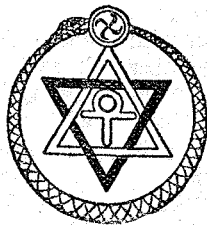


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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THE DWELLER OF THE THRESHOLD

[The following article by Mr. Judge is reprinted from *The Path* for December, 1888. The pen-name is one of the many Mr. Judge used.—Eds.]

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theosophical books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his "Zanoni." But the Dweller is not to be wooed in such a way, and has not appeared at all, but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid

of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, WHAT is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a def-

inite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combination that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated—that is, grew fearful—it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to

destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced a hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a thing to be dreaded by mere dilettanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of development for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

THE GITA IN ITS SETTING

"The *Bhagavat-Gītā* is one of those rare books of Esoteric Wisdom, the reading of which entails the deciphering of a profound cipher. This cipher-language is said to have been 'used systematically by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery'." (*The Aryan Path* for July 1934, p. 440.) This is obviously the reason why the message of the *Gītā* has been differently interpreted by different minds. Modern thinkers and writers on the *Gītā* have looked upon it as containing the highest code of conduct and duty, the loftiest teaching of devotion and faith, and the grandest text of Esoteric Wisdom for peace of mind and salvation of soul. Its philosophy is the quintessence of that of the Upanishads. The idea is contained in the beautiful metaphor used in the Meditation on the Divine Song :

सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

The Upanishads are the Cows : Sri Krishna is the Milkman ; Partha is the Calf ; the righteous drink the Milk ; the Milk yielded is the *Gītā* which is verily nectar.

Therefore it is recognised and used as a universal Theosophical book.

What has the *Mahābhārata*, of which the *Gītā* is an integral part, to say about its origin? The *Adi Parva* which gives a summary of the incidents

considers it important to make this reference :—

दिव्यं चक्षुः ददौ यत्र संजयाय महामुनिः ।

पूर्वोक्तं भगवद्गीता..... ॥ आदिपर्व, १, १६९

The great sage imparted a heavenly vision to Sanjaya.

This is but an echo of Sanjaya's own words at the end of the *Gītā*.

व्यासप्रसादात्श्रुतवानेतद्ब्रह्ममहं परम् ।

I learnt this supreme esoteric wisdom by the favour of Vyasa.

These passages refer to the Gift of Vision that Sanjaya received from Vyasa, which enabled him to narrate the story of the Great War to the blind King. It is recorded that Vyasa offered Divine Sight to the blind Dhritarashtra, but the monarch refused, shrinking from beholding the slaughter of his own flesh and blood. Then the gift was made to Sanjaya who, using the Divine Eye, passed on what he saw and heard for the benefit of humanity, as blind and as fearful as Dhritarashtra ; thus the *Gītā* came to be recited. Of all the characters, gloriously good or wilfully wicked, this receiver of Divine Sight has the appellation which means—Completely Victorious : *Sanjaya*.

What does this Giving of Divine Sight to Sanjaya signify ? If Sanjaya had not narrated what he heard or saw, we should not have the Song of Life and so we are indebted to the Mediator who was initiated into the Mystery of Kurukshetra. Without a recorder and a narrator who faithfully and accurately *repeats* the truths of the Life Celestial, mortals would have little chance of finding the esoteric truths about that life.

Turning to Arjuna : The same phenomenon is performed by Krishna for the devoted disciple, Arjuna, which enables the latter to see the Universal Form (*Vishwa Rupa*) of the Supreme Spirit. But for him Krishna would not have discoursed and Sanjaya could not have repeated the life-giving words. The *Adi Parva* sums up the telling (II. 2878).

कष्मलं यत्र पार्थस्य वासुदेवो महामतिः ।

मोहं न नाशयामास हेतुभिर्मौल्यदर्शिनः ॥ आदिपर्व, २, २८७

Vasudeva, the Supreme Intelligence, dispelled the delusive doubt of Pārtha by arguments which revealed the Way of Deliverance.

