowledge applied with calmness ever present. To acquire knowledge one must study and go to books; to practise one must make sure that what is learnt is fact not fiction, and must possess the energy to make daily effort. Let us not talk of looking within, without some understanding of the process. Before we come upon the Divine in us, Krishna-Buddha-Christos there is work to be done. *The Voice of the Silence* gives us the steps:—

1. *Shun ignorance*
2. *And likewise shun illusion.*
3. *Avert thy face from world deceptions:*
4. *Mistrust thy senses; they are false.*
5. *But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man";*
6. *And having sought him out, look inward:*
7. *Thou art Buddha,*

WORK WITH THE LAW

By the practice of Inner Life-Stillness we can continually conquer all things.—LAO-TSE.

Aside from the self-preservative urge to acquire the necessities of physical life, there is no motive more widely actuating than the attainment of happiness. The general inclination to seek and to cling to that which is pleasant is natural. Man's search for pleasure, however misdirected, springs from a blind or conscious aspiration towards Ananda, Bliss. That Bliss is of the Higher Self and can be shared by the personality only to the extent that the latter identifies itself with its parent Soul. Bliss is wholly independent of circumstances and of objective satisfactions. Upon its fragments all men live.

The essence of Bliss is harmonious, rhythmic motion. That which is inharmonious, spasmodic, strained, routs happiness as blaring horns disturb the peace and quiet of a sleeping town. The search for personal happiness fails because, having a selfish motive, it works against the law of harmony. The objects of desire are many but none can offer permanent satisfaction and all have power to disturb serenity of mind. How can a man without calm obtain happiness? The unrest of ever-shifting demands upon life ruffles the surface of consciousness so that it cannot reflect unclouded bliss. The tranquil beauty of the starry sky reflects itself in every quiet pool. Every quiet heart can catch a reflection, be it faint or clear, of the radiance of ineffable Bliss.

We find a clue in the wise words of Lao-Tse: "By the practice of Inner Life-Stillness we can continually conquer all things." That stillness is impossible until a man resigns himself to the law and devotes himself to working in harmony with it. That involves taking as one's guide in life that which is right instead of that which is pleasant, the preference of the better to the dearer, the deliberate choice of that which in the beginning is as poison and in the end as the water of life. Working with the law means performing duty taking the whole of Nature into account.

In the old story the man who had travelled up and down the earth in a vain search for happiness found it at last when he had given up the quest and found it in the environment to which both Karma and Dharma bound him. If we ask nothing of Law but the opportunity to work with it, life which is its manifestation cannot disappoint us, but will help us to embody the Bliss for which the Law ever moves.

EDUCATE THE CRIMINAL

In the July *Aryan Path* appears an article on the treatment of criminals. The author is a painstaking student of the subject who writes out of experience and after a thorough research. In Britain a great advance has taken place in penal reform, thanks especially to the Howard League for Penal Reform. One of the striking facts, also brought out by the Rev. Dr. Lang, is that those who have actually to treat the prisoner are championing the cause of a more rational and a more humane treatment of their ward than the general public. While much is being done, much remains to be done, and education of the public has to continue. One aspect of that education is international: a thorough enquiry is necessary, a report which would bring to the notice of all countries and communities the results of the most advanced methods of handling the criminal. Crime is not only a national but an international menace and must be attacked internationally.

Even to-day there are people who discuss the "philosophy" of punishment and of retribution. Others are asking—"Punishment or Treatment?" The second term often carries the implication of disease; but are all criminals sick souls? Are there not criminals who commit acts ignorantly and in all innocence in whom the moral sense has not awakened? Is not the moral sense of many a slum-dweller as latent as the mind of the savage?

And there is the fundamental question—who is a criminal? What part of our being, what particular constituent in our make-up impels us to offend, and devises ways and means to commit crimes? There are murderers, gangsters, thieves, whose intelligence is very high; why do they not use it to better purpose? What pushes them to crime? In such, has not the moral sense become atrophied? And how did it become atrophied?

Then we must not overlook that criminals are not devoid of virtue and fine feeling. That literary phenomenon Oscar Wilde whose crime gave him the experience of prison life wrote:—

Prisoners are, as a class, extremely kind and sympathetic to each other. Suffering and the community of suffering makes people kind, and day after day as I tramped the yard I used to feel with pleasure and comfort what Carlyle calls somewhere "the silent rhythmic charm of human companionship." In this as in all other things, philanthropists and people of that kind are astray. It is not the prisoners who need reformation. It is the prisons.