The position of Arjuna must be noted : He has seen, however gropingly, the Path of Righteousness and has chosen Krishna as his Guide and Guru. The points which are stressed in this citation are the *Kāsmala*, the delusive doubt that clouded the mind of Arjuna, seized by sorrow and suffering, though seated in his war-chariot ; the Revelation of the entire Cosmos by the Lord in his own Frame to Arjuna ; the dispelling of the pupil's doubts thereby as through the Holy Highway of Deliverance and Peace of which the Master spoke.

Traditionally there are said to be four fundamentals of the *Gītā* without a proper comprehension of which its whole philosophy cannot really be grasped. Assimilation of the *Gītā* teachings is not only through reading and study but also through meditation. It is taught that such meditation is in reality a preparation for the true *reciting* of the *Gītā* ; the subjects prescribed for that meditation are to be found in the following four citations :

अशोच्यानन्वशोचस्त्वम् प्रज्ञावादांश्च भाषसे । अ. २; ११

Thou grieveest for those who may not be lamented.

सर्वं धर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ अ. १८; ६६

Forsake every other religion and take refuge alone with me ; grieve not, for I shall deliver thee from all transgressions.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थानुरचलोऽयं सनातनः ॥ अ. २; २३, २४

The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away ; it is eternal, universal, permanent, immovable and lasting for all time.

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ अध्याय, ११; ५

Behold, O son of Pritha, my forms by hundreds and by thousands of diverse kinds, divine, of many shapes and fashions.

The first of these lines refers to the befogged condition (*Kāsmala*) of Arjuna which is due to his sorrow (*śoka*) and results in his false philosophy of conduct (*prajñāvāda*). The second stanza points to the promise by the Lord of the final Emancipation for those devotees who seek the Right Refuge. The next four lines deal with the Great Reality, imperishable, eternal, omnipresent. In the last stanza there is reference to Arjuna's Vision of the Universe of a thousand divine forms.

The interpretations of the message of the *Gītā* should be considered incomplete, if not irrelevant, when they are not based, and do not lay sufficient emphasis, on these fundamentals. These express the contemporary view, and should be taken as showing the most intimate acquaintance with the circumstances that necessitated the teaching, the course taken by it and the effect it produced on the thinking minds of the age. In fact, it is said that the real meaning of the truths contained in this Sacred Song will remain unrevealed and their significance will be missed, unless its proper setting is recognized.

THE MESSAGE OF THE GITA

[This is the concluding half of the stenographic report of a lecture given at the Bombay U. L. T. on Sunday, 30th November, 1930 ; the first half was published in our last month's issue. Gita Jayanti, the Birth Festival of the *Gita* was celebrated in India yesterday.—Eds.]

What is the third Message? The Survey of the Armies—noting the friends and the enemies who are within. Kurukshetra is called Dharmakshetra, the Field of Duty, of Faith, of Religion, of Law. If you go within but do not calmly survey what is what, you will fall prey to dangerous illusions, for within us is also *Kama*, passion, like a lion roaring on the Path of the Spirit. In English you use the same word, even to-day, for Divinity and drunkenness, and the spirit of wine, of intoxication, will be encountered on our way to the Divine and Supreme Spirit, the Atman within. How many millions to-day mistake their own feelings and passions for their Soul? "I like it, therefore it must be right; I don't like it, it must be wrong." *Kāmātmanah*, kama as Atma, says the third *Gita*. So when you go within, survey the hosts of your passions ranged against you. Do take the sage advice of the mystic Cromwell. Do you remember how when his Ironsides, trained religious soldiers, said to him; "Master, we have faith in God; victory is ours!," he replied: "By all means have faith in God, but keep your powder dry!" There is practical occultism for us all. By all means do not listen to your voice of passion, but do not stop there; do not blindly rest, waiting for Krishna to give you victory. Begin the fight, note the power of the evil Duryodhana and of his mighty army, and on the other hand note you have but the single Figure at your command, that of Krishna, the Divine Self. Choose wisely like Arjuna. What a wonderful story it is that the *Mahabharata* records. Before the war, both Arjuna and Duryodhana went to consult Krishna and to seek his help. Duryodhana arrived first and found Krishna asleep. Knowing that Arjuna was due, he took the proud seat at the head of Krishna. Then followed Arjuna and he, seeing Krishna asleep, humbly sat at his feet. Krishna awoke. "I came first!" shouted Duryodhana. "But I saw Arjuna first as I opened my eyes," replied Krishna. "However, what is it that both of you want from this sleeping man?" Both desired his help and told him so. "Well," said Krishna, "as Duryodhana came first but I saw Arjuna first, I do not know whose side I should take; but I will give each of you a choice: one can have all my armies, and the other can have me, poor me alone." Immediately there were two cries, but they were opposite. Duryodhana exclaimed, "I will have your armies!" while Arjuna touched the lotus feet of the Lord and said: "Thyself, O Master!" Thus each one had

his desire. Such is Krishna, giver of all that men ask, Janardana, and therefore he says:—

Those who devote themselves to the gods go to the gods; the worshippers of the pitris go to the pitris; those who worship the evil spirits, the bhutas, go to them, and my worshippers come to me. (ix, 25.)

So survey the armies, but choose and hold fast to the feet of the Divine Teacher, of the Atman within. Why to the feet? Because we are unprepared as yet to do more than that. Krishna stands on earth with his feet, and we are men of earth and must begin with the feet, unworthy and unprepared as yet to look upon the splendour of that Face, the glory of those Eyes, the power of those Hands. So go within, and analyse, do not be fooled by your passions, do not fall prey to your likes and dislikes, gain calm equipoise so that you may know correctly. What are you doing thereby? You are educating yourself. You are learning a lesson mightier than that which any University in the Western world can give you. You have found at once your own ignorance, the only devil; your own Spirit, the only God. Nay more, you know what you have to overcome, as also by whose help you will triumph. This is our matriculation in Self-Examination. The knowledge is appalling and like Arjuna we shall want to retreat, to retire; but if like Arjuna we ask questions from Krishna, ever and again, we shall learn, we shall fight, we shall conquer.

What is the fourth Message? Be honest with your own minds; be true to yourselves. Recognize that each one of us as the Soul is Arjuna. One of Arjuna's names is Nara. In man and man alone can the Supreme manifest fully. That is why each one of us who is Nara, Man, must prepare himself to be a pure channel of Deity, the Universal and Impartite Spirit. For long ages as a Soul we have allowed ourselves to be entangled in the web of passions, to be caught in the prison house of flesh, and we have now learnt from the *Gita* that we must fight against the devil and the tyrant within us. Therefore says Krishna, "Fight." He calls us to that "glorious unsought fight which only fortune's favoured soldiers may obtain". A soldier of the true type must be honest, otherwise he will be a hireling disgracing the noble and superior caste of Kshatriya. Don't be a hireling doing other people's dirty work. Remember the true field of battle is the field of duty, *Dharmakshetra*. The tyrant is within you, and in proportion as you overcome the

tyrant within, will you find freedom without. That is the real work of Gandhiji who finds the *Gita* the solace of his life. Hard and irritating is this message for the politician for whom the *Gita* is not a song but a shout! Choose as your pattern the Greatest of Politicians, Krishna, whose state is the man, whose soldier is the mind, whose enemies are the passions within himself, whose priests are good intentions, whose prayers are noble actions. Be honest intellectually,—and to be really honest you will need to study. Ordinary politics you can learn from newspapers, and they blind you and make you a party politician; Spiritual politics you can learn from the *Gita*, the Song of Right Action. To perform right action you will need intellectual honesty, clear perception. How many of us cannot see clearly because we are befogged by attachments, attachment to family, to community, to country, to nation, and such attachment produces aversion and dislike and selfishness. Try to be intellectually honest and you will encounter two enemies: first, your own attachments and aversions, and secondly, those objects and beings to whom you are attached or against whom you have an aversion. Kill out these two kinds of attachments, and their counterparts, the two types of aversions. That is the fourth Message of the *Gita*.

And I could keep you here for another hour translating for you from this book of books, ideal after ideal, message after message. Go to it, my brothers; make the book your own; it is the Gospel of the Soul. It is not a Hindu Scripture, it is a Universal Scripture. Parsis will understand their Gathas better by a study of the *Gita*; the Muslims will find their God-intoxicated poets God-illuminated with the help of the *Gita*; the Jews will know the true nature of their Ain-Soph, their Sephirothal Tree, by studying the tenth and eleventh chapters of the *Gita*; the Christians will learn how to practise their Beatitudes by learning from the twelfth discourse of the *Gita*; the Taoists will understand the paradoxes of Lao Tzu by the aid of the pairs of opposites treated of in the *Gita*, and so on. All, all without exception, can find inspiration and true guidance if they turn to the *Gita*.