Theosophy and Asiatic psychology would divide the entire class of criminals into two—(1) those who offend unconsciously and unknowingly, whose mental and moral sense has not awakened; and (2)

those who offend, though they possess a high degree of intelligence, and for a variety of reasons. The former are not sick souls, they are young souls; they are enveloped by *maya*—illusion, and *avidya*—ignorance, which humanity at large has overcome in some measure. The second class are enveloped by *moha*, i.e., are infatuated and have become *mudha*—deluded. Civilization has attracted to itself the first class by interfering wrongly with savagery: religious missionaries, commercial travellers, ambitious politicians and their soldiers going to the lands of the savages have exploited them for their own ends. Instead of fulfilling duties towards the savage races, the missionary has perverted them, the tradesman has robbed them, the soldier has extirpated them when not tyrannizing over them, and thus they have brought about a Karmic reaction to their own countries and states. This process is not understood and sounds most fantastic because in our civilization the law of Reincarnation is not studied.

What about the second class of criminals? Who made them if not the well-to-do, the educated, the voter, the administrator and the legislator? No less an observer of human nature who understood saints and criminals alike because he saw with the heart of love, Charles Dickens, wrote in 1844 in his Preface to *Martin Chuzzlewit*:—

Nothing is more common in real life than a want of profitable reflection on the causes of many vices and crimes that awaken the general horror. What is substantially true of families in this respect, is true of a whole commonwealth. As we sow, we reap. Let the reader go into the children's side of any prison in England, or, I grieve to add, of many workhouses, and judge whether those are monsters who disgrace our streets, people our hulks and penitentiaries, and overcrowd our penal colonies, or are creatures whom we have deliberately suffered to be bred for misery and ruin.

Society's own contribution to the production of crime of every type and description is not seriously taken into account even by penal and social reformers. It is recorded of Yaou, the king of ancient China that when he found even a handful of his subjects a little discontented he said—"the fault is mine. I must study to increase my virtue and see wherein I have departed from the Way of Heaven." If this be considered legendary here are the words of Confucius; they embody the correct principle, its application to modern society is the task of the true reformer:—

"Crime is not inherent in human nature, and therefore the father in the family and the government in the state are responsible for the crimes committed against filial piety and the public laws."

LEARNING FROM LIFE

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 regards 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 draw us to our fall. On the other hand, we have to learn to avoid foolhardiness. To court worldly displeasure by irresponsible behaviour or by holier-than-thou attitude or by needless extravagance in adopting peculiar habits and customs—that is wrong. The Theosophical student 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 some 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 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 which 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 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 lessons 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 equalmindedness, 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 one 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 alight 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 will 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 two-fold 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?

THE EIGHTH WONDER

BY AN "UNPOPULAR PHILOSOPHER"

(Written in 1889.)

Just back from under the far-reaching shadow of the eighth wonder of the World—the gigantic iron carot that goes by the name of the Eiffel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not

one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even—in the question of usefulness—on a par with the New York statue of Liberty, that-would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies—in the shape of tourists from the four points of the world—which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an "unpopular philosopher" to exclaim, "*Vanitas vanitatum; omnia vanitas*". Shall modern civilization still lift its nose and sneer at its ancient and elder sister?

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps' admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy. The architecture of the marble tower of Pharos erected "to the gods, the Saviours, for the benefit of sailors" has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island statue of Liberty.

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur to-morrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. A *terremotos*, or worse still a *succussatore*, as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? "*Non Deus praevidet tantum sed et divini ingenii viri*" saith sly Cicero in his *De Divinatione*, treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job

did to the new philosopher, his persecutor—"Hast thou not poured (modern) wisdom out as milk and curdled it like cheese", enough to show us what it is?

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Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella sticks named the Crystal Palace building? Avaunt such insulting thoughts. The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it "unparalleled". The *Mausoleum* of Artemisia remains unrivalled by that of the proudest raised only "to the gods of the Stock-Exchange, the Destroyers of mutual capital".