The Divine Song, the Song of the Lord, the Song Celestial, the Scripture of Devotion, the Treatise on Yoga, expounds *Brahma Vidya*, Theosophy, universal and impersonal. Study it with a pure heart and you will listen in the hollow of your brain, in the chambers of your Heart, to the Song of Songs, the Song of Life. That Song brings courage, brings knowledge, brings victory; each finds in it what he needs, not what he wants. Between our needs and our wants lies the bridge of evolution, a very long bridge, and the *Gita* teaches us how to build that

bridge. To the sufferer it says, "You are dear to the Lord"; to the aspirant it says, "You will find the Lord"; to the deluded it says, "You will overcome your delusion"; to the sinner it says, "In the bark of spiritual knowledge you will reach the other shore of Nirvana." To all it says: "He who has rightly resolved should be accounted righteous." Take a resolve to-morrow, the eleventh day of this Hindu month, a day which gives liberation from the bondage of the senses. Starve, at least for a day, your feelings and your passions to-morrow; resolve to crush the enemy within; set apart at least an hour to read from the Divine Song and to meditate on it. Every page, every verse has a message. Be true Arjunas, real warriors, intent on human service by self-purification, by self-education, by self-victory, by self-rule, true swaraj, the rule of the Great Self, Krishna, over the rule of the small, petty and quarrelsome Duryodhana. Seek the Mysterious Lord by silence, by study, by meditation, and you will celebrate the *Gita Jayanti* as it should be, spreading Light and Peace all around.

Sir S. Radhakrishnan's Convocation Address to graduates of Allahabad University on November 13th contained many Theosophical ideas. We reproduce a few:—

The world calls itself civilised. Though it has accomplished a good deal in science and organisation, though literature and philosophy, religion and art have been going on for centuries, we find ourselves to-day as helpless and untutored children in the presence of conditions which, if not dealt with and remedied, will bring this civilization to an end....

The present crisis is so stupid and yet so serious in its consequences that civilization itself may be ruined. Mankind must be dragged out of the rut in which it had become wedged and compelled to make a fresh start. A society does not grow out of its own motion. It is carried forward by the efforts of a minority, a "remnant" in the words of Matthew Arnold, and that minority owes its inspiration to individuals, the wisest and the best, of insight and wisdom, of courage and power. It is the individuals who rise above their national surroundings, who are in communion with the good, seen and unseen, who have the energy to graft their vision on to the existing social substance—it is they who will carry civilisation forward.... Man is not on earth to be happy. He is here to be honest, to be decent, to be good....

Civilisation is the power to renounce. It is control over selfishness, individual and corporate. It is peaceful co-operation.

In these remarks Sir S. Radhakrishnan recognises the fact which Theosophy is always reiterating—that the world's problem is not primarily economic or financial or political but moral and spiritual. Only the regeneration of individuals, man by man, can bring a permanent solution.

STUDIES IN THE SECRET DOCTRINE

II.—THE ATTITUDE NECESSARY.

Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt.—S. D. I. xlv.

The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions.—S. D. I. xx.

The first study, published last month, closed with the injunction of H. P. B. that her teachings "must be accepted or rejected on their own merits, fully or partially" (S. D. II. 449). In the above two quotations she cautions the student against his own limitations, inherent in himself, and advises him to acquire the right attitude which would enable him carefully to compare and evaluate the teachings of *The Secret Doctrine*. He has to face the fact that these teachings are opposed to both theological dogmas and scientific theories. Born and bred in the manner that we all have been, we have inherited religious beliefs and acquired scientific notions. We have respect for erstwhile teachers, publicists, men of renown, and this colours every perception on every subject.

Esoteric Philosophy is *sui generis*. It is the source and foundation of all knowledge. It is not a collection of doctrines culled from various religious creeds—it is the source of every true idea in all faiths, new or old. It transcends modern science inasmuch as it covers a far vaster field than that of matter, and the method of acquiring knowledge it advocates is not bounded by the joint use of the senses and the mind. Its philosophy is not a speculative one in which the cognitive faculties form the supreme court of judgment, for it shows the way of unfolding the direct perception of intuition, not divorced from, but illuminating, all thinking and reasoning processes. It insists on the necessity of practising ethics, and this it derives from the observation and understanding of the Laws of Nature, physical and superphysical. It deals with the supernormal, but does not recognize the supernatural. Teaching as it does that Magic is Science, made divine or demoniac by the motive and morality of the practitioner, it rejects all miracles; it does not merely say that the age of miracles is past, it affirms that it never existed.

In the above paragraph we have dealt with (a) religion, (b) modern science, (c) speculative philosophy, (d) ethics, and (e) magic and miracles. These five topics provide for each and every student without exception obstacles in mastering the tenets of the Esoteric Philosophy or Wisdom-Religion.

Religious beliefs inherited from one's own family act as a barrier for a very large number of enquirers and students. Especially in a relig-

iously inclined country like India they make a formidable barrier. In a subsequent study we shall examine the problem of the One True Religion and the many false religions, and this will also include the truths contained in every religion but now covered over by falsehoods—beliefs, notions, practices etc. The primary idea to be contemplated and assimilated by the student desirous of understanding *The Secret Doctrine* is found in the following statements of H. P. B. :—

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. THE SECRET DOCTRINE is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised. (S. D. I, viii)

THE SECRET DOCTRINE is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time.—(S. D. II. 794)

The Esoteric Philosophy of Theosophy does not belong to any religion; every truth in all religions belongs to it. Therefore the student should learn to examine the dogmas and beliefs of every creed, including the one into which he is born, in and by the light of THE SECRET DOCTRINE and its exponent—the book of that name; and not reverse the process.

Turning to modern Science: its influence is more widespread in the West than in India, though here also the number of irrational "rationals" who have their own religious beliefs and priest-guides is on the increase. There have been and are among students of Theosophy those who would like it to reflect the prestige of Science. It is necessary therefore to draw the attention of the

reader to pp. 477 *et seq.* of Volume I, from which the following is a short extract :—

There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena ; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes.

A comparatively small number of students is hampered by individual philosophical views for the simple reason that only a few have any philosophy of life ere they come to Theosophy. In India however there are those whose mental perception is coloured and dwarfed because they employ a philosophical point of view (Darshana) for religious and other ends. Thus, an Advaiti and a Vishistadvaiti are not philosophers belonging to differing schools of thought, but something more. The Esoteric Philosophy is "not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine" (S. D. I. 269). That being so, what can be said of the Western philosophical schools which, compared to the Darshanas, are both shallow and unscientific—shallow in speculation and unscientific in classification.

The ethics and moral principles which guide men and women of our civilization are derived from modern culture but are determined by commercial requirements. Culture and commerce are fighting in the brains and the blood of men and women ; the expression of ethics in belief and words is high, in actual practice and deeds very low. Because the very existence of the super-normal is denied the invisible side of Nature is never considered ; and while Magic is derided as a science, miracles are accepted on blind faith. Personal affections ; cliques made out of class, caste, creed, community ; an exaggerated sense of patriotism ; racial pride and colour prejudice and the like, affect individual

character and public morality, and these befoget the clear vision of the student, thus dimming his appreciation of the noble ethics reared on the foundation of Universal Brotherhood and hindering their practice by the aspirant. The reader is requested to study carefully the whole section on "Cyclic Evolution and Karma" (S. D. I. pp. 634 *et seq.*) and learn about "the esoteric bearing of the Karmic Cycles upon Universal Ethics" ; learn that "there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two" ; learn to "begin acting from *within*, instead of ever following impulses from without" ; learn that "the only palliative to the evils of life is union and harmony—a Brotherhood *IN ACTU*, and *altruism* not simply in name" ; and finally learn the uttermost necessity of "unity in thought and action, and philosophical research into the mysteries of being". Unless this moral perception is acquired, at least in some measure, the clear grasp of the tenets of *The Secret Doctrine* will be most difficult, if not almost impossible.