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Phillipus of Thessalonica address the words spoken to the divine Greek artist: "O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who has ascended to contemplate the God!"

"No doubt but we are (not) the people, and Wisdom was (not) born with us", nor shall it die with us, let us add.

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Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds. Well, the "unpopular philosopher" would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A.D., and that of the XXVIth B.C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes, now on view, have that unique feature about them that they carry us back to the days of Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth dynasty 2,600 years B.C., if we have to believe archæological calculations, *i.e.*, they show to us what kind of shoes

were worn 250 years before the deluge. The idea alone—that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and Founder of Masonry, Enoch, when "God took him", must fill the heart of every Masonic believer in Genesis with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in "godly Enoch, the first born of Cain-Seth-Jared", Khanoch the initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

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But we have still the Pyramids of Egypt left to us to admire and unravel—if we can. The pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the "Father of History" examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents * spent only in radishes, onions and garlic for the workmen. Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. *Quien sabe?* The beautiful outer casing of both the pyramids—of Cheops and Sen-Saophis—has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the "Father of History" confess his dislike to speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these "radishes, onions and garlic" are but so many "*solar myths*" and—blush for our ignorance.

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But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the *chef d'œuvre* of the disciple of Lysippus, who passed

* £444,000 in English money.

twelve years in making it, was *partially* destroyed by an earthquake 224 B.C. It remained for about 894 years in ruins. Historians are not in the habit of telling people what became of the remains of the six wonders; nor that every great nation possessed its seven wonders—witness China, which had its Porcelain Tower of Nankin*, now, as says a writer, only “found piecemeal in walls of peasants’ huts”. Yet it is rumoured in some old chronicles that the poor Colossus was sold to a Jew.

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Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick infoglio in the Slavonian language called, “The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791”. In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year I, one can read under the year A.D. 683, on page 706, the following:—

“The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.† Their leader Maguvius, strong and terrible, returneth to Rhodes the island, marcheth to the brazen idol, whose name was Colossus (*sic*), the idol exalted as the seventh World-Wonder, and which stood over the Rhodes harbour. His height was twenty-and-one-hundred feet (*stopa*).‡ Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and *sold them with the rest to a Jew*. Sad was the end of that world-wonder.”

And elsewhere the chronographer adds that the Jew’s name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 900 camels with them. The value of the brass material reached £36,000 English money in the Eastern markets. *Sic transit gloria mundi*.

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Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of money from pious donors to repair and put up the Colossus anew. But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic oracle, which

* Gutzlaff, *Hist. China*, Vol. I, p. 372.

† The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

‡ Some classics give it only 105 feet or 70 cubits.

had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era—the ever-speculating, money-making Jew. There is a legend in Slavonian Folklore—or shall we say a prophecy?—that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground speculation and geological zeal, this “best of the worlds possible”—in Dr. Pangloss’ estimation—shall be bought at auction by the Jews—broken up for old metal, pounded into a formless heap, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

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Se non vero é ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones “by the Grace of God” and are “God’s anointed”—he will be meekly told that as “the Lord giveth, so the Lord taketh” and that he is “no respecter of persons”. Besides which there is somehow or somewhere Karma involved in that business. Few are those Potentates who do not find themselves head over ears—golden thrones and breadless subjects—in debt with one or other king of Jewry. After all, the “Lord”, by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shadai, the omnipotent, the mighty Jehova-Izabaoth, the god whom they, or their fathers—which is all one to him “to whom a thousand years are as one day”—have unlawfully carried off from his “Holy of Holies” and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his “chosen people”. Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H.P.B.

[From *Lucifer* IX. p. 95, October, 1891.]