We cannot close this study of *The Secret Doctrine* without referring to a particular class among its readers. Since the days of H. P. B. distortion and corruption of the teachings of that great book have taken place. Those who have learnt their "theosophy" at any source other than that of H. P. B. need a serious warning : between her teachings and those that commonly pass as Theosophy there is an unbridgeable gulf ; the difference between the two is as between day and night. H. P. B. referred to "the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them" (S. D. I. viii). There were only a few, to be counted on the fingers of one hand, to whom the above words applied, when they were penned by H. P. B. ; to-day, alas ! their number is—legion.

In one place H. P. B. wrote (*U.L.T. Pamphlet* No. 15, p. 6) : "Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts." Avoiding both these tendencies in all the above departments the student has to proceed.

So the true attitude of the student of *The Secret Doctrine* is one of freedom from religious, scientific and philosophical notions, and, facing the book with an open mind, one of response to the appeal made by H. P. B. in the words of Shakespeare :—

"Gently to hear, kindly to judge."

PSEUDO-THEOSOPHISTS

Among the many classes of enemies of Theosophy the most insidious belong to its own household. The risk which the Movement runs from this enemy within the camp is doubly great because he is more than often "sincere". He retains his place in the Movement through what to him are pure motives, honesty and earnestness. His is an unconscious treason.

The profound nature of the sacred Science and the Karma which has befallen its propagation ; the precipitation of the Theosophical Movement according to the exact working of cycles ; its power to draw within its fold different classes of individuals age after age ; above all, the law of polarity whereby opposites and extremes meet—all these attract to Theosophy and its Movement the good and the bad alike, drawing out the beneficence and the maleficence inherent in each ; all these clearly explain to the thoughtful student the true inwardness of those who, calling themselves Theosophists, are the insidious enemies of the Theosophical Movement.

As the cycle runs its course the work of studying and propagating real Theosophy is becoming more complex, especially as the enemy within the camp has the advantage of the growing interest in Theosophy and Occultism on the part of a public as yet unable in its ignorance to distinguish the true from the false.

Let us consider some of the more serious species of this class of enemy of Theosophy, defining "enemy" as one who calls himself a Theosophist, but who trading on the knowledge and influence of H. P. B. exploits them for his own purpose, often in amazing unconsciousness of the same.

First, there are people who "correct" and "improve" the Message of the Masters as recorded in the writings of H. P. Blavatsky. They begin on the side of form—language construction, arrangement of foot-notes and paragraphs, etc., and end by altering the very soul of her writings. Ideas which sound incorrect to them because not understood, facts which puzzle them, being outside their range of perception, undergo alteration as well as subtraction.

Next follow attempts to improve on the Message itself. Profound metaphysical concepts misunderstood, and others not understood at all, tempt this second class to make up a simple presentation of the philosophy, regardless of accuracy. Beginning with the laudable task of translating for popular usage the profound writings of H. P. B., in their haste to serve the public they do not give themselves sufficient time to understand the philosophy.

They fall prey to their own hereditary tendencies and judge H. P. B.'s statements from the standpoint of their own knowledge, experience and consciousness. Thus have come into existence, in a great number of books, manuals and pamphlets—teachings as different from those of H. P. B. as is night from day. In some cases this has been admitted and explained away thus : H. P. B. was chela and medium alternately ; part of her writings are therefore incorrect ; that part which is correct is, again, to be divided into two—that which came direct from the Masters, and that which she, as a chela, herself gave out. Some of these writers claim superior knowledge, claim to have reached greater spiritual elevation than H. P. B. herself. Thousands prove their lack of discrimination and judgment by a blind acceptance of these numerous books, without any comparison of their contents with those of *Isis Unveiled* or *The Secret Doctrine* or *The Key to Theosophy*.

Third come the so-called "teachers" of Theosophy who claim to continue the work of transmitting the message of the Masters. They affirm the greatness and the profundity of H. P. B.'s writings, but add that fifty years have so changed the thought of the world that the very Masters of H. P. B., or Their Colleagues and Brothers are giving out additional information and knowledge. Such people publish volumes over their own names but openly or privately claim close acquaintanceship with Adepts and Mahatmas, and to be inspired by them. These books are different from those in Class II, for they do not often deal with the same matters and subjects treated by H. P. B., but profess to give out information on more recondite or practical themes !

Fourth, there are those who play with the notion of a "next messenger" and of a "Successor" of H. P. B., and go a step further. Some publish additional Stanzas of Dzyan, others invent articles over the signature of H. P. B. and her Masters. They claim communication with H. P. B. and say that she is giving out through them new and additional teachings.

Fifthly, there are "theosophists" who believe and think and teach differently from H. P. B., but yet in her name, without however committing themselves in public print or from public platform. They argue that "if H. P. B. were present now and here this is how she would feel and behave—we have good reasons for saying this"—!

All these five classes are very dangerous to the Cause of Theosophy and the Masters. They flourish mostly on the devotion of their respective followers. They mislead the general public and especially that portion of it which is just beginning to inquire into Theosophy.

THE CYCLE MOVETH

[Under this caption was published the editorial which opened the sixth volume of H.P.B.'s *Lucifer*, in March, 1890. The article surveys the past and depicts the tendencies of the then present, both of course from the point of view of the esotericist. Forty-four years have wrought mighty changes on every plane of being, and yet the message of the article remains true.—Eds.]

"Let the great world spin for ever down the ringing grooves of change."—TENNYSON.

"The goal of yesterday will be the starting-point of to-morrow."—CARLYLE.

The great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men."

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopædias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramus" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an undercurrent appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some

years before his advent, "a change" had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world—superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and demanded loudly recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of

such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phenomena contain *per se* or not the *proof of immortality*, demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be brow-beaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent “Spiritualists”. To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogeys.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious, prejudices, finally broke through every artificial dam and over-flooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, “Spiritualism,” as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great “Spiritual” flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which “Spiritualism” and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson. In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitorial tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavoured to make away along with the mental slavery of mankind, with its orthodox paradoxical God; *pseudo-science* had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo-“Spirits”* or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o'-the-wisps which looked at first sight as the most palpable proof of an *immortal Soul* in man*—i.e., the alleged *commu-*

*Let our readers recall the names of the several most eminent men in literature and science who have become openly Spiritualists. We have but to name Professor Hare, Epes Sarjeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous “Memoirs,” published in *Rooskaya Starina*, 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Bal-

nion between the dead and the living?† Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation of truth to no truth whatever.

But, whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective orthodox faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblush-

four Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

†We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of *séances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

ingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

.... "The most famous of our Russian authors, the "word-painter," a writer of Shakespearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und für sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forthwith he commences to offer to himself and the world the most abstruse and insoluble problems.... The author of the 'Cossacks' and 'Family Happiness,' clad in peasant's garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolniki*,† visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to 'Anna Karenina' he creates his 'Confessions' and 'Explanations of the New Testament'."

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern *séance-room*?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full

**Skit* is a religious hermitage.

†*Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

activity—a work which, silently and unperceived, will grind to the dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phenomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain “intelligences”. Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as “Spirits of the Dead”—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them

was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en désespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by “impious foreigners” (in our case, those outside its fold) of adoring monsters and chimæras, and teaching “enigmas incredible to posterity”. If our “sacred scribes and hierophants” are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the “Secret Doctrine,” the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific; and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise critic-aster exclaimed in a paper we need not advertise:—

“To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence.”

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's*, in which we read:

“I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence:

look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . Do you mean to say they do this without intelligence?"

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation.*" preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, "Demeter, and other Poems"—

*The ghost in man, the ghost that once was man,
But cannot wholly free itself from men,
Are calling to each other through a Dawn,
Stronger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,*

*Æonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth. . . . [Italics ours]*

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but these are poetical licences. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences". One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society". As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which that (the original or 'Parent') Society at present does not cover". However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover esoteric Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above

is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophical enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others..

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C.T.S."—by inviting

"To its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind"

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths. . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the unavoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher".

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

IN THE LIGHT OF THEOSOPHY

Extracts from a Bombay U. L. T. lecture on "Christmas" are published in *The Aryan Path* for December ; the number also contains articles on the various phases and doctrines of Christianity of special value to the Theosophical student. In January *The Aryan Path* commences its sixth volume.