IN THE LIGHT OF THEOSOPHY

A good man, a true patriot and a great poet was George Russell, better known as Æ who left his corpus on the 17th of July, 1935. Most of the present generation of students are not aware of the fact that as a young man Æ was energized and benefited by the influence of H. P. Blavatsky. He was one of the arduous and devoted band who created and sustained the Irish branch of the Theosophical Movement; some of its achievements are recorded in *The Irish Theosophist* wherein the early pictures, essays and poems of Æ were published. The journal was mostly composed of his contributions, under different pen-names; in this he followed the example of W. Q. Judge whom he revered and by whom he was befriended. One of these pen-names was "ÆON"; the printer could not decipher the word and sent the proof Æ. He thus adopted the name which has now become world famous. It was his contact with Theosophy that sent him to the *Gita*, the *Upanishads* and the *Yoga-Sutras* of Patanjali—all of them books of constant reference and recommendation by W. Q. Judge. Æ wrote a magnificent defence of Mr. Judge at the time of the shameful attack made on him in 1893-94 and appealed for a more Theosophical attitude and understanding, but without success. He remained a staunch friend and faithful ally of Mr. Judge and after his death retired, pained by the excesses and folly of some of Mr. Judge's followers. Thus the Movement lost a splendid leader but genuine students of Theosophy never lost the intelligent and sympathetic inspirer.

W. G. Langworthy Taylor has written a book on the famous medium Katie Fox, younger of the two sisters who are often called the founders of the modern spiritistic movement. The medium gave sittings at the house of the parents of the author, who have kept careful records. The reviewer of the volume in *The Times Literary Supplement* (4th July) says:—

It is Mr. Taylor who here for the first time reveals how early and how completely the younger Fox sister had fallen victim to the craving for alcohol. We learn, for example, that "in the summer of 1867 Katie (she was then 28) had succumbed to the thirst for liquor and was absent for a few months." On February 14th, 1870, "a séance was held when Katie was dead drunk." Though short, it seems to have been a brilliant success, and the comment is added, "drunkenness, like dying, releases evangelical power." On June 2nd, 1870, Katie "found Maggie (her sister) in a fearful state of intoxication," and the same thing happened on August 5th, when Katie, trying to help her, "went down under the breakers herself instead of gliding smoothly over as she had been doing for four weeks or more." But in May of the same year Mrs. Taylor had recorded "she went out well and happy, but came back at ten o'clock sick and crazy

with brandy." Next morning the pencil wrote a message signed by one of the controls, "Oh! how I tried to enter the circle last night in order to protect the poor girl, but I couldn't, for the spirits there were dark and powerful."

Entries such as these suggest very strange problems. We have endless professions of sympathy and assurances of effective help from the powers in the beyond, but the undisputed fact remains that the two sisters drank themselves into their graves in spite of their intermittent struggles to abstain. While every possible allowance must be made for the victims of this insidious disease, the life they lead as professional mediums, as Mr. Taylor himself admits, was the main cause of their ruin.

It is a well-known fact that vices grow on the tree of mediumship and Occultism explains the phenomenon.

A lecture on "For a European Buddhism" under the auspices of "l'Association des Amis du Bouddhisme" of Paris is reported in the *Bulletin des l'Association Francaise des Amis de l'Orient* for April 1935. M. Juéry emphasizes the pitiful state of Europe and records that Europe's malady is gradually spreading throughout the world, that in spite of remarkable progress attained, the physical and moral misery of man has never been so great. "Europe" he says, "has lost much of her pride and presumption and sees that she might well have led the entire world against an impassable stone wall." In the spirit and ethics of Buddhism, M. Juéry sees hope, if not "to save Europe, then to save Europeans—especially to save them from Europe itself." Unfortunately this sincere lecturer evaluates the principles of Buddhism erroneously.

Buddhism denies any stable Reality behind the moving pictures of the exterior and interior world, finding there but illusion of the spirit. . . In Buddhism there is neither Atma nor Brahma; the Supreme is but a supreme illusion. . . For Buddhism there is no substance whether material or spiritual, no soul, no god or anything transcendental in the Universe.

In offering the negations of misunderstood Buddhism he does not give positive teachings both metaphysical and ethical of true Buddhism. Not a word is said of the Law of Karma and its twin Reincarnation. In examining the way of salvation which M. Juéry says is found through abandoning desire and attachment to all ties of ambition, pleasure, family, friendship, love, etc., he thinks that those who have attained Illumination must turn away discouraged from the race of mortals attached as it is to the wheel of Illusion. He does not take into account the implications of the Buddha's greatest title—Tathāgata, He who follows in the footsteps of His Predecessors; and who like Himself are lovers

and compassionaters of Orphan Humanity, who live with our race though they are not of that race.