The China Weekly Review has been publishing articles on the current revival of Confucianism in China as a reaction to the blind acceptance of Western ideas and to arrest the reported decline of morality and ethics among the people. Not only is there a "Return-to-Confucius" Movement, inaugurated in Canton, but a "New Life Movement" sponsored by General Chiang Kai-shek, with an ethical code based on the rules of conduct laid down by Confucius. The writer of one of these articles, Mr. C. Y. W. Meng, points out that :—

Our Great Sage has shown to us that if we want to renew the strength of our nation, we must revitalize the old moral values, which are : wisdom, loving kindness, and courage, and which, stated in other terms, are loyalty, filial devotion, kindness, love, faithfulness, justice, peace and harmony. These constitute the essence of the spirit of the Chinese people as revealed in history, which is ages old. The purpose of our Great Sage was to enrich and deepen that spirit through moral influence, and to replace the principle of might with the principle of righteousness. General Chiang, in selecting "propriety," "justice," "integrity" and the "sense of shame" as the basis of the "New Life Movement," is also prescribing the right remedies for prevailing diseases, for to those who want to cure the ills of China, the spiritual heritage of our race is a perennial source of inspiration.

It is well that those who have scorned the wisdom of their fathers should return to the teachings of Confucius, who himself was a codifier and transmitter of the immemorial truths. In countries like India and China the Wisdom of old sages can once again be put to practical uses and students of Theosophy everywhere will rejoice at such attempts described in the above extract.

And speaking of old knowledge—a striking picture of the past culture of India appears in the recently issued April number of the *Journal of the Andhra Historical Research Society* in a carefully documented article on "Libraries in Ancient and Medieval India," by M. Rama Rao. It is well-known that in ancient days the fame of India as a great centre of learning was widespread. Their vast collections of rare MSS. were a chief attraction of the old universities. One of these, Taxila, is said to have drawn students from Greece, Korea and Japan. Libraries were maintained, too, in connection with the periodical law-making and judiciary assemblies

called the Parishads, dating from pre-Buddhistic times. The technical and educational institutions known as the Ghatikas, and the Sangams or literary societies of South India also had their libraries, as did the Hindu temples and the Jaina and Buddhist monasteries. The collections of religious and historical works attached to each Jaina monastery were known as *Bharati Bhandars*, "Treasures of Wisdom".

The vicissitudes, however, to which numberless Indian libraries with their priceless collections have been subject under successive religious persecutions vindicate the secrecy in which the most precious of the ancient MSS. have been concealed from spoliating and irreverent hands. Great numbers of the ancient MSS. have survived in the public world and form the gems of many modern royal and private collections.

To practise the wisdom of the ancients we must first possess for study and understanding their records. And the work of collecting and collating these ancient MSS. is most necessary.

Of interest in connection with these old Manuscripts is the description of ancient writing materials in Mr. Rama Rao's article. Birch bark, cotton cloth, wooden boards, skin and ivory, metals of various kinds, stone, brick and paper all have served at various times as writing media, but the author tells us :—

Leaves known as *Panna* (Parna) were the most common writing material in ancient times. These were mostly of the palmyra tree which grows in abundance mostly in the Dekkan. MSS. recently discovered in India and Central Asia prove the use of these leaves as early as the 4th century A.D. A tradition recorded in the life of Hieun Tsang mentions that the Buddhist canon was written on palm-leaves at the first Buddhist council held after Buddha's death. In order to be fit for use, the leaves were first dried, next boiled or soaked in water, then again dried and finally polished with stone or conch-shells. After this they were cut to the proper size. Generally their length varied from 1' to 3' and the breadth from 1½" to 4". The practice was either to write on these leaves with ink or inscribe on them with a stylus. In the latter case they were afterwards blackened with soot or charcoal. Such leaves were placed one over the other and pierced either in the middle or on the sides in order to pass strings through them. The bundle of leaves was then placed between two wooden boards and then the strings were tied round them.

This process must be the surviving remnant of the still more hoary one described in the very first sentence of the Proem to *The Secret Doctrine*—"a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process".

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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