“London’s Leisure” is the title of the opening editorial of *The Times Literary Supplement* (4th July) in which the following appears :—

Every social observer knows that, while prostitution in the professional sense has almost disappeared, sexual delinquency has increased. The spread of birth-control knowledge may be responsible for this, although that is doubtful as illegitimacy is on the increase. It is much more likely that the transitional period of moral sanctions through which we are passing has led to experiment of many kinds, and to the adoption by young people of a *laissez-faire* attitude. It seems likely that a great percentage of young people make sexual experiments before marriage; many young girls say that this is a definite part of courtship on the part of young men—a fact to cause distrust.

But Mr. Brodrick, Magistrate of the South-Western Police Court of London who is reported in the June *National Life* (London) says :—

One of the principal causes of delinquency in girls from good homes was the spread of the knowledge of birth prevention. Such knowledge could not be confined to married or grown-up people. He thought that his audience would be surprised at the number of girls still at school who knew all about it, and when they went to work there was always an older woman to give them the information.

The Literary Guide (London, July) contains a report of the annual dinner and reunion of the Rationalist Association; one of the speakers Mr. P. P. Eckersley referred to the real task of Rationalism and remarked that :—

Religion as such is, if not in official recognition at least in people’s minds, partly discredited. On a Sunday we go out to golf. Sunday is the day of relaxation. If we think at all during the week, we do not think at all on Sunday. It is not that religion has stopped people from thinking; it is that their religion is not to think. They have a religion, a most dreadful religion—the religion of respectability; the religion of accepting formulæ; the religion of accepting what everybody says; that lazy religion, which let us drift into horror after horror.

“The grim business of thinking,” and “the habit of criticality” are high Theosophical principles, and if the Rationalist Association aids people to observe them they are the friends and supporters of Theosophy.

There is a Rationalist Association in Bombay also and it and its affiliated organization the Rationalist Youth League plan debate-meetings from time to time. One such was reported in the *Bombay Chronicle* (8th July) and the topic for discussion was “Morality has no basis in Religion.” One of the speakers said that there are persons who are

moral without being religious and he might have added that there are those who are immoral and unmoral though they are religious and even orthodox. The converse is also true—there are virtuous people in every creed and denomination but not necessarily because of their creed often in spite of it.

Professor C.E.M. Joad raises an important point in reviewing a recent publication in *The Spectator* (28th June) :—

Cannot scientists themselves control the purposes to which their discoveries are put? The scientist, it might be said, is also a citizen; nor does his oft-repeated declaration that science is socially and politically neutral absolve him from social responsibility. But the suggestion is raised only to be dismissed. The scientist may be a citizen, but he is a powerless citizen. For one thing he has no qualifications for social interference and management. For another, if he had them, his fellow-citizens would not allow him to exercise them.

Science, the fact is obvious, does not change human desires or alter human purposes; it only makes it easier for men to gratify the desires they already have, to further the purposes that already seem good to them. Nor, until there is a science of human nature, will scientists as such be capable of directing these desires or of dictating these purposes.

Theosophy asserts that there is a science of human nature, which teaches “the common man,” “what it is that he has to control” and how he himself can and should “assume responsibility for controlling the effects of science upon his life.”

Dr. A. Lakshminpati’s lecture before the Andhra Medical Association reported in *The Hindu* (8th July) contains something of interest to the Theosophical student :—

Ayurveda not merely taught us the treatment of diseases of the body like fever, dysentery and diabetes and those of the mind like insanity, epilepsy and hysteria but paid more particular attention to the important and subtle diseases of the mind like desire, anger, greed, lust, pride and envy. The teaching of Ayurveda, which bestowed great attention to the study of the qualities and defects of each human being was entitled to our respect more than the infant science of Western medicine.

An expert Ayurvedic physician would not be satisfied with the treatment of the sane as at present obtaining in the General Hospital or that of the insane in the Lunatic Asylum.

The human body consisted of two main divisions, the stula Sarira, the physical body, and the sukshma Sarira or the subtle body, neither of which could exist without the other.

The method of study by which the Ayurvedic anatomist obtained his knowledge was not by dissection but by self-study (Athma Vignana) obtained by concentration and by the control of his will power, which he could command for use according to the dictates of his mind.

THE U. L. T. DECLARATION

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to :—

THE UNITED LODGE OF THEOSOPHISTS
51, Esplanade Road,
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